

CONTRARY WINDS.

Many Persons Are Under the Disadvantage of an Unfortunate Name.

Others Labor Under the Misfortune of Incomplete Physical Equipment.—Dr. Talmage's Beautiful Sermon of Encouragement to Struggling Souls.

Dr. Talmage took for his sermon the subject "Contrary Winds," and the text Matthew xiv, 24, "The winds were contrary."

As I well know by experience on Lake Galilee, one hour all may be calm and the next hour the winds and waves will be so boisterous that you are in doubt as to whether you will land on the shore or on the bottom of the deep. The disciples in the text were caught in such a stress of weather and the sails bent and the ship plunged, for "the wind was contrary." There is in one of the European straits a place where, whichever way you sail, the winds are opposing. There are people who all their life seem sailing in the teeth of the wind. All things seem against them. It may be said of their condition as of that of the disciples in my text, "the wind was contrary."

A great multitude of people are under seeming disadvantage, and I will to-day, in the swarthiest Anglo-Saxon that I can manage, treat their cases not as a nurse counts out eight or ten drops of a prescription and stirs them in a half glass of water, but as when a man has by a mistake taken a large amount of strychnine or Paris green or belladonna, and the patient is walked rapidly round the room and shaken up until he gets wide awake. Many of you have taken a large draught of the poison of discouragement, and I come out by the order of the Divine Physician to rouse you out of that lethargy.

First, many people are under the disadvantage of an unfortunate name given them by parents who thought they were doing a good thing. Some times at the baptism of children while I have held up one hand in prayer I have held up the other hand in amazement that parents should have weighed the babe with such a dissonant and repulsive nomenclature. I have not so much wondered that some children should cry out at the christening font as that others with such smiling face should take a title that will be the burden of their life-time. It is outrageous to afflict children with an undesirable name because it happened to be possessed by a parent or a rich uncle from whom favors are expected or some prominent man of the day who may end his life in disgrace. It is no excuse, because they are Scripture names, to call a child Jehoiakim or Tiglath-Pileser. I baptized one by the name Bathsheba. Why, under all the circumambient heaven, any parent should want to give to a child the name of that loose creature of Scripture times I can not imagine. I have often felt at the baptismal altar, when names were announced to me, like saying, as did Rev. Dr. Richards, of Morristown, N. J., when a child was handed him for baptism and the name given, "Hadn't you better call it something else?"

Impose not upon that babe a name suggestive of flippancy or meanness. There is no excuse for such assault and battery on the cradle when our language is opulent with names musical and suggestive in meaning, such as John, meaning "the gracious gift of God," or Henry, meaning "the chief of a household," or Alfred, meaning "good counselor," or Joshua, meaning "God, our salvation," or Ambrose, meaning "immortal," or Andrew, meaning "manly," or Esther, meaning "star," or Abigail, meaning "my father's joy," or Anna, meaning "grace," or Victoria, meaning "victory," or Rosalie, meaning "beautiful as a rose," or Margaret, meaning "a pearl," or Ida, meaning "godlike," or Clara, meaning "illustrious," or Amelia, meaning "busy," or Bertha, meaning "beautiful," and hundreds of other names just as good that are a help rather than a hindrance.

But sometimes the great hindrance in life is not in the given name, but in the family name. While legislators are willing to lift such incubus, there are families which keep a name which mortgages all the generations with a great disadvantage. You say, "I wonder if he is in any relation to 'So-and-so,' mentioning some family celebrated for crime or deception. It is a wonder to me that in all such families some spirited young man does not rise, saying to his brothers and sisters, 'If you want to keep this nuisance or scandalization of a name, I will keep it no longer than until by quickest course of law I can slough off this gangrene.' The city directory has hundreds of names the mere pronunciation of which has been a lifelong obstacle. If you have started life under a name which either through ridiculous orthography or vicious suggestion has been an incubus, resolve that the next generation shall not be so weighed. It is not demeaning to change a name. Saul of Tarsus became Paul the Apostle. Hadasah, "the myrtle," became Esther, "the star." We have in America, and I suppose it is so in all countries, names which ought to be abolished and can be and will be abolished for the reason that they are a libel and a slander. But if for any reason you are submerged either by a given name or by a family name that you must bear, God will help you to overcome the outrage by a life consecrated to the good and useful. You may erase the curse from the name. If it once stood for meanness, you can make it stand for generosity. If once it stood for pride, you can make it stand for humility. If it once stood for fraud, you can make it stand for honesty. If once it stood for wickedness, you can make it stand for purity. There have been multitudes of instances where men and women have magnificently conquered the disasters of the name inflicted upon them.

A great many people labor under the misfortune of incomplete physical equipment. We are by our Creator so

economically built that we can not afford the obliteration of any physical faculty. We want our two eyes, our two ears, our two hands, our two feet, our eight fingers and two thumbs. Yet what multitudes of people have but one eye or but one foot! The ordinary casualties of life have been quadrupled, quintupled, sextupled, aye, centupled, in our time by the civil war, and at the north and south a great multitude are fighting the great battle of life with half or less than half the needed physical armament. I do not wonder at the paths of a soldier during the war, who, when told that he must have his hand amputated, said, "Doctor, can't you save it?" and when told that it was impossible, said, with tears rolling down his cheeks: "Well, then, good-by, old hand. I hate to part with you. You have done me a good service for many years, but it seems you must go. Good-by."

A celebrated surgeon told me of a scene in the clinical department of one of the New York hospitals, when a poor man with a wounded leg was brought in before the students to be operated on. The surgeon was pointing out this and that to the students and handling the wounded leg, and was about to proceed to amputation when the poor man leaped from the table and hobbled to the door and said, "Gentlemen, I am sorry to disappoint you, but by the help of God I will die with my leg on." What a terrific loss is the loss of our physical faculties!

Yet how many suffer from this physical taking off! Good cheer, my brother! God will make it up to you somehow. The grace, the sympathy of God, will be more to you than anything you have lost. If God allows part of your resources to be cut off in one place, he will add it on somewhere else. As Augustus, the emperor, took off a day from February, making it the shortest month in the year, and added it to August, the month named after himself, so advantages taken from one part of your nature will be added on to another. But it is amazing how much of the world's work has been done by men of subtracted physical organization. S. S. Preston, the great orator of the southwest, went limping all his life, but there was no foot put down upon any platform of his day that resounded so far as his clubfoot. Beethoven was so deaf that he could not hear the crash of the orchestra, rendering his oratorical Thomas Carlyle, the dyspeptic martyr, was given the commission to drive can't out of the world's literature. Rev. Thomas Stockton, of Philadelphia, with one lung raised his audience nearer Heaven than most ministers can raise them with two lungs. In the banks, the insurance companies, the commercial establishments, the reformatory associations, the churches, there are tens of thousands of men and women to-day doubled up with rheumatism or subject to the neuralgias or with only fragments of limbs, the rest of which they left at Chattanooga or South Mountain or the Wilderness, and they are worth more to the world, and more to the church, and more to God than those of us who have never so much as had a finger joint stiffened by a felon.

Put to full use all the faculties that remain and charge on all opposing circumstances with the determination of John of Bohemia, who was totally blind, and yet at a battle cried out, "I pray and beseech you to lead me so far into the fight that I may strike one good blow with this sword of mine!" Do not think so much of what faculties you have lost as of what faculties remain. You have enough left to make yourself felt in three worlds, while you help the earth and bask hell and win Heaven. Arise from your discouragements. O men and women of depleted or crippled physical faculties, and see what, by the special help of God, you can accomplish! The skilled horsemen stood around Bucephalus, unable to mount or manage him, so wild was the steed. But Alexander noticed that the sight of his own shadow seemed to disturb the horse. So Alexander clutched him by the bridle and turned his head away from the shadow and toward the sun, and the horse's agitation was gone, and Alexander mounted him and rode off, to the astonishment of all who stood by. And what you people need is to have your sight turned away from the shadows of your earthly lot, over which you have so long pondered, and your head turned toward the sun—the glorious sun of gospel consolation and Christian hope and spiritual triumph.

And then remember that all physical disadvantages will after awhile vanish. Let those who have been rheumatized out of a foot, or catarracted out of an eye, or by the perpetual roar of our cities thundered out of an ear, look forward to the day when this old tenement house of flesh will come down and a better one shall be builded. The resurrection morning will provide you with a better outfit. Either the unstrung, worn out, blunted and crippled organs will be so reconstructed that you will not know them, or as entire new set of eyes and ears and feet will be given you. Just what it means by corruption putting on incorruption we do not know, save that it will be glory ineffable, the eyesight to see things a little way off, no putting of the hand behind the ear to double the capacity of the tympanum, but faculties perfect, all the keys of the instrument attuned for the sweep of the fingers of ecstasy. But until that day of resurrection comes let us bear each other's burdens and so fulfill the law of Christ.

Another form of disadvantage under which many labor is lack of early education. There will be no excuse for ignorance in the next generation. Free schools and illimitable opportunity of education will make ignorance a crime. I believe in compulsory education, and those parents who neglect to put their children under educational advantages have but one right left, and that is the penitentiary. But there are multitudes of men and women in midlife who have had no opportunity. Free schools had not yet been established, and vast multitudes had little or no school at

all. They feel it when as Christian men they come to speak or pray in religious assemblies or public occasions, patriotic or political or educational. They are silent because they do not feel competent. They owe nothing to English grammar, or geography, or belles lettres. They would not know a particle from a pronoun if they met it many times a day. Many of the most successful merchants of America and men in high political places can not write an accurate letter on any theme. They are completely dependent upon clerks, and deputies, and stenographers, to make things right. I knew a literary man who in other years in this city made his fortune by writing speeches for congressmen or fixing them up for the Congressional Record after they were delivered. The millionaire illiteracy of this country is beyond measurement.

Now, suppose a man finds himself in midlife without education, what is he to do? Do the best he can. The most effective layman in a former pastoral charge that I ever heard speak on religious themes could within five minutes of exhortation break all the laws of English grammar, and if he left any law unfractured he would complete the work of lingual devastation in the prayer with which he followed it. But I would rather have him pray for me if I was sick or in trouble than any Christian man I know of, and in that church all the people preferred him in exhortation and prayers to all others. Why? Because he was so thoroughly pious and had such power with God he was irresistible, and as he went on in his prayer sinners repented and saints shouted for joy, and the bereaved seemed to get back their dead in celestial companionship. And when he had stopped praying and as soon as I could wipe out of my eyes enough tears to see the closing hymn I ended the meeting, fearful that some long winded prayer meeting bore would pull us down from the seventh heaven.

Not a word have I to say against accuracy of speech or fine elocution or high mental culture. Get all these you can. But I do say to those who were brought up in the day of poor schoolhouses and ignorant schoolmasters and no opportunity: You may have so much of good in your soul and so much of Heaven in your everyday life that you will be mightier for good than any who went through the curriculum of Harvard or Yale or Oxford, yet never graduated in the school of Christ. When you get up to the gate of Heaven, no one will ask you whether you can parse the first chapter of Genesis, but whether you have learned the fear of the Lord, which is the beginning of wisdom, nor whether you know how to square the circle, but whether you have lived a square life in a round world. Mount Zion is higher than Mount Parnassus.

But what other multitudes there are under other disadvantages! Here is a Christian woman whose husband thinks religion a sham, and while the wife prays the children one way the husband swears them another. Or here is a Christian man who is trying to do his best for God and the church, and his wife holds him back and says on the way home from prayer meeting, where he gave testimony for Christ: "What a fool you make of yourself! I hope hereafter you will keep still." And when he would be benevolent and give \$50 she criticizes him for not giving 50 cents. I must do justice and publicly thank God that I never proposed at home to give anything for any cause of humanity or religion but the other partner in the domestic firm approved it, and when it seemed beyond my ability and faith in God was necessary she had three-fourths the faith. But I know men who, when they contribute to charitable objects, are afraid that the wife shall find it out. What a withering curse such a woman must be to a good man!

Then there are others under the great disadvantage of poverty. Who ought to get things cheapest? You say those who have little means. But they pay more. You buy coal by the ton; they buy it by the bucket. You buy flour by the barrel; they buy it by the pound. You get apparel cheap because you pay cash; they pay dear because they have to get trusted. And the Bible was right when it said, "The destruction of the poor is their poverty."

Then, there are those who made a mistake in early life, and that overshadows all their days. "Do you not know that that man was once in prison?" is whispered. Or, "Do you know that that man once attempted suicide?" Or, "Do you know that that man once absconded?" Or, "Do you know that that man was once discharged for dishonesty?" Perhaps there was only one wrong deed in the man's life, and that one act haunts the subsequent half century of his existence.

Others have unfortunate predominance of some mental faculty, and their rashness throws them into wild enterprises, or their trepidation makes them decline great opportunity, or there is a vein of melancholy in their disposition that defeats them, or they have an endowment or overmirth that causes the impression of insincerity.

Others have a mighty obstacle in their personal appearance, for which they are not responsible. They forget that God fashioned their features, and their complexion and their stature, and the size of their nose and mouth and hands and feet, and gave them their gait and their general appearance, and they forget that much of the world's best work and the church's best work has been done by homely people, and that Paul the Apostle is said to have been humpbacked and his eyesight weakened by ophthalmia, while many of the finest in appearance have passed their time before flattering looking glasses or in studying killing attitudes and in displaying the richness of wardrobes—not one ribbon or vest or sack or glove or button or shoestring of which they have had brains to earn for themselves.

TWELVE thousand feet of lumber were unloaded from a railroad car and piled up in 20 minutes at Gardner, Ma.

HALLUCINATIONS.

SOME OF THE CURIOUS EXAMPLES RECORDED IN HISTORY.

The Lives of Many Great Men Have Been Influenced by Visions—Frequently They Have Been Prophetic; at Other Times They Have Caused Tragedies.

The importance of the part played by dominant hallucinations in the history of the world can scarcely be overrated. Julius Caesar, Napoleon Bonaparte, Socrates, Luther, Ignatius Loyola, are but a few of the great men whose lives were intimately entwined with ruling delusions. In these cases the illusions seem to have been persistent and not to have been produced by any voluntary effort on the part of the seer. On the other hand, Talma could walk on to the stage and after staring at the brilliant and applauding audience for a few seconds would see nothing but rows of grinning skeletons. In this he seems to have forestalled Herr Roentgen, for the skeletons were in the exact positions of the members of the audience and changed their postures with every variation of their positions. It was this grisly "house" that the great actor delivered some of his grandest histrionic effects. Goethe, as might be expected, called upon pleasanter and more peaceful visions. At will he could see a flower in the center of his visual field. He thus described it: "This flower does not for a moment preserve its form; it is generally decomposed, and from its interior are born other flowers with colored, or sometimes green, petals. These are not natural flowers, but fantastic, nevertheless regular, figures, such as the roses of sculptors."

The capacity for thus producing at will a lovely object had, however, the disadvantage described by Abercrombie in his famous "Inquiry Concerning the Intellectual Powers," that they were not as a rule dismissible at pleasure. Blake, after studying a model seated in a chair, could continue seeing her clearly when the chair was empty. This must have been an economical way of hiring a subject by the hour and would be an acceptable talent in these days of highly feed models. The ghastly case described by Sir Walter Scott of the man who knew that he was dying, and knew equally well that there was nothing whatever the matter with him, is perhaps too familiar to need more than passing mention. The black cat that this luckless man saw was, to use his own words, "no household cat, but a bubble of the elements which has no existence." This animal was as complex in form as the seer's metaphor, for it would turn suddenly into a court usher, and the usher in his turn would become a skeleton. This man showed no symptoms of insanity and was fully aware of the unreality of what he saw, which must greatly have added to the persistent misery of his condition.

An old gentleman described by the late Dr. Elam had a power of conjuring up, often without voluntary effort, two or more charming dancing girls, and the antics of these nymphs continued until sleep came to the rescue. The old fellow was of a particularly pious and proper turn of mind, so that their gratuitous ballet was presumably wasted on him. Nicolai of Berlin, a very level headed savant, was troubled for two months with the vision of a corpse. The hallucination lasted as a rule exactly eight minutes, and the body was apparently always steady at a uniform distance of about ten feet from the observer.

This trouble supervened suddenly after a violent quarrel in which Nicolai had been engaged. Ultimately the corpse and all the poor man's other delusions were driven back to their own sphere by the prosaic attacks of leeches on the temples. This treatment was also most effective in dispelling the visions of a certain clergyman in Hampshire late in the last century. He habitually engaged in personal encounters with the devil, until the leeches drove the foul fiend out of his visual field. Dr. Bostock, the psychologist, saw the heads of his friends "in relief, like medallions." Curiously enough, he could never conjure up their bodies.

The great Napoleon was, as is generally known, invariably attended by a star. This story was implicitly believed at the time, and it is said to have been first related by General Rapp, who, on visiting the monarch's tent at night, found Bonaparte excitedly pointing to a corner of the tent, crying: "Do you see that—my star? It is shining there before you!" At the period of the reformation wrestling with the evil one in propria persona was by no means an uncommon exercise. Luther several times indulged in these combats. Mr. Lecky tells us of the young monk who rushed up to Sts. Pachonius and Palamon in the desert and told them excitedly of the beautiful woman who had tempted him in his cell and, "having worked her purpose," had vanished miraculously in the air, leaving him half dead upon the ground. The story goes on to say that the young monk, "with a wild shriek, broke away from his saintly listeners . . . and rushed across the desert till he arrived at the next village and there leaped into the open furnace of the public baths and perished in the flames."

Cazotte was reported to have habitually dreamed with his eyes open, so that at the dinner party when he suddenly said that he saw Condorcet, who was one of the guests, in prison and taking poison to avoid the headman's ax nobody paid much attention. The event, however, happened within two years under the precise circumstances described.—London Standard.

The New Yorker of the present day is inclined to smile when he reads that on the Fourth of July, 1795, the parade of soldiers in that city numbered 900 men. Their route was from the Battery up Broadway to the new Presbyterian church, where the Declaration of Independence was read by Edward Livingston.

DOCTORS HAD GIVEN HER UP

A Convincing Letter From One of Mrs. Pinkham's Admirers.

No woman can look fresh and fair who is suffering from displacement of the womb. It is ridiculous to suppose that such a difficulty can be cured by an artificial support like a pessary.

Artificial supports make matters worse, for they take away all the chance of the ligaments recovering their vigor and tone. Use strengtheners; the ligaments have a work to do.

If they grow flabby and refuse to hold the womb in place, there is but one remedy, and that is to strengthen their fibres and draw the cords back into their normal condition, thus righting the position of the womb.

Lydia E. Pinkham's Vegetable Compound is designed especially for this purpose, and, taken in connection with her Sanative Wash, applied locally, will tone up the uterine system, strengthening the cords or ligaments which hold up the womb.

Any woman who suspects that she has this trouble—and she will know it by a dragging weight in the lower abdomen, irritability of the bladder and rectum, great fatigue in walking, and leucorrhœa—should promptly commence the use of Lydia E. Pinkham's Vegetable Compound.

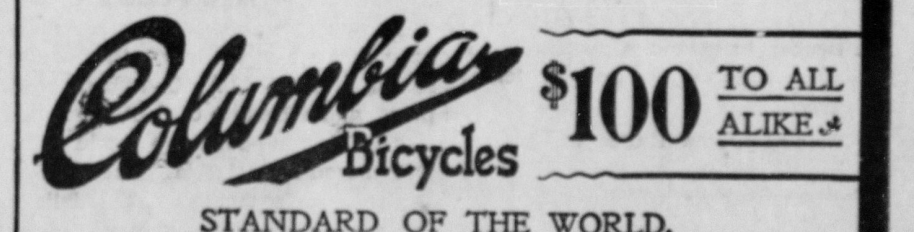
If the case is stubborn, write to Mrs. Pinkham, Lynn, Mass., stating freely all symptoms. You will receive a prompt letter of advice free of charge.

All letters are read and answered by women only. The following letter relates to an unusually severe case of displacement of the womb, which was cured by the Pinkham remedies. Surely it is convincing:

"Lydia E. Pinkham's Vegetable Compound and Blood Purifier cured me when the doctors had given me up. I had spent hundreds of dollars searching for a cure, but found little or no relief until I began the Pinkham remedies. I had falling and displacement of the womb so badly that for two years I could not walk across the floor. I also had profuse menstruation, kidney, liver and stomach trouble. The doctors said my case was hopeless. I had taken only four bottles of the Vegetable Compound and one of the Blood Purifier when I felt like a new person. I am now cured, much to the surprise of my friends, for they all gave me up to die. Now many of my lady friends are using Lydia E. Pinkham's Vegetable Compound through my recommendation, and are regaining health. It has also cured my little son of kidney trouble. I would advise every suffering woman in the land to write to Mrs. Pinkham for aid."—MRS. EMMA PANGBORN, Alanson, Mich.

A BICYCLE TOUR

Three gentlemen for a European tour purchased new hundred dollar bicycles. One a Columbia—the others of well-known high-grade manufacture. They had an agreeable trip—particularly the Columbia rider. Before returning to America, it being late in the year—and wishing to buy new machines in 1897—they sold their wheels to a London dealer. The Columbia bicycle brought \$65.00. The others \$40.00 and \$35.00 respectively. But one of the many proofs of Columbia superiority. If you look a year ahead there is wise economy in



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