# REV. DR. TALMAGE.

# SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

## Subject: "Man Overboard."

TEXT: "So the shipmaster came to him and said unto him: 'What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not." -- Jonah i., 6.

God told Jonah to go to Nineveh on an unpleasant errand. He would not go. He thought to get away from his duty by putting to sea. With pack under his arm I find him on his way to Joppa, a seaport. He goes down among the shipping and says to the men lying around on the docks, "Which of these vessels sails to-day?" The sailors an-swer, "Yonder is a vessel going to Tarshish. If thick if you have say a say a say a say a say a say a say the say a say from the say a I think if you hurry you may get on board her." Jonah steps on board the rough craft, asks how much the fare is, and pays it. Anchor is weighed, sails are hoisted, and the rigging begins to rattle in the strong breeze of the Mediterranean. Joppa is an exposed harbor, and it does not take long for the ves-sel to get on the broad sea. The sailors like seel to get on the broad sea. The satiors like profane han is brought to conviction by the what they call a "spanking breeze," and the shocking blasphemy of a comrade. A man plunge of the vessel from the crest of a tall attending church and hearing a sermon from the text, "The ox knoweth his owner," etc., goes home impressed, but, crossing his barne deep. But the strong breeze becomes a gale, goes home impressed, but, crossing his barne deep. the gale a hurricane. The affrighted passen-gers ask the captain if he ever saw anything like this before. "Oh, yes," he says. "This is nothing."

Mariners are slow to admit danger to landsmen. But after awhile crash goes the mast, and the vessel pitches so far "abeam's end" there is a fear she will not be righted. The captain answers few questions, and orders the throwing out of boxes and bundles and of so much of the cargo as they can get at. The captain at last confesses there is but lit-tle hope and tells the passengers that they had better go to praying. It is seldom that a sea captain is an atheist. He knows that there is a God, for he has seen Him at every point of latitude between Sandy Hook and Ouenoterm Queenstown. Captain Moody, commanding the Cuba of the Cunard line, at Sunday service led the music and sang like a Methodist. The captain of this Mediterranean craft, having set the passet Jers to praying, goes around examining the vessel at every point. He descends into the cabin to see whether in the strong wrestling of the waves the vessel had sprung aleak, and he finds Jonah asle Jonah had had a wearisome tramp and had of duty, and he is so sound asleep that all the thunder of the storm and the screaming of the passengers does not disturb him. The captain lays hold of him and begins to shake him out of his unconsciousness with the him out of his unconsciousness with the cry: "Don't you see that we are all going to the bottom? Wake up and go to praying if you have any God to go to. What mean-est thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not." The rest of the story I will not rehearse, for you know it well. To appease the see, they throw Longh over appease the sea, they threw Jonah over-

board. Learn that the devil takes a man's money and then sets him down in a poor landing place. The Bible says he paid his fare to Tarshish. But see him get out. The sailors bring him to the side of the ship, lift him over the guards and let him drop with a loud splash into the waves. He paid his fare all the way to Tarshish, but did not get the worth of his money. Neither does any one who turns his back on his duty and does that which is not right.

re is a young man who during the past year has spent a large part of his salary in carousal. What has he gained by it? A

it. No answer. Getting into a boat with some of the crew, he pushed out for the mysterious craft. Getting near by, he saw hrough the porthole a man at a stand, as though the porthole a man at a stand, as though keeping a logbook. He hailed him. No answer. He went on board the vessel and found the man sitting at the logbook, frozen to death. The logbook was dated 1782, showing that the vessel had been wan-caring for thirteen years among the ice. The sailors were found frozen among the hammocks and others in the cabin. For thirteen years this ship had been carrying its burden of corpses.

burden of corpses. So from this gospel craft to-day I descry so from this gospie craft to-day I desory voyagers for eternity. I cry: "Ship ahoy! Ship ahoy!" No answer. They float about, tossed and ground by the icebergs of sin, hoisting no sail for heaven. I go on board. I find all asleep. It is a frozen sleep. Oh, that my Lord Jesus would come aboard and lay hold of the wheel and steer the craft down into the warm gulf stream of His mercy! Awake, thou that sleepest! Arise from the dead, and Christ shall give thee

Again, notice that men are aroused by the most unexpected means. If Jonah had been told one year before that a heathen sea captain would ever awaken him to a sense of danger, he would have scoffed at the idea, but here it is done. So now men in strangest ways are aroused from spiritual stupor. A profane man is brought to conviction by the shocking blasphemy of a comrade. A man goes home impressed, but, crossing his barn-yard, an ox come up and licks his hand, and he says: "There it is now. 'The ox knoweth his owner and the ass his master's crib,' but I do not know God." The careless remark of a teamster has led a man to thoughtful-ness and heaven. The child's remark: "Father, they have prayers at uncle's house, Why don't we have them?" has brought salvation to the dwelling.

By strangest ways and in the most unexpected manner men are awakened. The gar-dener of the Countess of Huntingdon was convicted of sin by hearing the countess on the opposite side of the wall talk about Jesus. John Hardoak was aroused by a dream, in which he saw the last day, and the judge sitwhen he saw the last day, and the judge sit-ting, and heard his own name called with terrible emphasis, "John Hardoak, come to judgment!" The Lord has a thousand ways of waking up Jonah. Would that the mes-sengers of mercy might now find their way down into the sides of the ship, and that many who are unconsciously reaching to the artfol who are unconsciously rocking in the awful tempest of their sin might hear the warning: "What meanest thou, O sleeper? Arise and call upon thy God!"

Again: Learn that a man may wake up too late. If, instead of sleeping, Jonah had been on his knees confessing his sins from the time he went on board the craft, I think that God would have saved him from being thrown overboard. But he woke up too late. The tempest is in full blast, and the sea, in convulsion. 'A lashing itself, and nothing will

stop it now but the overthrow of Jonah. Now, lest any of you should make this mistake, I address you in the words of the mistake, I address you in the words of the Mediterranean sea captain: "What mean-est thou, O, sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perigh not." If you have a God, you had better call upon Him. Do you say, "I have no God?" Then you had better call upon your father's God. When your father was in trouble, whom did he fly to? You heard him in his old days tell about some heard him in his old days tell about some terrible exposure in a snowstorm, or at sea, or in battle, or among midnight garroters, and how he escaped. Perhaps twenty years before you were born your years before you were born your father made sweet acquaintance with God. There is something in the worn pages of the Bible he used to read which God. makes you think your father had a God. In the old religious books lying around the carousal. What has he gained by it? A soiled reputation, a half starved purse, a dissipated look, a petulant temper, a dis-turbed conscience. The manacles of one or two bad habits that are pressing tighter and tighter will keep on until they wear to the bone. You paid your fare to Tarshish, but increase down in the midst of a sea of discussful and nerplayity. house, here are passages marked with a lead pencil-passages that make you think your father was not a godless man, but that, on that dark day when he lay in the back n appetite not then, I beg of you, call upon your fath-er's God, but call on your mother's God. I think she was good. You remember when your father came home drunk late on a cold night, how patient your mother was. You often heard her pray. She used to sit You offen heard her pray. She used to sit by the hour meditating as though she were thinking of some good, warm place, where it never gets cold, and where the bread does not fail, and staggering steps never come. You remember her now as she sat in cap and spectacles reading her Bible Sunday after-noon. What food advise she was to be . What good advice she used to give How black and terrible the hole in the ground looked to you when with two ropes they let her down to rest in the graveyard! Ah, I think from your look that I am on the right track. Awake, O sleeper, and call pon thy mother's God. But perhaps both your father and mother were depraved. Perhaps your cradle was rocked by sin and shame, and it is a wonder that from such a starting you have come to respectability. Then don't call upon the God of either of your parents I beg of you. But you have children. You know God kindled those bright eyes and rounded those healthy limbs and set beating within their breast an immortality. Perhaps in the be-lief that somehow it would be for the best rou have taught them to say an evening prayer, and when they kneel beside you and fold their little hands and look up, their faces all innocence and love, you know that there is a God somewhere about in the I think I am on the right track at last. Awake, O sleeper, and call upon the God of thy children! May He set these little ones to pulling at thy heart until they charm thee to the same God to whom to-night they will say their little prayers. But, alas, alas, some of these men and women are unmoved by the fact that their father had a God, that their mother had a God, and their children have a God, but they have no God. All the divine goodness for nothing. All warning for nothing. They are sound asleep in the side of the ship, though the set and size are in and meeting. the sea and sky are in mad wrestle Many years ago a man, leaving his family in Massachusetts, sailed from Boston to China to trade there. On the coast of China in the midst of a night of storm he made shipwreek. The adventurer was washed up on the beach senseless—all his money.gone, He had to beg in the streets of Canton to keepfrom starving. For two years there was no communication between himself and was no communication between himself and family. They supposed him dead. He knew not but that his family were dead. He had gone out as a captain. He was too proud to come back as a private sailor. But after a while he choked down his pride and sailed for Boston. Arriving there he took an evening train for the center of the State, where he had left his family. Taking the stage from the denot the center of the State, where he had left his family. Taking the stage from the depot and riding a score of miles, he got home. He says that, going up in front of the cot-tage in the bright moonlight, the place looked to him like heaven. He rapped on the window, and the affrighted servant let him in. He went to the room where his wife and child were sleeping. He did not dare to wake them for fear of the shock. Bending over to kiss his child's cheek, a tear fell upon the wife's face, and she wakened. fell upon the wife's face, and she wakened, and he said: "Mary!" and she knew his the clumsy oriental eraft should capsize? What would become of Jonah?
So men sleep soundly now anid perish infinite. In almost every place, I suppost, the Mediterranean might be sounded, but no beneath every impenitent man. Plunging thousand fathoms down, you cannot touch in routh him? Bocks close by and whitepost and hot breathed Levanters. Yet sound asleep! We try to wake him up, but fail, the great surges of warning break over the burdeneae deck, the goog of warning sounds, and yet I pray God that you may, like the salior, live to get home. In the house of many mansions your friends are waiting to many mansions your friends are waiting to though the caoin, the bell rings. "Awakf" try a hundred voices. Yet sound asleep to the cabin.
The great surges of warning sound asleep to the cabin.
The sent 1775 the captain of a Green and whalling vessel found himself at night wurrounded by icebergs and "lay to" until boroning, expecting every moment to be pround to pieces. In the morning he looked about and saw a ship near by. He hailed voice, and there was an indescribable scene of welcome and joy and thanksgiving to

# SABBATH SCHOOL.

INTERNATIONAL LESSON FOR AUGUST 18.

Lesson Text: "The New Home in Canaan," Deut. vi., 3-15-Golden Text: Deut. viii., 10-Commentary.

3. "Hear, therefore, O Israel, and observe to do it, that it may be well with thee \* \* \* in the land that floweth with milk and boney." Compare verse 18 and chapter v., 29, 33, on obedience in order to blessing. Then see vi. 25, "It shall be our righteous-ness if we observe to do all these command-ments before the Lord our God." We must nember that God gave them no commandremember that dot give that he command-ments to keep until He had redeemed them from Egypt by the blood of the passover lamb and by His mighty power. The sinner must accept Christ as the end of the law for righteousness (Rom. x., 4) before the righteous-ness of the law can be fulfilled in Him (Rom. viii., 3, 4). On hearing and doing eq also Math. vii., 24-27; Jas. I., 22; I John iii., 7; Rev. xix., 8, R, V.

7; Rev. Xix., S. R. V. 4. "Hear. O Israel, the Lord our God is one Lord." The Lord Jesus quoted these very words, as recorded in Mark Xii., 29, in connection with a summary of the Ten Com-mandments. We might read it thus: "Je-hovah. our Elohim, is one Jehovah." The word "elohim" is a plural word like seraphim and cherubim and is at least successities of a and cherubim and is at least suggestive of a plurality of persons, Father, Son and Holy Spirit (Math. xxviii., 19). The oneness of the three is seen in John x, 30 and xiv., 16; also by comparing verses 3 and 4 of Acts v. This Jehovah shall yet be king over all the

earth (Zech. xiv., 9). 5. "And thou shalt love the Lord thy God with all thine heart." We feel perfectly safe in saying that only one man ever lived who did this thoroughly and always. Even the man Christ Jesus, the God man, God mani-fest in the flesh. None but He could over say, "I do always those things that please say, 'I do always those things that please the Kather'' (John viii.. 29). But He verily did love God with all His heart and soul and might. If we have received Him as our Saviour and Lord, He in us will fulfill the righteousness of the law, and love is the ful-filling of the law, such love as is described in

Rom. xiii., 10; I Cor. xiii., 4-7. 6. "And these words which I command thee this day shall be in mine heart." Not merely in our heads that we may be able to

epeat them, like the lawyer of Luke x., 27, 8, who answered right, but in the centre of our being, affecting our whole life. One has said, "Thy word have I hid in mine heart, that I might not sin against Thee" (Ps. cix. 11). Ezekiel was commanded to receive the words in his heart and then go and speak them to the children of Israel (Ezek. fii., 10,

"And thou shalt teach them diligently unto thy children." See a repetition of this verse in chapter xi., 19. What God desired of Israel Hestill desires, for He changes street of Israel nesting desires, for he changes not. But what a peculiar household that would be where the word of God and the works of God were the one and continual topic of conversation! What a peculiar person he or she would be who would be al-ways talking of the word of God! Would you like to be a very peculiar for Lemes you like to be so very peculiar for Jesus's sake, at any cost?

sake, at any cost? 8, 9. As prominent as if on hand and fore-head and door or gateposts. A heart full of Him and His word and His service, a heart wholly and only for Him, of whom it issaid: "When thou goest, He shall lead thee. When thou sieepest, He shall keep thee, and when thou awakest He shall talk with thee" (Prov. vi., 22). A heart that delights in the word of God and meditates there in day and night (Ps. i., 2). A heart out of the abund-ance of which the Spirit can freely talk of Him whom He delights to glorify (Math. xii., 94; John xvi., 14). Paul was a chosen ves-34; John xvi., 14). Paul was a chosen ves-sel to bear His name (Acts ix, 15), and we must be as manifestly His at all times as if we had His name written on our foreheads (Bev. xiv., 1; xxii., 4). Where we would not

# PUBLIC DEBT STATEMENT. Delivery of Bonds and Loss in Cash Send

It Up \$38,435,938. The monthly United States Treasury statement of the public debt shows the total debt on July 31, less cash in the Treasury, to have been \$940,108,905, an increase for the month of \$28,435,938. This increase is due to the delivery to the London syndicate during the month of \$31,157,700 in four per cent. bonds, together with a loss of \$8,090,622 in the available cash. The debt is recapitulated as llows:

Interest-bearing debt, \$747,360,400; debt on which interest has ceased since maturity, \$1,639,650; debt bearing no interest, \$387,-198,384. Total, \$1,127,258,435. Certificates and Treasury notes offset by an equal amount of cash in the Treasury, \$581,799,-

The cash in the Treasury is classified as follows: Gold, \$155,354,065; silver, \$512,-746,149; paper, \$123,376,791; bonds, disburs-ing officers, balances, etc., \$15,920,823. Total, \$807,397,830, against which there are demand liabilities amounting to \$620, 248,300, leaving a cash balance in the Treaury of \$187,149,530. The receipts during the month of July

vere \$29,069,697, as against \$34,809,339 for July, 1894.

The disburgements during July, 1895, amounted to \$38,548,063, as against \$36,648,-582 for July, 1994. Of the receipts, \$14,076,-884 were from customs and \$12,898,405 from internal revenue. During July, 1894, the receipts from customs were \$8,427,338, and from internal revenue \$25,200,487. The pen-sion payments last month amounted to \$12,-755,427. a reduction of about \$147,000 from July, 1894.

CRISP AT HIS BIRTHPLACE.

# He Visited Sheffield, England, and Was Dined by Speaker Gully.

Charles F. Crisp, Speaker of the United States House of Representatives, is sighteeing in London. He recently visited the place where he was born in Sheffield, January 29, 1845, while his parents were on a visit to that city.

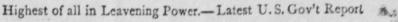


to a conference, and he was dined previous to a departure for his home by the Speaker of the House of Commons, William C. Gully, and by John Hare, the actor.

STUDENTS STEAL AN EDUCATION.

New Form of Theft Discovered at the University of Chicago.

"President Harper has discovered a new meetes of crime which is peculiar to educational institutions and particularly to the University of Chicago. This is the theft of an education. The students this summer are nearly all transients. Most of them are school teachers who come to acquire new atoms of knowledge and a general polishing up in pedagogical methods. The university charges a tuition fee of \$30 a quarter for a regular course of three majors. For each additional major subject an additional fee of \$10 is assessed. No student is allowed to register for more than four and usually not nore than three. It has been discovered, however, that many ambitious students have been acquiring knowledge on an extravagant range of subjects by registering in only one or two courses and taking in a great many more as visitors. The result was that professors, who had few regularly registered students, have been surprised by the spasmodic popu-larity of their courses. In several classes President Harper says the registration has been small but the attendance has been im-mense. The President sent to each instructor a notice which was also posted upon the bulletin board, to the effect that no one would hereafter be allowed to visit classes without a written permission from the dean.





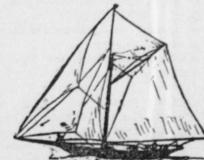
Hunt for a Meteor,

A party of gentlemen under the guidance of Dr. Dekyne, of Philadelphia, has commenced a search for a meteor which fell Wednesday night six miles north of West Chester. The meteor was observed by several hundred persons at various points, and was of unusal size and brilliancy. People at Malvern, which is only about a mile from where the huge metallic ball is supposed to have fallen, heard it roaring through the air. Dr. Dekyne is of the opinion that the meteor will weigh at least 150 pounds, and it is said that it will be almost worth its weight in gold, as only two meteors have been found during the past century, both of which are now on exhibition in the Smithsonian.-Washington Star.

# Danish Precautions as to Meat.

The cattle, sheep and swine in Denmark have to undergo a rigid veterinary examination both before and after they are slaughtered. Before meat can be removed from the slaughter house it must be officially stamped as "first or second class food." Some unscrupulous butchers tried to efface this stamp by cutting it out, or chemically removing it, and replacing "first" for "second class;" but they were summarily dealt with, and a fine of \$550 imposed, which has effectually put a stop to their tricks.

It is not only in Denmark that they mark meat (although it is done there for quality), but in Italy, the United States, the Netherlands and Germany. -Fortnightly Review.



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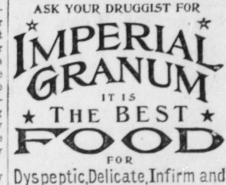
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be nam Making four hundred dollars for his damnation!

Instead of being in Tarshish now he is in the middle of the Mediterranean. Here is a literary man tired of the faith of

his father who resolves to launch out into what is called freethinking. He buys Theodore Parker's works for \$12. Renan's "Life of Christ" for \$1.50, Andrew Jackson Davis's works for \$20. Goes to hear infidels talk at the clubs and to see spiritualism at the table rapping. Talks glibly of David, the psalm-ist, as an old libertine, of Paul as a wild en-thusiast and of Christ as a decent kind of a man, a little weak in some respects, but al-most as good as himself. Talks smilingly of Sunday as a good day to put a little extra blacking on one's boots and of Christians as, for the most part, hypocrites of eternity as "the great to be," "the everlasting now" or "the infinite what is it." Some day he gets his feet very wet and finds himself that night chilly; the next morning has a hot mouth and is headachy; sends word over to the score that he will not be there to-day; bathes his feet: has mustard plasters; calls the doctor. The medical man says aside, "This is going to be a bad case of congestion "This is going to be a bad case of congestion of the lungs." Voice fails. Children must be kept down stairs or seat to the neighbors to keep the house quiet. You say, "Send for the minister." But no. He does not believe in ministers. You say, "Read the Bible to him." No: he does not believe in the Bible. A law-yer comes in, and sitting by his bedisde writes a document that begins: "In the name of God, amen. I, being of sound mind, do make this my last will and testament." It is certain where the side man's body will to make this my last will and testament." It is certain where the sick man's body will be in less than a week. It is quite certain who will get his property. But what will become of his soul? It will go into "the great to be," or "the everlasting now," or "the infinite what is it." His soul is in deep waters, and the wind is "blowing great guns," Death cries, "Overboard with the un-believer!" A solash. He goes to the bot

ver!" A splash. He goes to the bot-He paid \$5 for his ticket to Tarshish believer! when he bought the infidel books. He landed in perdition.

Every farthing you spend in sin satan will swindle you out of. He promises you shall have thirty per cent. or a great dividend. He lies. He will sink all the capital. You may pay full fare to some sinful success, but you will never get to Tarshish.

you will never get to Tarshish. Learn how soundly men will sleep in the mids: of danger. The worst sinner on ship-board, considering the light he had, was Jonah. He was a member of the church, while they were heathen. The sailors were engaged in their lawful calling, following the sea. The merchants on board, I sup-pose, were going down to Tarshish to barter, but Jonah, not withstanding his Christian profession, was flying from duty. He was sound asleep in the cabin. He has been motionless for hours--his arms and feet in the same posture as when he lay down--his breast heaving with deep respiration. Oh, how could he sleep? What if the ship struck a rock? What if it sprang aleak? What if the clumsy oriental craft should capsize? What would become of Jonah? So men sleep soundly now amid perils

like to bear that name we may not go.

10. "And it shall be when the Lord thy God shall have brought thee unto the land." As in verse 23 He brought them out of Egypt, that He might bring them into the land, and that He might bring them into the land, and what He purposes is sure to be accomplished (Isa. xiv., 24). These purposes may seem to be delayed by man's unbelief, and a new generation may have to be raised up, but "every purpose of the Lord shall be per-formed" (Jer. vi., 29). 11. Cities and houses and wells and vine-yards and olive trees, which they neither built, nor dug, nor planted; all a free gift from God to them. He gave, they received. It is even so with us who now believe in the

It is even so with us who now believe in the Lord Jesus. Salvation full and free is ours through Him who loved us, apart from any works of ours.

works of ours. 12. "Beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage" (so also chapter vill., 11). And yet that was the very thing they did. They forgot His works and His wonders, and remembered not His hand (Ps. lxxviil., 11, 42). When we have a fear that was the work work thing are here lest we may lack some good thing, or lean upon an arm of flesh rather than upon God, we are guilty of forgetting Him of whom it is written, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii., 32). 13. "Thou shalt fear the Lord thy God and

serve Him, and shalt swear by His Name." See this more fully stated in chapter x. 12, 20. The fear of the Lord is a fountain of life; therefore be thou in the fear of the Lord all the day long (Prov. xiv., 27; xxiii., 17). He who lives in the fear of the Lord will not do aught that is not right and good in His sight (verse 18). He who serves the Lord in

do aught that is hot right and good in His sight (verse 18). He who serves the Lord in sincerity and truth (Joshua xxiv., 14) will never think of man's frown or favor, but will seek only to please Him in all things. His motto will be, "Study to shew thyself approved unto God."
14. "Ye shall not go after other Gods." Jehovah is the true God, the living God, and King of eternity (Jer. x., 10, margin); and other so called gods are but vanity. He brought them out of Egypt (Deut. v., 6). He alone is worthy to be praised. They were chosen to be a special people unto Him above all people (Deut, vii., 6), a people for His own possession, that they might make Him a Name. Yet after all His loving kindness, they had to confess, "Oh Lord our God, other lords beside Thee have had dominion over us" (Isa, xxi, 13).
15. "For the Lord thy God is a jealous God among you." Just seven times is God and the point of the some is god."

God among you." Just seven times is God and to be jealous (Ex. xx., 5; xxxiv., 14: Deut. iv., 24; v., 9; vl., 15; Joshua xxiv., 19: Nah. i., 2). The same word is translated "zealous," and also "bought." or "pur-chased." It is surely a resonable thing that one should use as he pleases and possess for his own use that which he has purchased See Ex. xv. 16: Ps. 1xxiv., 2, and compare Titus ii., 14, R. V., and Jas. iv., 5., R. V., margin. Let us acknowledge that we are all Histor His pleasure.—Lesson Helper.

### A WISE GREEK JUDGE.

How He Silenced Disapproval by a Neat Bit of Flattery.

There is still a philosopher among the Greeks whose wisdom is able to silence the murmers of the masses. A Greek judge on the Island of Scio, the other day, decided two claims against a railroad for damages results of the account of the second sec caused by a collision. One claimant was a man who lost an arm and the other was a widow whose husband had been killed. The judge awarded 6000 plasters to the man, but

judge awarded 6000 plasters to the man, but only 2000 to the woman. When the spectators began to protest loud-ly the vise judge explained: "My dear peo-ple, the verdict must remain, for you will see it is just, Nikola has lost an arm, and noth-ing can restore it, but you (turning to the woman) are still young and pretty. You have now some money, and you can easily find another husband who may be as good, even better, perhaps, than your dead lord." So saying, the Judge left the hall and the people cheered him.

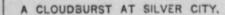
# 140 SOLDIERS DROWNED

A Military Train in Japan Swept Over the Sea Wall in a Storm

An accident, in which 140 soldiers perished, occurred two days ago on the railroad running from Kobe, Japan, to Osaka. A train of twenty-three cars was conveying to Kobe 400 Japanese soldiers who were returning from China. A heavy storm was raging, and, as the

A neary shorm was raging, and, as the train was running along the sea wall, on which the tracks near the city are laid, an immense sea leaped over the wall, separa-ting the train and deralling the engine and eleven cars, which plunged off the wall into the bay. Most of the men in the cars were depended drowned. The accident occurred at about 1 o'clock

in the morning, and it was pitch dark. The sea was running so high that it was impossible to render any assistance to the men in the cars. A few who got out of the cars were dashed to death against the wall.



Half of the Business Portion of the Town Washed Away by the Flood.

A large portion of Silver City, New Mexico, has been destroyed by a cloudburst. The town is located on the side of a hill, and in a gulch. The cloud burst above it, and almost without warning a tremendous avaianche of water swept over the town from several points

points. Probably half the business part was washed away, and in the main street the sand and debris was piled up to the windows of the houses. The Postoffice Building was de-stroyed, and the Tremont, Timmer and Brodway Hotels were wrecked. Houses tumbled down all over town. Gillette & Son lost \$12,000 worth of stock. Bridges were washed away, and five miles of Santa Fe track was torn up. The loss was esti-mated at \$150,000.

### The Leg Was Exempt.

The Collector of Customs at Ogdensburg. N. Y., recently assessed duty amounting to \$15 on an artificial leg worn by an old soldier who had crossed the border from Canada. The soldier bought the leg in Canada and wore it on his return trip. The collector held that it was dutiable as a foreign manu-factured article. An appeal was taken to the United States Treasury Department and the collector was overruled. There it was held that the leg was exempt from duty as an ar-ticle necessary to the comfort and conven-ience of the wearer.

the blood, braces up the whole system, and restores health and vigor.



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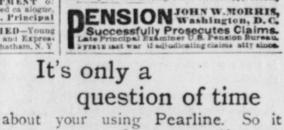
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