REV. DR. TALMAGE.

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: "Open Windows."

TEXT: "His windows being open in his chamber toward Jerusalem."-Daniel vi., 10.

The scoundrelly princes of Persia, urged on by political jealousy against Daniel, have succeeded in getting a law passed that who-soever prays to God shall be put under the paws and teeth of the lions who are lashing themselves in rage and hunger up and down the stone cage or putting their lower jaws on the ground, bellowing till the earth trembles. But the leonine threat did not hinder the devotions of Daniel, the Cœur de Lion of the ages. His enemies might as well have a law that the sun should not draw water, or that the south wind should not sweep across a garden of mag-nolios, or that God should be abolished. They could not suare him with the red hot furnaces, and they cannot now scare him with the lions. As soon as Daniel hears of this enactment he leaves his office of secre-tary of state, with its upholstery of crimson and gold, and comes down the white marble steps and goes to his own house. He opens his window and puts the shutters back and pulls the curtain aside so that he can look toward the sacred city of Jerusalem and then prays.

I suppose the people in the street gathered under and before his window and said: "Just see that man defying the law. He ought to be arrested." And the constabulary of the city rush to the police headquarters and report that Daniel is on his knees at the and report that Daniel is on his knees at the wide open window. "You are my prisoner," says the officer of the law, dropping a heavy hand on the shoulder of the kneeling Daniel. As the constables open the door of the cavern to thrust in their prisoner they see the glaring eves of the monsters. But Daniel becomes the first lion tamer, and they lick his hand and fawn at his feet, and that night he sleeps with the shaggy mane of a wild beast for his pillow, while the king that night, sleepless in the palace, has on him the paw, and teeth of a lion he cannot tame—the lion of a remorseful conscience. What a picture it would be for some artist!

What a picture it would be for some artist! Darius in the early dusk of morning not waiting for footmen or chariot, hastening to the den, all flushed and nervous and in dishabille, and looking through the crevices of the cage to see what had become of his prime minister. "What, no sound!" he says. "Daniel is surely devoured, and the lions are "Daniel is surely devoured, and the lions are sleeping after their horrid meal, the bones of the poor man scattered across the floor of the cavern." With trembling voice Darius calls out: "Daniel?" No answer, for the prophet is yet in profound slumber. But a lion more easily awakened, advances, and with hot breath blown through the crevice seems angrily to demand the cause of this interruption and them another wild been interruption, and then another wild beast lifts his mane from under Daniel's head, and the prophet, waking up, comes forth to re-port himself all unhurt and well.

But our text stands us at Daniel's window, opened toward Jerusalem. Why in that di-rection open? Jerusalem was his native land, and all the pomp of his Babylonish suc-cesses could not make him forget it. He came there from Jerusalem at eighteen years of age, and he never visited it, though he lived to be eighty-five years. Yet when he wanted to arouse the deepest emotions and grandest aspirations of his heart he had his window open toward his native Jerusalem. But our text stands us at Daniel's window, window open toward his native Jerusalem. There are many of you to-day who under-stand that without any exposition. This is getting to be a Nation of foreigners. They have come into all occupations and profeshave come into all occupations and profes-sions. They sit in all churches. It may be twenty years ago since you got your naturalization papers, and you may be thoroughly Americanized, but you can't forget the land of your birth, and warmst sympathies go out toward it. our windows are epen toward derivalem. Your father and mother are buried there.

It may have been a very humble home in which you were born, but your memory of-ten plays around it, and you hope some day to go and see it—the hill, the tree, the brook, 10 motner are buried there. the house, the place so sacred, the door from which you started off with parental blessing to make your own way in the world-and God only knows how sometimes you have longed to see the familiar places of your childhood, and how in awful crises of life you would like to have caught a glimpse of the old wrinkled face that bent over you as you lay on the gentle lap twenty or forty or fify years ago. You may have on this side of the sea risen in fortune, and like Daniel have become great and may have come into prosperities which you never could have reached if you had staid there, and you may have many windows to your house—bay windows and skylight windows and windows of conservatory and windows on all sides-but you have at least one window open toward Jerusalen When the foreign steamer comes to the wharf, you see the long line of sailors, with shouldered mailbags, coming down the planks, carrying as many letters as you might suppose to be enough for a year's correspondence, and this repeated again and again during the week. Multitudes of them are letters from home, and at all the post-offices of the land people will go to the win-dow and anxiously ask for them, hundreds of thousands of persons finding that window of foreign mails the open window toward Jerusalem. Messages that say: "When are you coming home to see us? Brother has gone into the army. Sister is dead. Father and mother are getting very feeble. We get having a great standard We are having a great struggle to get on here. Would you advise us to come to you, or will you come to us? All join in love and hope to meet you, if not in this world, then in a better. Goodby." Yes, yes. In all these cities and amid the flowering Western prairies and on the slopes of the Pacific and amid the Sierras and on the banks of the lagoon and on the ranches of Texas there is an uncounted multitude who this hour stand and sit and kneel with their windows open toward Jerusalem. Some of these people played on the heather of the Scottish hills; some of them were driven out by Irish famine; some of them in early life drilled in the German army; some of them were accustomed at Lyons or Marseilles or Paris to see on the street Victor Hugo and Gambetta; some chased the chamois among the Alpine precipices; some plucked the ripe clusters from Italian vineyard; some lifted their faces under the midnight sun of Norway. It dishonor to our land that they remen ber the place of their nativity. Miscreants would they be if, while they have some of their windows open to take in the free air and the sunlight of an atmosphere which no kingly despot has ever breathed, they forgot nes to open the window toward Jerusalem. No wonder that the son of the Swiss, when far away from home, hearing the National air of his country sung, the mala ty of homesickness comes on him so powerfully as to cause his death. You have the example of cause his death. You have the example of heroic Daniel of my text for keeping early memories fresh. Forget not the old foiks at home. Write often, and if you have a sur-plus of means and they are poor make prac-tical contribution, and rejoice that America is bound to all the world by ties of sanguin-ity as in no other Nation. Who can doubt but it is conducted for the examplication of ity as in no other Nation. Who can doubt but it is appointed for the evangelization of other lands? What a stirring, melting, gos-pelizing theory that all the doors of other Nations are open toward us, while our win-dows are open toward them! dows are open toward them! But Daniel in the text kept this port hole of his domestic fortress unclosed because Jerusalem was the capital of sacred influ-ences. There had smoked the sacrifice. There was the holy of holies. There was the ark of the covenant. There stood the temple. We are all tempted to keep our win-dows open on the opposite side toward the world, that we may see and hear and appropriate its advantages. What does the world say? What does the world think? What does the world do? Worshipers of the world instead of worshipers of God. Windows open toward Babylon. Windows are in great demand for canning.

open toward Corinth. Windows open toward Athens. Windows open toward Sodom. Win-dows open toward the flats instead of win-dows open toward the flats instead of win-dows open toward the fills. Sad mistake, for this world as a god is like something I saw in the museum of Strasburg, Germany—the figure of a virgin in wood and iron. The Ingure of a virgin in wood and iron. The victim in olden time was brought there, and this figure would open its arms to receive him, and once enfolded the figure closed with a hundred knives and lances upon him, and then let him drop 189 feet sheer down. So the world first embraces the idolaters, then closes upon them with many tortures, and then lets them drop forever down. The highest honor the world could confer was to

highest honor the world could confer was to make a man Roman emperor, but out of sixty-three emperors it allowed only six to die peacefully in their beds.

The dominion of this world over multi-udes is illustrated by the names of coins of many countries. They have their pieces of money which they call sovereigns, crowns and half crowns, Napoleons and half Na-poleons, Fredericks and double Fredericks and ducats and Isabellinos, all of which names mean not so much usefulness as dominion. The most of our windows open toward the exchange, toward the salon of fashion, toward the god of this world. In olden times the length of the English yard was fixed by the length of the arm of King Henry I., and we are apt to measure things by a variable standard and by the human arm that in the great crises of life can give us no help. We need, like Daniel, to open our windows toward God and religion.

But, mark you, that good lion tamer is not standing at the window, but kneeling while he looks out. Most photographs are taken of those in standing or sitting posture. I now remember but one picture of a man kneeling, and that was David Livingstone, who in the cause of God and civilization sacrificed himself, and in the heart of Africa his servant, Majwara, found him in the tent by the light of a candle stuck on the top of a box, his head in his hands upon the pil-low and dead on his knees. But here is a great lion tamer living under the dash of the light, and his hair disheveled by the breeze, praying. The fact is that a man can see farther on his knees than standing on tiptoe. Jerusalem was about 550 statute miles from Babylon, and the vast Arabian desert shifted its sands between them. Yet through that open window Dan-iel saw Jerusalem, saw all between it, saw yond, saw time, saw eternity, saw earth

and saw heaven. Would you like to see the way through your sins to pardan, through your troubles to comfort, through temptation to rescue, through dire sickness to immortal health, through night to day through things terresthrough hight to day through things terres-trial to things celestial—you will not see them till you take Daniel's posture. No cap of bone to the joints of the fingers, no cap of bone to the joints of the elbow, but cap of bone to the knees, made so because the God of the body was the God of the soul, and especial provision for those who want to pray and physiological structure joins with spiritual necessity in bidding us pray and

pray and pray. In olden time the Earl of Westmoreland said he had no need to pray because he had enough pious tenants on his estate to pray for him, but all the prayers of the church universe amount to nothing unless, like universe amount to nothing unless, like Daniel, we pray for ourselves. O men and women, bounded on one side by Shadrach's redhot furnace and the other side by de-vouring lions, learn the secret of courage and delive. 'ace by looking at that Baby-lonish window open toward the southwest. "Oh," you say, "that is the direction of the Arabian desert." Yes, but on the other side of the desert is God is Christ is Lernsalem. of the desert is God, is Christ, is Jerusalem, is heaven.

Homer's heaven was an elysium which he describes as a plain at the end of the earth or beneath, with no snow nor rainfall, and the sun never goes down, and Rhadomanthus, the justest of men, rules. Hestod's heaven is what he calls the islands, of the blessed, in the midst of the ocean, three times a year blooming with most exquisite flowers, and the air is tinted with purple, while games and music and horse races oc-cupy the time. The Scandinavian's heaven was the hall of Walhalla, where the god Odin gave unending wine suppers to earthly heros and heroines. The Mohammedan's heaven passes its disciples in over the bridge which is finer than a hair and Al-Sirat. sharper than a sword, and then they are let loose into a riot of everlasting sensuality. The American aborigines look forward to a heaven of illimitable hunting ground, partridge and deer and wild duck more than plentiful, and the hounds never off the scent, and the guns never missing fre. But the geographer has followed the earth round and found no Homer's elysium. Voya-gers have traversed the deep in all directions and found no Hesiod's islands of the blessed. The Mohammedan's celestial debauchery and the Indian's eternal hunting ground for vast multitudes have no charm. But here rolls in the Bible heaven. No more sea-that is, no wide separation. No more night-that is, no insom nia. No more tears-that is, no more heartbreak. No more pain-that is, dismiss lancet and bitter draft and miasma and banishment of neuralgias and catalepsies and con-ishment of neuralgias and catalepsies and consumptions. All colors in the wall except gloomy black. All the music in the major key because celebrative and jubilant. River crystalline, gate crystalline and skies crystalline because everything is clear and without doubt. White robes, and that means sinisaness. Vials full of odors, and that means pure regalement of the senses. Rainbow, and that means the storm is Marriage supper, and that means gladdest festivity. Twelve manner of fruits, and that means luscious and unending variety. Harp, Itrumpet, grand march, anthem, amen and halleluiah in the same orchestra. Choral meeting solo, and overture meeting antiphon, and strophe joining dithy-ramb, as they roll into the ocean of doxolo-gies. And you and I have all that, and have it forever through Christ if we will let Him with the blood of one wounded hand rub out our sin, and with the other wounded hand swing open the shining portals. Day and night keep your window open to ward that Jerusalem. Sing about it. Pray about it. Thick about it. Talk about it. Dream about it. Do not be inconsolable Dream about it. Do not be inconsolated about your friends who have gone into it. Do not worry if something in your heart in-dicates that you are not far off from its ecstasies. Do not think that when a Christian dies he stops, for he goes on. An ingenious man has taken the heavenly furiongs as mentioned in Revelation and has calculated that there will be in heaven 109 calculated that there will be in heaven 100 rooms sixteer: feet square for each ascending soul, though this world should lose 100,000,-000 yearly. But all the rooms of heaven will be ours, for they are family rooms, and as no room in your house is too good for your children, so all the rooms of all the palaces of the heavenly Jerusalem will be free to God's children and aven the throness of the neaventy Jerusalem will be free to God's children, and even the throneroom will not be denied, and you may run up the steps of the throne, and put your hand on the side of the throne, and sit down beside the King according to the promise, "To him that overcometh will I grant to sit with Me in My throne." But you cannot go in except as conquerors, Many years ago the Turks and Christians were in battle, and the Christians were defeated, and with their commander Stephen fled toward a fortress where the mother of saw her son and his army in disgraceful retreat, she had the gates of the fortreas rolled shut, and then from the top of the Tothed shut, and then from the top of the battlement cried out to her son, "You can-not enter here except as conqueror." Then Stephen rallied his forces and re-sumed the battle and gained the day, 20.000 driving back 200,000. For those who are defeated in battle with sin and death and hell nothing but shame and context. and hell nothing but shame and contempt, but for those who gain the victory through our Lord Jesus Christ the gates of the New Jerusalem will hoist, and there shall be an abundant entrance into the everlasting kingdom of our Lord, toward which you do well to keep your windows open.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 22.

Lesson Text: "Joshua Renewing the Covenant," Joshua xxiv., 14-25--Golden Text: Joshua xxiv., 24-Commentary.

14. "Now, therefore, fear the Lord, and serve Him in sincerity and in truth." Joshua had fulfilled his mission and had now come to the end of his sojourn in the mortal body. being about 110 years old (verse 29). He assembled the people at Shechem, and call-ing for the elders and judges and officers he ing for the elders and judges and officers he reminded them of all the Lord's goodness and faithfulness and earnestly exhorted them to serve Him sincerely. "Serve" is the key word to this address. It is found in some form at least twelve times in our lesson, and suggests very strongly to us that we are saved in order to serve Him who saves us. See Ex. iv., 22, 23: I Thess, i., 9: II Chron. xxix., 11. We are also to serve always in the fear of the Lord, which in-cludes a practical acquaintance with Him and a profound reverence and cordial affec-tion for Him (Prov. i., 7; ix., 10). 15. "As for me and my house we will serve

15. "As for me and my house we will serve the Lord." It is evident from this and the preceding verse that their ancestors beyond the river (R. V.) were idolaters. From such as these Abram was called out. God does not compel, but He sets before us the right and the wrong, drawing us strongly to the right by His Holy Spirit, vet leaving us to choose. The leaders, like Joshua, must make the choice first, for the people cannot be expected to choose the good if the leaders do not. If all teachers and preachers were as decided and whole hearted for God as Joshua there might be less worldliness in many places. We are all too apt to consider many places. We are all too apt to consider what others do and follow them. We should have Joshua's spirit of whole heartedness for God regardless of others. The race is to be run "looking unto Jesus," which im-plies looking away from all else (Heb. xli., 1, 2).

16-18. "Therefore will we also serve the Lord, for He is our God." This is the con-clusion of the people's reply to Joshua's words. They acknowledge that the Lord their God brought them out of Egypt, preserved them in all the way and brought them into the land. Therefore they should certainly serve Him, and not other gods. Their fathers had, however, made as good resolu-tions as these at Horeb when they said, "All that the Lord hath spoken will we do" (Ex. xix., 8), but they broke their promises in a few weeks and were found worshiping golden calf. The law which is holy and

a golden calf. The law which is holy and just and good cannot help us because the flesh is so weak (Rom. viii., 3). 19, 20. "And Joshua said unto the people, Ye cannot serve the Lord, for He is a Holy God. He is a jealous God." They could not serve Him in their own strength. They could not serve him and others too (Math. uld not serve him and others, too (Math. , 24). The people of a Holy God must be a holy people (Lev. xix., 2; xx. 7, 26; xxi., 8; I Pet. i., 15, 16; Isa. vi., 8; Rev. iv., 8). Just seven times is God called a jealous God. Besides this ven's see Ex. xx., 5: xxxiv., 14: Deut. iv., 24; v., 9; vi., 15: Nah. i. 2. Com-pare Jas. iv., 5. R. V., margin. The word translated "jealous" is the same word that is also translated "bought" or "purchased:" so that the thought in "jealous" is simply that of claiming what is rightfully His own. We are not our own, but bought with a price, that He may be glorified in us. We are a people for His own possession (I Cor. vi., 19, 20; Titus ii., 14. R. V.). We are to vi., 19, 20; Titus ii., 14, R. V.). We are to serve Him with a perfect or whole heart (I Chron. xxviii., 9), with humility (Acts xx., 19), with gladness (Ps. c., 2), with the Spirit (Rom. i., 9), and continually (Dan. vi., 16, 20). Of ourselves we cannot do this, but Christ can, and a Christian should be able to say truthfully. "I live, yet not I, but Christ liveth in me" (Gal. ii., 20). It is written of Him, "The Son of Man came to minister." "I an among you as He thet

HOUSEHOLD AFFAIRS.

TO MAKE BEETS TENDER.

The favorite French way of cooking beets is by baking. They are placed in the oven on a bed of straw, covered with earthenware plates and cooked from six to ten hours. "This method of cooking," says Miss Parloa, who is in France studying cooking, "makes a beet firm and tender and full of color and juice."-St. Louis Star-Sayings.

MOCK CHICKEN SALAD.

One head cabbage, one large bunch celery dressing, one-half cup vinegar, one teaspoonful of yellow mustard (which can be omitted if preferred), piece of butter size of an egg, three eggs, small teaspoonful of salt, cayenne pepper to taste, one tablespoonful of cream, one tablespoonful of sugar. Mix the eggs, mustard and vinegar together until thick. Eggs are beaten light before vinegar is added. This is excellent for a picnic and also makes a very good salad dressing all boiled together, eggs, mustard, salt, pepper, vinegar, butter and sugar .--Detroit Free Press.

A FRUIT SOUP.

Fruit soups are more common abroad than here. They are served cold, of course, and are a pleasant and easily prepared novelty for the company summer luncheon. Mrs. Rorer's recipe for cherry soup calls for one quart of sour cherries and one quart of cold water over the fire; when boiling add half a cup of sugar and press through a colander and return to the fire. Moisten one tablespoonful of arrowroot, add it to the boiling mixture, cook a moment, add one tablespoonful lemon juice, and turn out to cool. Serve cold in glasses with a little cracked ice .- Chicago Times-Herald.

GREEN TOMATO PICELES.

Take a gallon of green tomatoes, gathered on a dry day, and carefully remove the outer skin, slicing the peeled fruit. For this quantity, take two and a half tablespoonfuls of ground mustard, a gill of mustard seed, a tablespoonful of powdered cinnamon, half a pound of brown sugar, two teaspoonfuls of cloves and three pints of vinegar. Divide the spices into three equal parts, and put into three small muslin bags. Take half the quantity of vinegar, and in it boil the spices for half an hour. Then put in the sugar and stir till thoroughly melted. Now place a third of the sliced tomatoes at the bottom of a jar, put in one of the spice bags, and pour a third of the boiled vinegar over. Then another third of 'tomato, bag and vinegar, till all are arranged.

Something New in Bleycle Tires.

A leather tire is the latest improve-

ment in this important vehicle. It is said that the leather is more durable and in every way more satisfactory than rubber, and will, before long, entirely supersede the latter material. By a new process, leather is to be made thoroughly waterproof, is quite as elastic and much less likely to be cut and punctured than rubber. Another improvement in bicycle tire is the automatic inflator. By a very simple device the tire may be set at a standard and pumps itself full of air as the rider proceeds. From the ordinary valve clear through the tire to the outside there is a rod. with a pad on the end, which just touches the inside of the periphery of the rabber tire. When the wheel revolves so as to press against this cushion, it moves in with the usual pumping process, forcing the air into the tube. When the pressure is relaxed, as the wheel turns away from that side, the rod springs back and remains so until the wheel again turns to this point. It is an exceedingly simple and practical invention, and saves a great deal of pumping, which must always be done when one has the least time to spare .- New York Ledger.

Says He Lighted Washington's Cigars,

Louisiana claims the honor of having within her dominions the oldest person now living in this country, if not in the world, in the person of George Brown, colored, a native of Virginia, who boasts of 131 years, and of having acted as a servant of George Washington. He claims to have frequently blacked the boots of and lighted cigars for the Father of his Country. He has a certificate from Ed Cronigan, his former master, certifying that he was born in 1761 .- Chicago Inter-Ocean.

Dyspepsia, Insomnia. From the Herald, Ballimore, Md.

From the Herald, Baltimore, Md. Mr. Isaac Hamburger is a well-known cigar manufacturer and tobacco dealer at 1425 E. Baltimore street, Baltimore, Md. He is a hale, robust man now, but a few months ago he thought he was about to become a living skeleton if not a dead man. He now weighs about 200 pounds and steps about his factory as actively as do his "stripper" boys. His present condition is due to the use of Dr. Williams' Pink Pills, which he considers the best medicine in the world for dyspep-sia, loss of appetite, indigestion and insom the obstitute in the world for dyspep-sia, loss of appetite, indigestion and insom nia. When a *Herald* reporter recentlycalled-on Mr. Hamburger he came jauntily in the store from his factory and in speaking of the pills, said: "Yes, I have used Dr. Will-iams' Pink Pills and can cheerfully recom-mend them. Some mention of the pills recommend them. Some months since," he con-tinued, "owing to confinement to business, I thrued, "owing to confinement to business, I had an attack of dyspepsia accompanied by terrible and almost incessant heart burn and torpid liver. I tried doctors and many rem-edies that friends advised me to take, but found no relief until I beard of and used Dr. Williams' Pink Pills. I secured five bores and began to improve perceptibly after tak-ing a few doses, and when the five bores were gone I was completely cured. If you were gone I was completely cured. If you had seen me when I was sick and compared my condition then with what it is now you would join me in a song of praise of the mar-velous merits of Pink Pills. I am a living monument to their efficacy in curing the maindies from which I suffered. I weigh now nearly 200 pounds, sleep well, eat heartily and digest my food without any inconveni-ence and sleep as well as I did when a boy after a romp before bed time. I unhesitat-ingly and with confidence in their curative and invigorating qualities recommend the Pink Pills to all sufferers and should I be so infortunate as to be sick again I shall get nother supply." Dr. Williams' Pink Pills contain, in a con-

densed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to pale and sullow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature, Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

There were 17,864,714 bunches of bananas consumed in the United States last year.

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



The Demand for Horses.

Since I have been in the horse business, says L. H. Brockway, there have been a great many inventions, such as electric cars and bicycles, which one would think would stop the sale of horses, but I find that my trade has increased more than fifty per cent. in the last three years, and there have been more horses sold in Boston in the last year than were ever sold in one year before. Why? Because the horse has been sold more cheaply, more have been used for pleasure,



No matter how violent or excruciating the Rheumark. Bedridden, Infirm, Crippled, Neuralgic, or prostrated with discases m

RADWAY'S READY RELIEF Will Afford Instant Ease.

minister." "I am among you as He that serveth," "If any man serve Me, him will My Father honor" (Math. xx., 28; Luke xxii., 27; John xii., 26). When we are fully yielded to Him according to Rom. xii., 1, 2, He will work in us both to will and to do (Phili ii., 13; Heb. xiii., 21).

(Phili ii., 13; Heb. xii., 21). 21. "And the people said unto Joshua, Nay, but we will serve the Lord." They seem very sincere and determined by His grace to serve Him, and we find that they did serve Him all the days of Joshua, and of the elders that outlived Joshua, who had seen the great works of the Lord that He did for larged (cores di . Lude di 7). Israel (verse 31: Judg. ii., 7). 22. "And Joshua said unto the people, Ye

are witnesses against yourselves that y have chosen you the Lord to serve Him. When we take a stand for the Lord, it must of necessity be against ourselves, for we are by nature against God, "The carnal mind is nity against God, for it is not subject to the law of God, neither indeed can be" (Rom, viii., 7). Our Lord also said, "If any man will come after Me, let him deny himself' (Math. xvi., 24). From beginning to end of the Christian life it is a continued stand against self for God. "Even Christ pleased not Himself" (Bom. xv., 3). He never sought His own will, nor His own glory (John vi., 38; viii., 50), nor did He ever take credit to Himself for either words or works (John xi., 49; xiv., 10). Paul's mottoes were "Not I, but Christ," "Not I, but the grace of God" (Gal. ii., 20; I Cor. xv., 10.) See also II Cor. ív., 11.

23. "Now, therefore, put away 23. Now, therefore, put away the strange gods which are among you and in-eline your heart unto the Lord of Israel." The idols, the old man, the weights and be-setting sins, are to be, put away, put off and laid aside (Eph. iv., 22; Heb. xii., 1, 2), and eyes and heart must be ever unto Him. We must be very sincere and truthful theorem. must be very sincere and truthful through and through, for He desireth truth in the and through, for He desired trait in inward parts and understandeth all the im-aginations of the thoughts of the heart (Ps. I. Chron. xxviii., 9: I Sam. xvi., 7). li., 6; I Chron. xxviii., 9; I Sam. xvi., 7). Here again we are helpless and must pray

Here again we are helpices and must pray "Incline my heart unto Thy testimonies." 24. "And the people said unto Joshua, The Lord our God will we serve, and His voice will we obey." The faithful servant has only to be willing and obedient" (Isa. i., 19) in order to be pleasing unto his Master. It is ours to be wise enough to hear only His commands and faithful enough to do them. He will sea to all the results and anothem: He will see to all the results, and success, as He counts it, is sure. There are many voices to-day, but we must take good heed to hear only His voice.

25. "So Joshua made a covenant with the people that day, and set them a statute and people that day, and set them a statute and an ordinance in Shecham." Then he set up a stone for a witness. Compare Gen. xxviii., 18: Ex. xxiv., 4: Joshua iv., 8, 9; then see Deut. xxxii., 1: Isa. i, 2, etc., as to inani-mate mature being a witness to words and actions. But best of all remember the "Stone of Israel." who is the "faithful and true Witness" (Gen. xiix., 24: Rev. ii., 14), and live wholly and always unto Him.---Lesson Helper.

BOMBS FROM BALLOONS.

A New Device With Which Cubans Will Kill Spaniards.

Samuel Andrews, a machinist of Hartford, Conn., has just perfected a war balloon which he has sold to a syndicate of New York Cubans for use in aid of the Cuban nsurgents. The balloon has been thoroughly tested in

the fields of New Jersey and works perfect-ly. Instead of the ordinary car, it is fitted with an armored box from which a number of bombs can be suspended. The bombs are ignited and released by automatic machinery in the box, and after all are discharged the box explodes, destroying the balloon and the secret mechanism. The machinery is worked by a steel spring.

Andrews claims to have a device by which te can control the direction of the balloon. He will probably go to England, where his brother is a machinist in Leeds, and manufacture the war balloons.

but at the sacrifice of some of the flavor; if this course be pursued a small quantity of celery seed may be added. - Boston Cultivator.

WAYS OF SERVING PEACHES.

When simply sliced, to be eaten with sugar and cream, peaches should be set on ice for a short time, but never sweetened beforehand, as standing in sugar destroys their delicate flavor.

Baked peaches are nice, and this is an excellent way to use those that are not quite ripe. Pare and halve the fruit. Remove the stones and in each cavity left put a piece of butter and cover generously with sugar. Set each half peach on a round of buttered toast, springle with more sugar, lemon juice and a very little nutmeg. Bake in the oven for twenty minutes and serve hot, with cream. Peach trifle is a dainty dessert, con-

cocted of nicely peeled and sliced peaches, two cups of milk, four tablespoonfuls of sugar, three eggs and a small stale sponge cake. Make a boiled custard of the milk, the yolks of the eggs and half the sugar. Slice the cake, lay it in the bottom of a glass dish and cover with the peaches well sweetened. Beat the whites of the eggs, with the remaining two spoonfuls of sugar, to a stiff meringue and heap lightly on top. All the ingredients should be very cold before they are mixed, and the custard is

poured over the "trifle" when served. Peach roll has a rather rich suct crust rolled out in a long sheet. Cut up the peaches rather fine and spread thickly on the paste, sprinkling liber-ally with sugar. Roll up and fold the ends over. Then wrap in a strong cloth, tie closely and steam for two hours in a steamer. It is eaten with either a bard or soft sauce.

Cat-up peaches are a delicious addition to hard pudding sauce of butter and sugar creamed together, and transform even a plain batter pudding into a royal viand.

Peach potpie is merely a plain pie crust filled with a deep layer of sliced peaches, then a layer of sugar and nutmeg. Cover with a crust and bake slowly for two or three hours. For preserving, the best quality of peaches should be selected and they should never be either over or under-ripe. White freestones are the best. Like other large fruits, too, they should always be peeled with a silver knife and thrown immediately into cold water to prevent discoloring. When this is dore divide each peach and remove the stone. In a porcelain kottle make a syrup of one pound of sugar and one pint of water for every pound of fruit. Drop in the halves and let them boil for twenty minutes. Then dip out and lay on a large dish. Boil down the syrup until it is quite thick, when return the peaches to it and cook gently until they appear transparent. Pat up in glass jars and screw on the covers securely .- New England Homestead

both under the saddle and harness, and for heavy draught work. And, in my opinion, good horses will be worth twice as much in two years as they are now, because the farmers in the West, where they are raised, have got the idea that they would not be worth raising.-Boston Globe.

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a family, can often be traced by the lines in the woman's face. Dull eyes, the sallow or wrinkled face and those "feelings of weakness" have their rise in the derangements and irregularities peculiar to women. The functional de-rangements, painful disorders, and chronic weaknesses of women, can be cured with Dr. Pierce's Favorite Prescription. For the young girl just entering womanhood, for the mother and those about to become mothers, and later in "the change of life," the "Prescription" is just what they need; it aids nature in preparing the system for these events. It's a medicine prescribed for thirty years, by Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. V.

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