NE MAN WITH THE HOE.

quite Different From the One In Markham's Poem.

sis an intelligent-looking man. seed, cican shaven, and seemequite at home amid the handmroundings of the hotel in the reporter met him. That he ad champagne for dinner was at in the sparkle of his eye a superfluency of his speech. irk had told the reporter he comminent Illinois farmer, and he a good party to interview. I" he said when he had settled nlir, "look like I had the emptigazes in my face?'

reporter did not reply, because whit the man was going on with mrkn.

a you, do I?" he repeated. porter hastened to assure him a far as he could see he did not. iscem to be bearing on my back en of the world?"

carry it very lightly if you lad the reporter If you say that I was dead to and despair, a thing that not and that never hopes?"

mless I was a flar," ventured id you think that anybody had ad and let down my jaw?" eporter thought that perhaps pagne might have done so.

idn't say it. He merely shook thas anybody slanted back my that you can notice?" the man

in the least." as anybody's breath blown out within my brain?"

r a blow," said the reporter. tstrike you as stolid and stunbrother of the ox? ing but that," admitted the

"But why are you asking these questions?' liyou. I raised on my farm in last year 10,000 bushels of

2,000 bushels of oats, 40,000 a of corn and 1,000 head of catay nothing of other stuff and and I'm just back from a Euroin Now, what I want to know riham knew what he was talkout when he wrote "The Man he Hoe."-Washington Star.

One Wife Surely Enough.

wherits Arlina Hamm, travelor or called when in China upon the or rather the wives of a andarin. Her visit partook nature of a festival, so novel semerience to the Chinese wohose lives are passed almost within the walls of the va They examined her clothing partly astonished at it. They locked by her shoes, and especthe fact that her feet were

ed by bindings. ly one of them said, through preter: "You can walk and stas well as a man?" certainly."

can ride a pony as well as a

ourse.' in you must be as strong as

a I think I am." wouldn't let a man beat you. es your husband, would you?" t at all "

inese woman paused, laughhen said: "Now I understand gners never take more than They are afraid to."-New and Magazine.

SERMON BY REV. A. C. DIXON, OF BROOKLYN, N. Y.

The Bible is Open to All-Why Not Go Directly to the Original Source and Find a Greed for Ourselves-"As a Man Thinketh, so He Is."

Text: "For God so loved the world, that He gave His only begotten Son. that whosoever believeth in Him should not perish, but have everlast ing life."-John iii., 16. While thousands of people were

crowding Carnegle Hall and overflowing its spacious auditorium into the churches around, eager to hear the discussion of themes that interested the world, and the report of the triumphs of the Gospel in all lands, a bill poster was pasting a placard on the bulletin board near the entrance to the hall, announcing that a certain freethinker would speak Sunday afternoon on the 'Crumbling Creeds' of Christianity." How many people came to hear him I do not know, but it would doubtless not have been difficult to count the

number of his audience. The fact is the creeds of Christianity, instead of crumbling, are becoming more definite and compact. A creed is a definite statement of belief. Every man of sense has a creed of some kind. If he rejects all creeds, he simply holds a creed of no creed. His bellef is that a man should have no belief. And I find that the believers in no belief are the most credulous believers in the world. They refuse to accept Christianity because of some little gnats of difficulty, while they swallow amels of absurdities by the caravan. If one advocates that all creeds should be put in a pile and burned up, that we may find in the ashes the gold of a creed worth having, he simply asserts that all others should give up their creed for his creed.

The resurrection of Jesus is the crown of glory on the brow of grace and There is an opinion affoat that the truth. To remove it is to unerown Christian Church is growing tired of Christian doctrine and make it comcreeds. It is a mistake. The Christian monplace. The cross is the glory of Church is really demanding more defilove. The resurrection is the glory of niteness in creed, and these discussions power. among our Presbyterian brethren church, therefore, give us a glorious about the Westminster Confession of creed of love and power. Faith indicate a growing sentiment in favor of a creed. If no one cared we need I would state it in the words. anything about a creed, there would of Jesus in the text: "God so loved the be no demand for creed revision. It world, that He gave His only begotten also shows a healthy growth in ethical Son, that whosever believeth in Him stamina. Ministers are waking up to should not perish, but have everlasting the fact that it is dishonest to sublife scribe to a creed they do not believe. At regular intervals the professors of

a certain theological seminary are re-Result. 4. A Great Purpose. quired to sign their names to the creed which the founders of the seminary believed, and gave their money to perpetuate, and yet is a well-known fact a God in it great enough to worship. that some of its professors openly The Bible in its first verse reveals such avow that they do not believe parts of a God. "In the beginning God created the creed which they have endorsed. The avowal of their unbelief, after infinite space, and weigh millions of they have signed the creed, does not reworlds that float in it. Study the laws lieve them of responsibility, but rather of the universe and the planetary sysincreases it, while it publishes to the tems. world their double dealing. The entans and valleys of earth. Imaglightened Christian conscience of this ine, if you can, the power that called age will not tolerate the successors of all these things into being, and placed the pagan priests who ministered at them in order, making them the will the altar for pay, while they whispered ing subjects of His law. You have now to each other their contempt for what only a glimpse of our God. We meet they were doing. The god Janus, who faces both ways for peace, is ceasing themselves. They will not admit that to be a popular deity. Reality, sincerity and frankness are demanded of

Christ's teachers. The importance of one's creed cannot be overestimated. "As a man thinketh, so he is." Creed makes character. deny the supernatural. When they dis- well aware that she hears somewhat What a man believes will sooner or later mould a man's character. Character is also a test of creed. Learn a man's character and you have learned his creed. Men of bad characters sometimes hold a good creed, and men of good characters may hold a bad creed. But they do not believe what they hold. It is to them like an apple in the hand. But a creed one really believes is like the apple caten, having become a part of blood, nerve, bone and muscle. Creeds are mental, moral and spiritual food. They become a part of the man who sooner or later, rises or falls to the level of his creed. Heresy in the pulpit is always a sign of heresy in the character. If it be moral heresy, there is a defect in moral character. If it be spiritual heresy, it is a sign of defect in spiritual character. If it be mental heresy, there is defect in mental character. The demand for shorter creeds may be a sign of decadence in faith. The critics who would cut the Rible to nicces with their little penknives must have a short creed because they have such a little Bible. Those who reject the supernatural want a creed that eliminates God and exalts man. And when a man leaves God out he may express his belief in few words. He who doubts his faith, and believes in his doubts, wants only a creed of negations. The poor agnostic advertises his belief in his own ignorance in one short sentence-"I do not know." Or the demand for a shorter creed may be a sign of intensity of belief. There is such a thing as thought packed till it becomes solid. The fire mists of controversy contract as they solidify into the granite mountains of conviction. A creed may be an intellectual, moral and spiritual multum in parvo. Intense conviction does not scatter Itself in verbiage. In weak characters it may act like steam escap-

the verbiage will go, but God's cternal straint may only irritate me, but when TON COUNTY NEWS. THE CREED WE ALL NEED truth will remain. There will be no I hear that the God of Infinite power is combation of the doctrine of election. niso a God of infinite love I am willing for it is taught in God's word, though to be competied and correlated as He anto objectionable phrases used in relation to it may be left out. It will be without a thought of Ills power. My max while. His lave constrains shorter and more interse. faith in Him is a creed of love. But in our search for a creat we

need not go to any formulated state-

ment made by ceclesinstical councils,

with the creed-making business.

justification, sanctification and grori-

blood of Christ, like the scarlet thread

in the cordage of the British Navy, runs

through all the Rible and Christian

experience. And if this searlet thread

be drawn out of the cordage of a creed

It falls to pieces as a Biblical structure.

The two ordinances of the

But if you ask me for a creed that

We have here: 1. A Great Person-

A GREAT GOD.

The need of the day is a creed with

Survey the oceans, moun-

A GREAT RESPLT.

"God so loved the world that He Why not go directly to the original gave His only begotten Son." "The source, and find a creed for ourselves? | heavens declare the glory of Gol; and The Bible is open to all, and Jesus the dimannent showeth His handl-Christ promised the Holy Spirit as a work." In all nature we see the result guide into all truth. If you believe the of His wisdom and goodness, but Jesus Bible, it is easy to find what it teaches | Christ is the supreme manifestation of on the great essentials. If you do not His love. Let no one be deceived into believe the Bible, you have no basis the Illusion that God loves us beenuse for a Biblical creed, and the honest Christ died for us. It was love that course is to have nothing to say or do brought Christ to Calvary. God so loved the world with all its sin that He You will find a good creed in the two gave Jesus Christ for its salvation. The ordinances of the Church. The Lord's | text expresses a great fact in the past, Suppor is a creed in symbol. It sneaks which includes all the present and fuof the blood that cleanses from all sin. ture, for God is the same yesterday, Jesus said, "This cup is the New Testa-ment in My blood." In every church it to-day and forever. God so loved, and if He so loved as to give His Son, will proclaims that Jesus died on Calvary. He not with Him freely give us all and without shedding of blood "therethings? All gifts are included in the is no remission." We read in it man's great gift. And If God so loved that He gave His Son, is this not proof that fication through the blood of Christ. He loves at all times and under all cir-Baptism is also a creed. It proclaims cumstances? When we are in great the resurrection of Jesus, and our retrouble we are tempted to doubt God's surrection to newness of life. In the love, for we say, if He loves us, why Lord's Supper and baptism we have a does He permit these things to come creed of the death and resurrection of upon us? His nuswer is, I so loved Christ. He who believes in the Cross you as to give My Son to die for you, of Calvary and Christ cannot go and that fate should be such proof of far wrong on other things. But when My love that you should not demand a man goes wrong as to the atoning any other evidence. If I should see fit merit of Jesus Christ, and as to the to withhold all other proof of My love resurrection of our Lord, he is apt to you should still believe in Me after I go wrong on everything else. He has have given the overwhelming demonlearned his alphabet wrong, and how stration of My love in Jesus Christ on can he speak or read aright, much less the cross make or master a literature? The

A GREAT PURPOSE.

"That whosoever believeth in Him should not perish, but have everlasting life." Here death and life are in contrast. We are sometimes told that it is not the purpose of Christianity to save men from hell, but to better their condition in this life. It does better their condition, but it also saves them from hell. The purpose of God in the gift of Christ was that men "should not perish." This does not refer to natural death, and with the New Testament open before me I cannot believe it refers to annihilation. It is an everlasting destruction from the presence of the Lord. Banishment from God is death, and sin brings it about. God desires that His children should be with Him, and like Him, and He gave His Son in order that, by making propitiation for sin, its guilt might be put away, and life might prevail against ality. 2. A Great Fact. 3. A Great death.

Has the purpose of God become our purpose? Do we live and pray and work that men may not perish, but have everlasting life? Are you making money simply that you may enjoy what money can bring? - If so, you are living on a low plane. May God the heaven and the earth." Measure help you to glorify your business by giving you the motive of God that men "may not perish, but have everasting life," "Whatsoever ye do, whether ye eat or drink, do all to the glory of God," and the glory of His love is that men should not perish, but have everlasting life

Women as Sapphiras,

Feminine ideas of truth are somepeople who have a god on a level with times a little peculiar. Who has not heard a sweet angelic-faced woman at he can do more than they can. They the door of a crowded concert room or have really made a god in their own even a church say to the sympathetic image, and the worship they render is usher: "Please get me a seat near the self-worship. They regard God as front, I am a little deaf?" You hapworking only in the usual way. They pen to know the sweet thing, and are better than the generality of her sex. And the funny part of it is that if you did bring the incident to her notice she would not understand why you admit that their god can work in ways should treat the matter seriously. She would probably say, with a roguish look: "Well, you know, I don't hear very well." Or, begging the question altogether-a favorite course-"Why shouldn't I have the good seats as well as somebody else. Feminine possibilities in the way of juggling with conscience is a mystery to the average man.



Training Canaries.

canary-breeding establishof Germany only the male birds ed, because the females never The method of training the to sing is to put them in a where there is an automatic a which they all strive to imi-The breeder listens to the efif the birds, and picks out the ut pupils which are then placed room for further instruc-These are the best singers, mately fetch high prices. The ifted birds are sorted into secthird quality, and are sold, se which show no vocal powte destroyed. German canaries rted to all parts of Europe, ica, and even to Australia, mand higher prices than those other lands because they are at singers, for among breeders nations more attention is form and color, comparativecare being taken to cultivate

A Masterly Stratagem.

gunners, one a young Irishman med to handling a fowling the other a sharpshooter, were at of ducks in the marshes just of Marcus Hook. They had their decoys and were patienting the coming of the game a sudden impulse, the disthe shamrock put gun to and fired both barrels into list of the floating flock of mim-In answer to an expostulaom his companion the offender

ureself that hoz no sagacity Faith, when th' birds see what had shot I am they'll think a betther, an' it's a boatload the we'll be afther takin' home, wind "-Philadelphia Inquirer.

all classes in America, it is the who are most rabid in their reform. During the last thirty here has been scarcely a belief, on or a prejudice which they het trampled under foot on their Batch to victory .--- Ladies' Home

tt C. Martin, who resides on the arm, near Leitersburg, last st two horses, a colt and a om spinal meningitis, several dying within a few hours after discovered they were affected. raburg, and they succeeded in three other horses. - Greencas-W-Pilot.

ing into the open alr, making noise and fog. «But in strong characters it rushes into the narrow cylinder, and, driving the piston of activity, brings things to pass. goes through a tree and kills a man on the other side because the powder be-

hind it was contined to a narrow space Place the bullet and the same powder. on a flat surface and apply the fire. There is a flash and smoke, but no

strong character is the powder in the rifle, sending the bullet of truth whizzing on its mission to destroy error. The loose views of weak characters is

the powder on the broad surface, making only flash and smoke, but carrying no power. It may be well to boil down the Westminster Confession, for it was made before the discovery and applica-M. Strickler, of this place, was tion of steam and electricity, in a day ato consultation with Dr. Poe, when people traveled slowly, and had plenty of leisure to read. The boiling down process, however, does not mean

the X-ray, they promote their god by admitting that he can work through these new forces, but they refuse to beyond their comprehension. Theirs is a god caged and confined within the room of their little brains. He who made their brains they try to capture and imprison within the walls of His own handiwork. They would press the ocean into a thimble. They try to hold in their puny hands Him who holds in His hands all the worlds. They pity the heathen, who manufacture gods and sell them at so much aplece, forgetting that they are themselves in the god-manufacturing business. Some of the heathen have the advantage of them. I would rather be a pagan worshiping the sun than an American worshiping an American. For an Amer-

lean worshiping a god who can do only what Americans can do is really worshiping himself. The sun, as king of day, filling space with light and beauty, is a nobler object than a conceited American, inflating himself with the idea that there is no being in the universe greater than he

A few days ago I addressed an audi ence of freethinkers, by special invitation, on the subject of "Christ and Him Crucified." In his comments on the address one of the speakers asserted that a personal god was a myth, and that principle or law is all the god there is in the universe. When I twitted them with the fact that they were a fine lot of pharisees, with a very high estimate of themselves, and low estimate of God, they assented to the charge. But when they were told that people became like the object of their worship, and if they worshiped an ev-

erlasting "It" they would soon become a lot of its, they were not so well pleased and murmured dissent. When I told them that they were worshiping a god below themselves they replied; "No, no; our god is above us." When I replied, "Then you are below it," The bullet of the Mauser rifle some of them grew angry and left the room. will apply to the so-called Christians who would limit their God within the boundaries of human experience, Their god is really an "it," having no existence except in their imaginations. The real God of almighty power, and

speed and power. The convictions of a Ruler of His universe, goes on working, regardless of them, in answer to the prayer of His true worshipers.

A GREAT FACT.

God loves. The God of creation is not all that I need. Power, though it be almighty, does not satisfy the yearning of my soul. Such power is my danger, if it be against me. Power linked with justice ausures my punishment, if I sin. Power may cause me fear, but it cannot warm my heart. Power compels, and I naturally resent dilution, but concentration. Some of compulsion. Power restrains, and re-

A French journal says that the words and music of the Transvaal nntional hymn were composed by a Dutch woman, Mile, Catherine Felicie Van Rees, in 1875, at the request of Mr. Burgess, former President of the Transvoit

Kuhn, Loeb & Co., of Wall street, New York, have given to the widow of a recently deceased employe a pension of \$7,000 a year, which is the full amount of the salary he was paid when alive.

16 Day Sea Shore Excursions via. Cumberland Valley Railroad.

July 5th, 19th, August 2d and 18th

The Cumberland Valley Railroad has fixed on Thursdays July 5th, 19th, August 2d and 16th for their Annual Mid-Summer excursions to the Sea Shore, the time allowed on these ex-cursions being sixteen days instead of ten as in former years.

Excursion tickets to Atlantic City, Cape May and other South Jersey resorts will be sold from all stations on the Cumberland Valley Ratiroad on above dates for C. V. R. R., tenin No. 4. leaving Moreersburg at \$130 a. m., at \$5.00 for the round trip, and will be good to return on any regular train aving the Sea Shore destination and The reply to the freethinkers Philadelphia on any regular train (except the New York and Chicago Limited) sixteen days from date of issue. For full information call on local Ticket Agents.

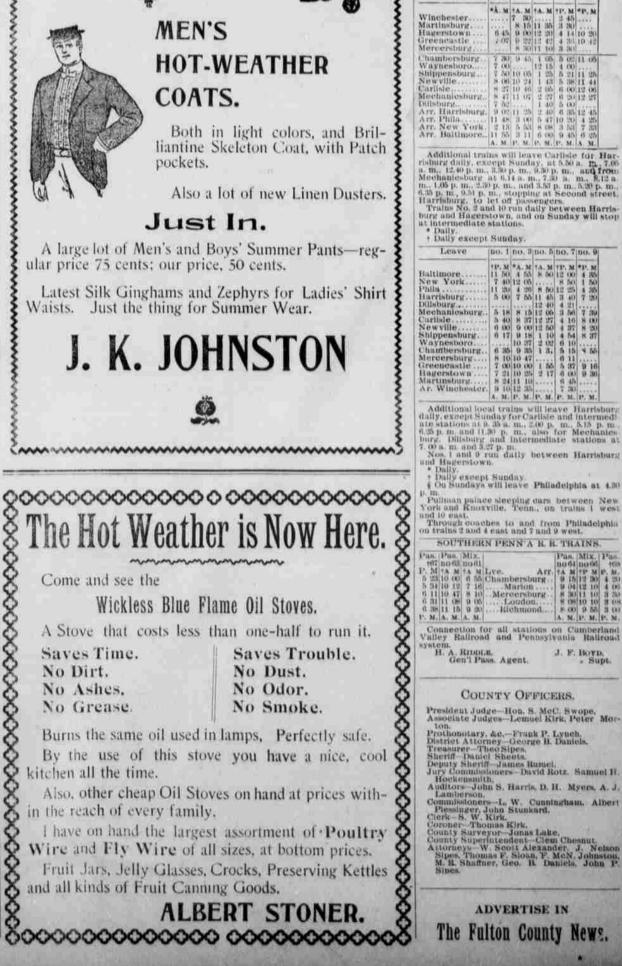
Suspicious.

They sat in the dim-lighted partor, And the old folks thought they behaved; Till they heard her say to their horror:

"Oh, Jack! you ought to get shaveditt 1000

The only thoroughly satisfied persons in this world are those who expeet nothing.

The man who keeps a record of all his wife's shopping tours must be sort of bargain counter.



with short pants; also some with long

MEN'S

pants.

	A	.M.	1.	54.	8.1	Mil	14	M.	ð.,	M.
Arr. Bultimore										
Arr. New York.	134	18	0	03	18	08	3	33	17	33
Arr. Phila										
Arr. Harrisburg.										45
Dillsburg	177	62		41	11	40	5	00		
Mechanicsburg.,	8	47	11	114	12					27
Curlisle										06
Newville										
Suppensourg										

CUMBERLAND VALLEY

TIME TABLE.-Nov. 19, 1899.

no. 2|no 4|no. 6|no.8 |no.10]

Additional trains will leave Carlisle for Har-rishurz daily, except Sunday, at 5.50 a. m. 7.00 a. m. 12.40 p. m. 3.50 p. m. 3.50 p. m. and from Mechanicsburg at 6.14 a. m. 7.30 a. m. £.12 a. m. 1.05 p. m. 2.50 p. m. and 3.51 p. m. 5.20 p. m. 6.35 p. m. 9.31 p. m. stopping at Second street, Harrishurg, to let of passengers. Trains No. 2 and 10 run daily between Harris-burg and Hagerstown, and on Sunday will stop at intermediate stations.

Leave	100.1	no. 3	no. 5	no. 7	no. 9
	93P. M	*A. M	tA.M	1P. M	*p. M
Baltimore	11 50	4.55	8.50	12 00	4 35
New York	- T 40	12 05	10100	8.50	1.50
Phile	11.20	4 20	8 60	112 125	4 35
Harrisburg	5.00	7 55	11 45	3 40	7.90
Dillsburg			12 40	4 21	
Mechanicsburg		8 15	12 05	3 56	7 39
Carlisle			11 27		8 00
Newville			12 50		8 20
Shippensburg.					8 37
Waynesboro.	a land	10.37	12.02	6 10	
Chambersburg			1 3.		4 15.
Mercersburg.		10 47		6 11	10.02
Greencastle			1 55		9 16
Hagerstown		10 25			9 101
Martinsburg		11 10			
Ar. Wincheste					
arr. wincheste		12.35			
	14: 34	P. M.	R. M.	1. 31	15.31.

Additional local trains will leave Harrisburg daily, except Sunday for Carlisle and intermedi-ate stations at a 35 a.m., 2,09 p. m., 5,15 p. m., 6,35 p. m. and 11,30 p. m., also for Meethankes burg. Dillsburg and intermediate stations at 7. 09 a.m. and 3,27 p. m. Nos. I and 0 run daily between Harrisburg and Hagerstown.

Pullman palace sleeping cars between New ork and Knozville. Tenn., on trains 1 west

nd 10 east. Through coaches to and from Philadelphia a trains 2 and 4 east and 7 and 9 west.

Pas. Mix. Pas

P. M TA M TA M LVC. A	FF. T.A.	MITP	MP.	M.
5 21 10 00 6 55 Chambersbury	9	15/19	30 4	20
5 34 10 12 7 16 Marion	9	04112	10 4	00
6 11 10 47 8 10 . Mercersburg	R.	30 11	10 3	24.5
6 31 11 08 9 06 Loudon	(e)	natio	10 3	68
6 38 11 15 9 20 Richmond.			50 3	
P. M. A. M. A. M.			M. F.	
Connection for all station Valley Railroad and Penns	s on yiyan	Cam	berla	nd
H. A. RIDDLE. Gen'l Pass. Agent.	<u>a.</u>	F. 16	Supt	

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