HONESTY IN SPEECH.

Dr. Talmage Pleads for It in Eloquent Words.

White Lies are as Black as Perdition in God's Sight-Commercial, Social and Ecclesiastical Falsehoods All Placed on the Same Footing.

In his latest sermon the Rev. Dr. Talmage classifies the vices of speech and says all deviations from the truth will be laid bare on the judgment day, if not before. His text was: Acts 5: 1-10: "A certain man named Ananias, with Sapphira his wife, sold a possession," etc.

A well matched pair, alike in ambition and in falsehood, Ananias and Sapphira. They wanted a reputation for great beneficence, and they sold all their property, pretending to put the entire proceeds in the charity fund, while they put much of it in their own pocket. There was no necessity that they wanted the reputation of so doall ages of the danger of sacrificing the truth.

There are thousands of ways of telling a lie. A man's whole life may be a falsehood and yet never with his lips may he falsify once. There is a way of uttering falsehood by look, by manner, as well as by lip. There are persons who are guilty of dishonesty of speech and then afterward say "may be," calling it a white lie, when no lie is that color. The whitest lie ever told was as black as perdition. There are those so given to dishonesty of speech that they do not know when they are lying. With some it is an acquired sin, and with others it is a natural infirmity. There are those whom you will recognize as born liars. Their whole life, from cradle to grave, is filled up with vice of speech. Misrepresentation and prevarication are as natural to them as the infantile diseases, and are a sort of moral croup or spiritual scarlatina. Then there are those who in after life have opportunities of developing this evil, and they go from deception to deception, and from class to class, until they are regularly graduated liars. At times the air in our cities is filled with falsehood, and lies cluster around the mechanic's hammer, blossom on the merchant's yardstick, and sometimes sit in the door of churches. They are called by some fabrication, and they are called by some, fiction. You might call them subterfuge or deceit, or romance, or fable, or misrepresentation, or delusion; but as I know nothing to be gained by covering up a God-defying sin with a lexicographer's blanket, I shall call them in plainest vernacular. lies. They may be divided into agricultural, commercial, mechanical, social and ecclesiastical.

First of all, I speak of agricultural falsehoods. There is something in the presence of natural objects that has a fields are always honest. Hye and oats never move out in the night, not paying for the place they occupy. Corn shocks never make false assignment. Mountain brooks are always current. The gold of the wheat fields is never counterfeit. But while the tendency of agricultural life is to make one honest. honesty is not the characteristic of all who come to the city markets from the country districts. You hear the creaking of the dishonest farm wagon in almost every street of our great cities-a farm wagon in which there is not one honest spoke, or one truthful rivet, from tongue to tail-board. Again and again has domestic economy in our great cities foundered on the farmer's firkin. When New York and Washington sit down and weep over their sins. let Westchester county and the neighborhoods around this capital sit down and weep over theirs.

The tendency in all rural districts is to suppose that sins and transgressions cluster in our great cities; but citizens and merchants long ago learned that it is not safe to calculate from the character of the apples on the top of the farmer's barrel what is the character of the apples all the way down toward the bottom. Many of our citizens and merchants have learned that it is always safe to see the farmer measure the barrel of beets. Milk cans are not always honest. There are those, who in country life, seem to think they have a right to overreach grain dealers and merchants of all styles. They think it is more honorable to raise corn than to deal in corn. The producer sometimes practically says to the merchant: "You get your money easily, anyhow." Does he get it easily? While the farmer sleeps, and he may go to sleep, conscious of the fact that his corn and rye are all the time progressing and adding to his fortune or his livelihood, the merchant tries to sleep, while conscious of the fact that at that moment the ship may be driving on the rock. or a wave sweeping over the hurricane deck spoiling his goods, or the speculators may be plotting a monetary revolution, or the burglars may be at that moment at his money safe, or the fire may have kindled on the very block where his store stands.

Easy, is it? Let those who get their living in the quiet farm and barn take the place of one of our city merchants and see whether it is so easy. It is hard enough to have the hands blistered with outdoor work, but it is harder with mental anxieties to have the brain consumed. God help the merchants. And do not let those who live in country life come to the conclusion that all the dishonesties belong to

I pass on to consider commercial lies. There are those who apologize for deviations from the right and for practical deception by saying it is commer-cial custom. In other words, a lie by multiplication becomes a virtue. There are large fortunes gathered in which there is not one drop of the sweat of

unrequited toil, and not one spark or bad temper flashes from the bronze bracket, and there is not one drop of needlewoman's heart's blood on the crimson plush; while there are other fortunes about which it may be said that on every doorknob and on every figure of the carpet, and on every wail there is the mark of dishoner. What if the hand wrung by toil and blistered until the skin come off should be placed on the exquisite wall paper, leaving its mark of blood—four fingers and a thumb? or, if in the night the man should be aroused from his slumber again and again by his own conscience, getting himself up on elbow and crying out into the darkness "Who

is there?" There are large fortunes upon which God's favor comes down, and it is just as honest and just as Christian to be affluent as it is to be poor. In many a house there is a blessing on every pictured wall and on every scroll, and on every traceried window, and the joy that flashes in the lights, and that showers in the music and that dances in the quick feet of the children patterthey give all their property away, but | ing through the hall has in it the favor of God and the approval of man. And ing. Ananias first lied about it and there are thousands and tens of thoudropped down dead. Then Sapphira sands of merchants who, from the first lied about it, and she dropped down day they sold a yard of cloth, or firkin dead. The two fatalities a warning to of butter, have maintained their integrity. They were born honest, they will live honest, and they will die honest. But you and I know that there are in commercial life those who are guilty of great dishonesties of speech. A merchant says: "I am selling these goods at less than cost." Is he getting for those goods a price inferior to that which he paid for them? Then he has spoken the truth. Is he getting more? Then he lies. A merchant says: "I paid \$25 for this article." Is that the price he paid for it? All right. But suppose he paid for it \$23 instead of \$25?

But there are just as many falsehoods before the counter as there are behind the counter. A customer comes in and asks: "How much is this article?" It is \$5." "I can get that for \$4 somewhere else." Can he get it for \$4 somewhere else, or did he say that just for the purpose of getting it cheap by depreciating the value of the goods? If so, he lied. There are just as many falsehoods before the counter as there

are behind the counter. A man unrolls upon the counter a bale of handkerchiefs. The customer "Are these all silk?" "Yes." "No cotton in them?" "No cotton in them." Are those handkerchiefs all Then the merchant told the truth. Is there any cotton in them? Then he lied. Moreover, he defrauds himself, for his customer coming in will after awhile find out that he has been defrauded, and the next time he comes to town and goes shopping he will look up at that sign and say: "No, I won't go there; that's the place where I got those handkerchiefs." First, the merchant insulted God, and secondly, he picked his own pocket.

Who would take the responsibility of saying how many falsehoods were yesterday told by hardware men, and clothiers, and lumbermen, and tobacconists, and jeweiers, and importers, tendency to make one pure. The trees and shippers, and dealers in furniture, never issue false stock. The wheat and dealers in coal, and dealers in eries? Lies about buckles about saddles, about harness, about shoes, about hats, about coats, about shovels, about tongs, about forks, about chairs, about sofas, about horses, about lands, about everything. I arraign commercial falsehood as one of the crying sins

> I pass on to speak of mechanical falsehoods. Among the artisans are those upon whom we are dependent for the houses in which we live, the garments we wear, the cars in which we ride. The vast majority of them are, so far as I know them, men who speak the truth, and they are upright and many of them are foremost in great philanthropies and in churches; but that they all do not belong to that class every one knows. In times when there is a great demand for labor, it is not so easy for such men to keep their obligations, because they may miscalculate in regard to the weather, or they may not be able to get the help they anticipated in their enterprise. I am speaking now of those who promise to do that which they know they will not be able to do. They say they will come on Monday; they do not come until Wednesday. They say they will come on Wednesday; they do not come until Saturday. They say they will have the job done in ten days; they do not get it done before 30. And when a man becomes irritated and will not stand it any longer, then they go and work for him a day or two and keep the job along; and then some one else gets irritated and outraged and they go and work for that man and get him pacified, and then they go somewhere else. I believe they call that "nursing the job!

Ah, my friends, how much dishonor such men would save their souls if they would promise to do only that which they know they can do. "Oh," they say, "it's of no importance; everybody expects to be deceived and disappointed." There is a voice of thunder sounding among the saws and the hammers and the shears, saying: "All liars shall have their place in the lake

that burns with fire and brimstone." I pass to speak of social lies. How much of society is sincere? You hardly know what to believe. They send their regards; you do not exactly know whether it is an expression of the heart or an external civility. They ask you to come to their house; you hardly know whether they really want you to come. We are all accustomed to take a discount off what we hear. "Not at home" very often means too lazy to dress. I was reading of a lady who said she had told her last fashionable lie. There was a knock at her do r and she sent word down, "Not at That night her husband said to her: "Mrs. So-and-So is dead." "Is it possible?" she said. "Yes, and she died in great anguish of mind; she wanted to see you very much; she had something very important to disclose to you in her last hour, and she sent

three times to-day, but found you ab-

sent every time." Then this woman bethought herself that she had had a bargain with her neighbor that when the long-protracted sickness was about to come to an end, she would appear at her bedside and take the secret that was to be disclosed. And she had said she was "Not at home."

Social life is struck through with insincerity. They apologize for the fact that the furnace is out; they have not had any fire in it all winter. They apologize for the fare on their table; they never live any better. They decry their most luxuriant entertainment to win a shower of approval from you. They point at a picture on the wall as a work of one of the old masters. They say it is an heirloom in the family. It hung on the wall of a castle. A duke gave it to their grandfather! People that will lie about nothing else will lie about a picture. On small income we want the world to believe we are affluent, and society to-day is struck through with cheat and counterfeit and sham. How few people are natural. Frigidity sails around, iceberg grinding against iceberg. You must not laugh outright; that is vulgar. You must smile. You must not dash quickly across the room; that is vulgar. You must glide. Much of society is a round of bows and grins and grimaces and ohs and ahs and he, he, he's and simperings and namby-pambyism, a whole world of which is not worth one good honest round of laughter. From such a hollow scene the tortured guest retires at the close of the evening, assuring the host that he has enjoyed himself. Society has become so contorted and deformed in this respect that a mountain cabin where the rustics gather at a quilting or an apple-paring, has in it more good cheer than all the frescoed refrigerators of the metropolis.

I pass on to speak of ecclesiastical lies, those which are told for the advancement or retarding of a church or sect. It is hardly worth your while to ask an extreme Calvinist what an Arminian believes. He will tell you that an Arminian believes that man can save himself. An Arminian believes no such thing. It is hardly worth your while to ask an extreme Arminian what a Calvinist believes. He will tell you that a Calvinist believes that God made some men just to damn them. A Calvinist believes no such thing. It is hardly worth your while to ask a Pedo-Baptist what a Baptist believes. He will tell you a Baptist believes that immersion is necessary to salvation. A Baptist does not believe any such thing. It is hardly worth your while to ask a man, who very much hates Presbyterians, what a Presbyterian believes. He will tell you that a Presbyterian believes that there are infants in hell a span long, and that very phraseology has come down from generation to generation in the Christian church. There never was Presbyterian who believed that. "Oh," you say, "I heard some Presbyterian minister 20 years ago say so." You did not. There never was a man who believed that, there never will be a man who will believe that. And yet, from boyhood, I have heard that particular slander against a Christian church going down through the community.

Then, how often it is that there are sentations on the part of dividual churches in regard to other churches-especially if a church comes to great prosperity. As long as a church is in poverty, and the singing is poor, and all the surroundings are decrepit, and the congregation are so hardly bestead in life that their pastor goes with elbows out, then there will always be Christian people in churches who say: "What a pity! what a pity!" But let the day of prosperity come to a Christian church, and let the music be triumphant, and let there be vast assemblages, and then there will be even ministers of the gospel critical and denunciatory and full of misrepresentation and falsification, giving the impression to the outside world that they do not like the corn because it is not ground in their mill. Oh, my friends, let us in all departments of life stand back from decep-

May God extirpate from society all the ecclesiastical lies, and all the social lies, and all the mechanical lies, and all the commercial lies, and all the agricultural lies, and make every man speak the truth of his neighbor. My friends, let us make our life correspond to what we are. Let us banish all deception from our behavior. Let us remember that the time comes when God will demonstrate before an assembled universe just what we are. The secret will come out. We may hide it while we live, but we cannot hide it when we die. To many life is a masquerade ball. As at such entertainments gentlemen and ladies appear in garb of kings, or queens, or mountain bandits, or clowns, and then at the close of the dance put off their disguise, so many all through life are in mask. The masquerade ball goes on, the gemmed hand clasps gemmed hand, and dancing feet respond to dancing feet, and gleaming brow bends to gleaming brow, and the masquerade ball goes bravely on. But after a while languor comes and blurs the sight. Lights lower. Floor hollows with sepulchral echo. Music saddens into a wail. Lights lower. Now the masquerade is hardly seen. The fragrance is exchanged for the sickening odor of garlands that have lain a long while in the damp of sepulchres. Lights lower. Mists fill the room. The scarf drops from the shoulder of beauty, a shroud. Lights lower. Torn leaves and withered garlands now hardly cover up the ulcered feet. Stench of lampwicks almost quenched. Choking dampness. Chilliness. Feet still. Hands folded. Eyes shut. Voice hushed. Lights out.

A Sentiment From Bismarck.

A young English woman once petitioned Bismarck most pathetically for his autograph, declaring that a few lines of his handwriting would make her happy for life. So the chancell r wrote on the front page of the book: "Beware, my child, of building castles In the air, for they are buildings which we erect so easily, yet they are the most difficult to demolish."

BITS OF FRIVOLITY.

It is rumored that the hair-line striped twilled fabrics are to be revived. One sample in gray-and-black mixed diagonal bears brown lines; another in navy-blue has fine green lines and a third, also in navy-blue, has red lines. For general wear this material will have few rivals, either in the matter of durability or

Cecilia cloth is a new solid-hued fabric which runs the gamut of the fashionable shades. It has a finely twilled surface and a vide-wale under-surface.

Another twilled material is Paquin serge in which the cord is raised. This, like all plair abrics, is fashionable in shades of purple brown. Directoire-green—a tone between oli and hunter's green, the shade seen in the Di rectoire coats worn in the beginning of the century, and so often portrayed in genre paint nge of those times-and a rich, dark red.

It is said that red has become popular since the marriage of the Princess Maude of Wales to Prince Charles of Denmark, red being

favorite Danish color. In one of the newer canvas weaves the threads are wiry and closely twisted and the mesh rather open. This exceptionally stylish abric is known as watch-cord étamine. Two distinct hues are represented in the material A blue-and-green specimen is very attractive A silk-and-wool canvas shows alternat checks of light and dark purple or of brown in two tones. In a basket weave of canvas the effect of two shades is produced by the varied weaving of the small squares or

The chapeau par excellence is of black velet. It is a broad-brimmed, bell-crowned afair, heavily plumed and picturesque, as large ats are wont to be. The Gainsborough ape serves as the model for all large hats, he shapes being varied to suit individual In one the crown is lowered, in another the brim is lessened and gently curved or bent up high at the back or at one side The disposition of trimming, too, is made with reference to the type of the wearer's facoat the back, at the side or directly in fro

A new caprice concentrates the trimming at the back—flowers outside the brim, which is usually turned up, and feathers spread faninside to overshadow the crown. The

Shirt-waists are made for house wear of fancy flannels having white linen collars and cuffs. Persian designs and colors are wonferfully soft and pleasing in flannel. Among he popular colorings in flannel are: Red with black or navy dots, navy with brown or white dots, and brown with red or light-blue dots.

The oddest yet most harmonious of color medleys appear in very rough tweeds and cheviots. Yellow is conspicuous in one sample of these Scotch goods in which are assembled green, brown, white and fawn.

Flat loops of navy-blue attract the eye in another specimen, the color agreeing perfectly with mode, olive-green and dark-gray. Green and blue in very dark tones are mingled in a third, fine yellow and blue hairs being matted all over the surface which they animate. mixture of purple, black and white in still another specimen produces a very stylish effect.—From The Delineator.

... FADS AND FANCIES ...

White or tan worsted braids are mingled with gold introduced in open feather-edge bands, which are both novel and effective. Serpentine band, loops and tab trimmings are shown in this class of garniture.

A military decoration is suggested in a frog braid which would contribute a very decorative effect to a white cloth gown. Elaborate scrolls are evolved in white silk

utache braid and gold feather edge in a band trimming. Then there are alternating short and long serpentine straps about an inch in width pendant from a waved braid, also of the gold and soutache Cheeks are formed in a fish-net grenadine

by the use of silk cords of various thicknesses. which are supported by a mohair gauze as hammock cloth cords are also intro-

duced over a gauzy foundation, the cords being woven in imitation of the meshes of a

All these materials are offered in plain

Various dispositions are made of accordionplaited taffeta and chiffon, the plaits being usually partially smoothed out so that only a slightly crimped effect is produced. The brim of a large yellow fancy straw hat is slightly rippled and the crown is indented after the manner of a soft crown. A ruche of white tulle outlines the brim, about which is softly draped black tulle, which forms a bed for several bunches of red cherries with foliagre. Four full black tips spread fanwise at the back of the crown, over which fall more cher-ries. Back of the plumage are several large loops of black tulle. On a bandeau adjusted at the back are large, fluffy resettes of

An open-checked wool fabric in solid colors is known by various titles, one of the most accurately descriptive being ribbon grenadine. The checks are filled in with a thin gauze, a most interesting addition. In Russian-red the material is especially effective, though it appears in all the fashionable hues

A waved band of black net bears a vine design in jet sends and scrolls formed of behotrope, red or green tends outlined with gold On another of the same type blossom dusky flowers composed of diminutive let facets. In a third, caves are formed on the not with green metal cord the stems being mpowed of graduated jet cabochoca-From The Delineator

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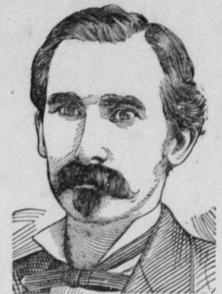
Cold Weather STANDARD Brings Catarrh.

Though the disagreeable effects of Catarrh are felt all the year round, cold and disagreeable weather aggravates the disease and it is during the winter sea-son that its severest form is felt. Each succeeding year seems to intensify the disease, so that it gradually fastens its hold upon the sufferer with a grasp that becomes firmer each season.

Catarrh often appears as only a cold at first, and is hardly noticed. But gradually the cold returns, and it is more difficult to cure, and stays longer than formerly. These symptoms cannot be mistaken; they mark the first appearance of a casy running. There are other disease that will develop in severity and stubbornness, and which it is impossible to cure with the local treatment of sprays, washes, and similar applications. Being a disease of the blood, only a blood remedy can have the slightest effect upon it. S.S.S. (Swift's Specific) is the only cure for Catarrh, because it is the only blood remedy which goes to the seat of all obstinate and deep-seated

cases, and forces out the disease.

Mr. T. A. Williams, a leading merchant of Spartanburg, S. C., writes:



"For four years I had nasal catarrh, and though the case was a mild one at first, it was not long until I noticed that it was gradually growing worse. Of course I was under treatment of first-class physicians, but their remedies were applied

locally, and the disease seemed to be get-ting a firmer hold on me all the while.

"After spending so much money for treatment which proved to be all in vain, I was urged to try S.S.S. This remedy proved to be the right one, for it got at the disease, and a few bottles cured me GRAIN DRILLS,_ perfectly. The cure was a permanent one, and I have not had a touch of the disease for many years. Swift's Specific is the only remedy that will have the slighest effect upon Catarrh."

Sufferers from Catarrh should get a start on the disease before the cold weather aggravates it. Those who have been relying upon local treatment will find winter weather is all that is needed to show that the disease is still with them. A course of S.S.S. (Swift's Specific) will prove all assertions made that it is the only cure for Catarrh; it goes and forces out all traces of the disease.

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