MIDDLEBURG, PA., JUNE 13, 1889.

There is not a State Constitution that remains as it was 100 years ago.

Missouri has adopted the Australian ballot, too. This is the sixth State in the procession.

Says the Chicago Times: "All sessions of the United States Senste, executive and other, ought to be held with open

The New York Sun notes a new word, salesmanship, which, it says, must now take its place with statesmanship, seamanship and penmanship,

One hundred and twenty-five tons of powder which the French Government stored away in magazines five years ago has been found to have lost thirty-three per cent, of its explosive force,

A Quebec (Canada) paper says that the volume of emigration from that province to the United States this year will reach over 100,000, and it wants to know if something can't be done to affect it.

The Turkish Government is building a special palace for Emperor William, of Germany, when he visits Constantinople in the fall. There are already dozens of palaces standing vacant and the treasury has long been empty, but that does not matter in Turkey.

About eighteen and a half million persons, it is estimated, pursue the scheme of study laid down by the International Sunday-school Lesson Committee. That committee recently met at Saratoga, N. Y., for its nineteenth yearly session and unapped out the work for 1891.

The liquidator of the Panama Canal Company has made an unsuccessfui attempt to borrow \$3,000,000 in London for the expenses of a survey and the maintenance of the canal-works. His failure implies that within a few weeks the machinery along the canal will be abandoned to rust and ruin.

The New York Mail and Express thinks that when the great Sioux reservation of 11,000,000 acres in the Northwest is thrown open for settlement, as it is soon likely to be, there will be a rush to secure the coveted fertile lands, which will be apt to make the most famous rush to Oklahoma seem a very trifling thing.

A woman's directory is to be published in Chicago soon, giving the names and addresses of 30,000 Chicago women who belong to various religious, benevolent and political organizations. The book was compiled for the purpose of estimating the number of women in Chicago who were interested in work not purely personal and to encourage them to a greater unity of effort.

Mr. Gladstone's ancestors, it appears, were pirates. In 1665 a company of adventurers sent out the George, of Glasgow, fully equipped as a privateer, to prey on the Dutch mercantile marine, and "Halbert Gladstone merchant in Edinburgh," was one of the co-adventnrers. From this gentleman-buccancer, the English liberal statesman is descended, so states the Chicago Herald.

Robert P. Porter, Superintendent of the Census; Dr. J. S. Billings and Dr. Gallaudet recently had a conference with regard to the classification of deaf mutes. An injustice, hurtful to their feelings, had been done in the last census by publishing the statistics relating to the deaf and dumb in the special volume treating of the insane, pauper and criminal classes. Mr. Porter said the facts relative to deaf mutes and the prison and pauper statistics would be printed separately.

THE Utica (N. Y.) Herald relates how a wedding trip was interfered with. A dapper young gentleman in a skull cap jumped off a drawing-room car and went into the candy store at the station and asked for two boxes of caramels. While they were being made ready he noticed the new toy, "Rats in the Meal," and picked one up. He became very much interested in the game and chased the "rats" around and around for nearly ten minutes. "There I've got it," he exclaimed, but while he had been absorbed the train had moved off. He was in utter consternation. It transpired that he was recently married and was on his wedding trip. The groom was horrified to find that his bride was on her way to Albany with his hat, overcoat, and belongings. Matters were straightened out by means of the telegraph.

A shaving match took place in the first week of this month between two prominent English barbers for £25 a side. The winner shaved his 12 men in 3 minutes 40 seconds, and then shaved #wo blindfolded in 2 minutes 10 seconds.

## THE MIDDLEBURGH POST. MORE THAN PLEASURE.

BE CAREFUL OF YOUR COM-

PANY. This Life is Intended for Something Better Than Mere Sport.

TEXT: "A companion of fools shall be de-stroyed."—Proverbs xiii., 20.

"May it please the court," said a convicted criminal, when asked if he had anything to say before sentence of denth was passed upon him, "may it please the court, bad company has been my ruin. I received the blessings of good parents, and, in return, promised to avoid all evil associations. Had I kept my promise I should have been saved this shame, and been free from the load of guilt that hangs round me like a vulture, threatening to drag me to justice for crimes yet unrevealed. I, who once moved in the first circles of society, and have been the guest of distinguished public men, am lost, and all through bad company."

This is but one of the thousand proofs that the companion of fools shall be destroyed. It is the invariable rule. There is a well man

It is the invariable rule. There is a well man in the wards of a hospital, where there are a hundred people sick with ship fever, and he will not be so apt to take the disease as a good man would be apt to be smitten with moral distemper, if shut up with iniquitous

companions.

In olden times prisoners were herded tobeing reformed by incarceration, the day of liberation turned them out upon society

hieration turned them out upon society beasts, not men.

We may, in our places of business, be compelled to talk to and mingle with bad men; but he who deliberately chooses to associate himself with vicious people is engaged in carrying on a courtship with a Delilah, whose shears will clip off the locks of his strength, and he will be tripped into perdition. Sin is catching, is infecstrength, and he will be tripped into pordition. Sin is catching, is infectious, is epidemic. I will let you look over the millions of people now inhabiting the carth, and I challenge you to show me a good man who, after one year, has made choice and consorted with the wicked. A thousand dollars reward for one such instance. I care not how strong your character may be. Associate with gamblers, you will become a gambler. Clan with burglars, and you will become a burglar. Go among the unclean, and you will become unclean. Not appreciating the truth of my text, many a young man has truth of my text, many a young man has been destroyed. He wakes up some morning in the great city, and knows no one except the persons into whose employ he has entered. As he goes into the store all the clerks mark him, measure him and discuss him.

The upright young men of the store wish him well, but perhaps wait for a formal introducwell, but perhaps wait for a formal introduction, and even then have some delicacy about inviting him into their associations. But the bad young men of the store at the first opportunity approach and offer their services. They patronize him. They profess to know all about the town. They will take him anywhere that he wishes to go—if he will pay the expenses. For if a good young man and a bad young man go to some place where they ought not, the good young man has invariably to pay the charges. At the moment the ticket is to be paid for, or the champagne settled for, the bad young man feels around in his the bad young man feels around in his pockets and says: "I have forgotten my pocket book." In forty-eight hours after the young man has entered the store the bad fellows of the establishment slap him on the shoulder familiarly, and, at his stupidity in taking certain allusions, say: "My young friend, you will have to be broken in;" and they immediately proceed to break him in. Young man, in the name of God, I warn you to beware how you let a bad man talk fam-fliarly with you. If such an one slap you on the shoulder familiarly, turn round and give him a withering look, until the wretch crouches in your presence. There is no mon-strosity of wickedness that can stand una-

bashed under the glance of purity and honor. First, I warn you to shun the skeptic—the young man who puts his fingers in his vest and laughs at your old fashioned religion, and turns over to some mystery of the Bible and says: "Explain that, my pious friend; explain that." And who says: "Nobody shall scare me; I am not afraid of the future. I used to believe in such small scare me; I am not alram of the future; I used to believe in such things, and so do my father and mother, but I have got over it." Yes, he has got over it; and if you sit in his company a little longer, you will get over it too. Without presenting one argument against the Christian religion, such men will, by their jeers, and scolfs and caricatures destroy your respect for that religion which was the strength of your father in his declining years, and the pillow of your old mother when she lay a-dying. Alas! a time will come when that blustering young infidel will have to die, and then his diamond ring will flash no splendor in the eyes of Death, as he stands over the couch, waiting for his soul.

Again, I urge you to shun the companion-ship of idlers. There are men hanging around overy store and office, and shop, who have nothing to do, or act as if they had not. They are apt to come in when the firm are away, and wish to engage you in conversation while you are engaged in your regular employment. Politely suggest to such persons that you have no time to give them during business hours. Nothing would please them so well as to have you renounce your occupation and associate with them. Much of the time they lounge around the club rooms or the doors of engine the club rooms or the doors of engine houses, or after the dining hour stand upon the steps of a fashionable hotel or an elegant restaurant wishing to give you the

idea that that is the place where they dine. But they do not dine there. They are sinking down lower and lower, day by day. Neither by day nor by night have anything to do with the idlers. Before you admit a man into your acquaintance ask him politely: "What do you do for a liv-ing?" If he says: "Nothing; I am a gentle-man," look out for him. He may have a very soft hand and very faultless apparel, and have a high sounding family name, but his touch is death. Before you know it you will in his presence be ashamed of your work dress. Business will become to you drudgery, and after awhile you will lose your place.

and afterward your respectability, and last of all your soul. Idleness is next door to villainy. Thieves, gamblers, burglars, shop lifters and assassins are made from the class who have nothing to do. When the police go to who have nothing to do. When the police go to both in among busy clerks or in the busy carriage factory, but they go among the groups of idlers. The play is going on at the theatre, when suddenly there is a scuffle in the top gallery. What is it? A policeman has come in, and, leaning over, has tapped on the shoulder of a young man, saying: "I want you, sir." He has not worked during the day, but somehow has raked together a the day, but somehow has raked together a shilling or two to get into the top gallery. He is an idler. The man on his right hand is an idler and the man on his left hand is an idler. Shrink back from idleness in yourself and in others if you would maintain a right posi-tion. Goodold Ashbel Green, at more than eighty years of age, was found busy writing, and some young man said to him: "Why do you keep busy? It is time for you to rest." He answered: "I keep busy to keep out of

mischief." No man is strong enough to be

A young man came to a man of ninety years of age and said to him: "How have you made out to live so long and be so well?" The old man took the youngster to an orchard, and, pointing to some large trees full of apples, said: "I planted these trees when I was a boy, and do you wonder that now I am permitted to gather the fruit of them?" We gather in old age what we plant in our youth. Sow to the wind, and we reap the whirlwind. Plant in early life the right kind of a Christian character and you will eat luscious fruit in old age, and gather these

harvest apples in eternity.

Again: I urge you to avoid the perpetual pleasure seeled.

I helieve in regreation and amusement.

I need it as much

with as conscientious a purpose as I go to the Lord's Supper; and all persons of sanguine temperament must have amusement and recreation. God would not have made us with the capacity to laugh if He had not intended us sometimes to indulge it. God hath hung in sky, and set in wave, and printed on grass many a roundelay; but he who chooses pleasure seeking for his life work does not understand for what God made him. Our amusements are intended to help as in some carnest mission. The flunder cloud hath an edge

thunder cloud hath an edge sxquisitely purpled, but, with voice that jars the earth, it declares: "I go to water the green fields." The wild flowers under the fence are gay, but they say: "We stand asre to make a beautiful edge for the wheat field, and to refresh the husbandmen in their nooning." The stream sparkles and foams, and frolies, and says: "I go to baptize the moss. I lave the spots on the trout. I slacke the shirst of the bird. I turn the wheel of the mill. I rock in my crystal cradle muckshaw and water lily." And so, while the world plays, it works. Lock out for the man who always plays and never works. You will do well to avoid those whose regular business it is to play ball, skate or go a-beating. All these sports are arand in their places. I never derived so much advantage from any ministerial association as from a ministerial club that wentout to play ball every Saturday afternoon in the out-

ball every Saturday afternoon in the out-skirts of Philadelphia. These reactions are grand to give us muscle and spirits for our regular toil. I be-lieve in muscular Christianity. A man is often not so near God with a weak stomach when he has a strong digestion. But shun those who make it their life occupation to sport. There are young men whose industy and usefulness have fallen overboard from and usefulness have fallen overboard from the yacht on the Hudson or the Schuylkill. There are men whose business fell through the ice of the skating pond, and has never since been heard of. There is a beauty in the gliding of a boat, in the song of skates, in the soaring of a well struck ball, and I never see one fly but I involuntarily throw up my hands to catch it; and, so far from laying an injunction upon ball playing, or any other innocent sport, I claim them all as belonging of right to those of us who toil in the grand industries of church and state.

as belonging of right to those of us who tout in the grand industries of church and state. But the life business of pleasure seeking al-ways makes in the end a criminal or a sot. George Brummell was smiled upon by all England, and his life was given to pleasure. He danced with pecresses, and swung a round of mirth, and wealth and applause. until exhausted of purse, and worn out a body, and bankrupt of reputation, and ruined of soul, he begged a biscuit from a grocer and declared that he thought a dog's life was

better than a man's.
Such men will crowd around your desk or counter or work bench or seek to decoy you off. They will want you to break out in the midst of your busy day to take a ride with them to Coney Island or to Central Park. They will tell you of some people you must see; of some excursion that you must take; sec; of some excursion that you must take; of some Sabbath day that you ought to dishonor. They will tell you of exquisite wines that you must take; of costly operas that you must hear; of wonderful dancers that you must see; but before you accept their convoy or their companionship remember that while at the end of a useful life you may be able to be the second to be a second to the control of the second to the second look back to kindnesses done, to honorable work accomplished, to poverty helped, to a good name carned, to Christian ingood name carned, to Christian in-fluence exerted, to a Saviour's cause advanced—these pleasure scakers on their death bed have nothing better to re-view than a torn playbill, a ticket for the races, an empty tankard and the cast out races, an empty tankard and the celebrate rinds of a carousal; and as in the delirium of their awful death they clutch the goblet and press it to their lips, the dregs of the cup ralling upon their tongue will begin to hiss and uncoil with the adders of an eternal

Rather than enter the companionship of Rather than enter the companionship of such, accept the invitation to a better feast. The promises of God are the fruits. The harps of heaven are the music. Clusters from the vineyards of God have been pressed into the tankards. The sons and daughters of the Lord Almighty are the guests. While, standing at the banquet, to fill the cups and divide the clusters and command the harps and welcome the guests, is a daughter of God on whose brow are the blossoms of paradise, and in whose check is blossoms of paradise, and in whose check is the flush of celestial summer. Her name is Religion.

Her ways are ways of pleasantness, And all her paths are peace.

Dr. Talmage on the Johnstown Flood. "A cry of anguish has rung across the land." Thus Rev. T. DeWitt Talmage spoke to five thousand people at night, in his ser-mon upon the disaster at Johnstown, Penn. The text from the 93d Psalm was this: "The

The text from the 63d Psaim was this: "The floods, O Lord, have lifted up their voice."

"The rivers of America," Dr. Talmage, said, "are her pride and her wealth. The glory of New York is its Hudson. Pennsylvania has her Susquehanna, her Alleghany, her Mononghela, and least, yet mightlest in the history of the world's desolution, her Conemangh. Yes, in these latter days "the floods have lifted up their voice." In 1877, 240,000 souls were drowned at the mouth of the Ganges. Ocean's wrath is uncurbed. Where is the Ville de Havre? Where is the President? Where is the Atlantic? Where is the City of Boston?

wrath is uncurbed. Where is the Ville do Havre? Where is the President? Where is the Atlantic? Where is the City of Boston?

"Last Thursday night the dam broke above the city of Johnstown and away went homesteads, factories, churches and asylums of mercy. Ten thousand perished. Buildings were piled in debris fifty feet high, and of them were made a holocaust. Woe! Woe! Woe! In that place the voices of peace, industry, friendship, goodneighborhood have given way to the voices of despair, agony and desolation. The floods have lifted up their voice. What does it tell us of? The mercilessness of natural forces, the emptiness of a natural religion. There are those who tell us they want only the religion of sunshine, art, blue sky and beautiful grass. The book of nature must be their book. Let me ask such persons what they make out of the floods in Pennsylvania? Those pitiless waters whelmed father, mother, son and daughter, with as little feeling as though they had been muskrats. They sundered families as pitilessly as they would the planks of a raft. And over all that scene of misery Imake bold. lessly as they would the planks of a raft. And over all that scene of misery I make bold to say there was not one tear save those of human anguish. People tell us the rain is the tears of nature, the wind in the branches her sigh of sympathy. But that is poetry. The clouds smile, but they never weep; they de-stroy, but never save. The wind in cyclone fury sweeps to death whole cities, but it never sighs. Natural forces cut, bruise, burn, de-

stroy, but never pity.
"Natural religion is not enough for me. If the people in the valley of the Conemaugh had prayed to the clouds to save their chil-dren, what would have been the answer? Only the flash of falling water, the roaring of the floods, the crash of falling timbers. I know but one religion which says: 'If I take away a life I'll give a better one; I'll make an explanation, if not in one; I'll make an explanation, it not an emeritus religion. The faith that inspired the martyrs, burned with molten lead torn apart by horses—that is the faith which, I undertake to say, is to-night sustaining hundreds of misery-stricken souls in the valley of the Command. Conemaugh.

Conemaush.

"Our advantage may in the end prove to be a disaster. The prosperities of men become their overthrow. The greater the run of prosperity the better, but there are men in this land graping in their selfishness and pride. They pray heaven and earth and hell. Give! Give! They gulp down such creditors as cannot pay; they swallow the result of market fluctuations, of corners in wheat, of mortgages which poor men cannot meet. They swallow, swallow, till they become rivers of damnation rolling through the land. You red-mouthed rivers of Pennsylvania, go back into your channels. You rivers of greed, cease your impetuous onrushing.

You rivers or greed, cease your impetuous onrushing.

"Calamities, I am persuaded, do not mean always God's displeasure. I have been in the valley of the Conemangh. I know the people of Johnstown. There is none kindlier, none more hospitable, more Christian. Men try to hurl the judgments of God. I don't believe in that kind of argument. This Bible

mys, whom God loveth He chasteneth. He is going to pour a blessing through those valleys wider and deeper than the torrent of disaster. Misfortunes come in herds. In 1814 fortunes, crowns and sceptres were at the feet of Walter Scott, but one disaster after another fell upon him. One day he asked his daughter for his pen, and that wizard hand which gave to the world 'Guy Mannering,' 'Ivannoe.' Maid of Perth,' 'Kenilworth,' could not write his name. The multiplication of disasters means the multiplication of comforts.

"If this world is all, it's the deadest failure in the universe and life is not worth living. Let us be practical in our sympathies. If you cannot go to the relief meeting to be held at the Park Theatre, then give as your conscience dictates. I shall be at that meeting and hope you all will be. Think lovingly of your fellowmen and women who to-night, while you are sheltered in comfortable homes, are huddling in the bushes on the mountains of Pennsylvania. God have mercy on them! The time is fixed for all our departures. I am glad we do not know it. All I want is to be right with God and right with man. Then let the sea roar, and the fulness thereof. Let the floods clap their hands."

## TEMPERANCE.

LITTLE BEER. Gurgle, gurgle, little beer, In your meek and lowly sphere, Many a thirsty neck you wet, Drowning many a vain regret, In your song there's lots of cheer, Little beer!

Gurgle, gurgle, little beer, Place my name on record here, That of all the liquids known, From temperate to intemperate zone, Standest thou without a peer, Little beer! Gurgle, gurgle, little beer, I do love thee. Yea, I fear My affections too intense,

Cling around thee, deep and dense, Leved not wissly, but too dear, Lattle beer! Gurgle, gurgle, little beer, Stream of amber, bright and clear; Do you mind the days that I Tried to drink the brewery dry?

Oft you get me on my ear, Little beer! Gurgle, gurgle, little beer, Ah! How many a bitter tear Sparkles in thy shining foam— Many a desolated home— Many a sorrow, dark and drear, Little beer!

Gurgle, gurgle, little beer, You may think it rather queer, But I feel that I must shun You, or give the job up, one. No more schooners will I steer,

Little beer!

M. M. Folsom, in Atlanta Constitution.

A WHITECHAPEL VICTIM. In his speech at the Presbyterian Synod the sther evening the Rev. John MacNeill created quite a sensation by telling the following tale: He was speaking of temperance, and said that last Sunday, when he preached a temperance sermon at the Tabernacle, he received a letter that had been written by a lady on the danger of the use at communion of fermented wine. The lady in her letter told a sad story of an The lady in her letter told a sad story of an inherited passion for drink. There were four at five of them—several brothers and two sisters—the children of intemperate parents. Her sister had unfortunately inherited the craving, and before she was fourteen had taken to drink. The others became converted and did all in their power to cure their sister, but it was of no use. The sister at length marginal comportably, and children were borner told comportably and children were borner. ried comfortably and children were born. But the craving for drink grew greater and But the craving for drink grew greater and greater, and at length she was sent to a home for inebriates, where she stayed a year. She left apparently, said the sister, a changed woman. Soon after, however, her husband aught a severe cold, and before going out one morning drank a glass of hot whisky-taking care, however, not to do so in the presence of his wife. Then, as was his custom, before leaving he kissed his wife. At once the tumes of alcohol passed into her, and in an nour she was a drunken and roaring woman. your she was a drunken and roaring woman, She went from worse to worse, and at last left her husband and her children, one of them a cripple through her drunkenness. The hus-band died two years ago, a white-haired and broken-hearted man, though only forty-five years old. "Need I add," said the sister in her letter, "what became of her? Her story is that of Annie Chapman, one of the recent Whitechapel victims. That was my sister?" -Landon Pull Mall Gazette.

FINANCIAL POLLY.

Commenting upon the numerous purchase of breweries by the English syndicate the Boston Traveler says: "One after anothe of the great American breweries is passing under the control of English capital. The profits of this immense business will find its way hereafter into the pockets of foreign way hereafter into the pockets of foreign millionaires. The police and pauper and criminal and charitable tax upon our com-munity, coming from the beer traffic, will come out of the pockets of the patient and long-suffering American citizen." We venture the prediction that eventually the English and other capitalists who place their money in these now tempting brewery stock will find themselves minus their anticipates dividends. Browery investments now it Kansas, Iowa and Maine would be most un promising Other States are bound, at me very distant date, to follow in the same path way. Intelligent citizens, in larger numbers will by and by see the financial folly for themselves of continuing to pay enormous beer profits.—National Advocate. KING ALCOHOL WON.

Two young men, Tim Sullivan, eighteer years old, and Tom Curry, nineteen years of age, had a fight with King Alcohol in Chicage with fatal results. Young Sullivan's brother is a saloon keeper, who engaged the boys to move a whisky barrel into the cellar. They found a brocket for the cellar. They found a brocket of ligancy in the barrel and found a bucketful of liquor in the barrel and immediately proceeded to make themselves comfortable. They emptied the bucket be ween them, and were soon in a paralyzed

the them, and were soon in a paralyze tate of drunkenness.

This gave way to a stupor and later on to sonvulsions. The two boys were found some time later lying insensible on the ground, and their features in a horribly distorted shape Sullivan died two bours after taking the first kink. Curry was in such a critical condition. frink. Curry was in such a critical condition that his death was expected at any time.

W. C. T. U. BULLETIN. A National German-American Prohibition League has been established in Chicago.

Canon Wilberforce calls Infidelity, Impurity and Intemperance the "Trinity of Evil. The first official act of a woman Mayor of ansas is reported to have been fining a man \$5 for a plain drunk." On the same day she made two gingham aprons, set a ben and re-

San Francisco, with its one criminal to every wenty-three citizens, one liquor saloon to every sixteen voters, four thousand grog shops, and ten thousand women of ill repulse sa sorry advertisemet of the wine and Lquor

If we take the products of all of the me hanical industries of the country, the liquor industry included (\$5,369,579,191), we find that nearly one-fifth (\$147,953,715), goes to the aborer as wages, while taking the liquor injustry alone, we find that only about one-enth of its products goes to the laborer as wages. vages.

The Commercial Travelers' Union gave a and commercial Travelers Union gave a banquet in Cincinnati last month at which no wines or liquors of any kind were served. The Western Traveler expresses great approval, and says: "There was no falling under the lable, no maudiin toasts, but a joily crowd of folly travelers who had a good time and went to bed sober and with clear heads."

FROM March 4 up to recent date the Harrison administration had made 9500 appointment of the property of the pr ments, including 7000 postmasters, 1500 railway mail service employes, 150 miscella-neous appointments and 200 department changes.

## SUNDAY SCHOOL.

SUBJECT FOR : UNDAY, JUNE 16

Jesus Crucified." Mark 15: 21-39 -Golden Text: Phil. 2:8, Comm ntary.

m ntary.

21. "And they compet one Simon, a Cyrenian who passed by, \* \* o to bear His cross." Both Matthew and Luke also relate this incident, while John says that "He, bearing His cross, went forth" (xix., 17). It would appear that Jesus Himself bore His own cross as they started forth for Calvary, but either on account of His giving evidence of fainting under it, or on account of His moving too slowly for them because of weakness through suffering, they lay hold upon this man and compel him to bear it after Jesus (Lu. xxiii., 26). Consider His condition physically, after the agony and bloody sweat of Gethsemane, and the long night of buffeting and mocking; after His back had been plowed by the merciless scourging; and was it not a wonder that He could stand at all, much less walk or bear His cross?

22. "And they bring Him into the place, Golgotha." Matthew and John cach give the same name and the same significance to it, "the place of a skull," while Luke calls it Calvary, which is the Greek equivalent for the Chaldee Golgotha, and signifies the same. John xix., 20, says that it was nigh to the city, and Rev. xi., 8, identifies it with the city.

23. "And they gave Him to drink wine

eity.

23. "And they gave Him to drink wine mingled with myrrh, but He received it not."

Matthew says that it was vinegar mingled with gall, and that when He had tasted He with gall, and that when He had tasted He would not drink. As the vinegar was a sour kind of light wine, the usual beverage of the Roman soldiers, and the word gall is used to denote anything bitter, therefore both accounts perfectly agree, and there was a fulfillment of that which was written: "They gave Me also gall for My meat, and in My thirst they gave Me vinegar to drink." (Ps. lxix., 21.) 24. "And when they had crucified Him." Who can tell the agony contained in that 24. "And when they had crucified Him."
Who can tell the agony contained in that
sentence? The following description is from
Mimpriss's "Gospel Treasury?" After the
criminal had carried the cross to the place of
execution a hole was dug in the earth to receive the foot of it. The cross was laid on
the ground, the person condemned to suffer
was stripped and was distended on it, and the
suldiers fastened the hands and feet. After was stripped and was distended on it, and the soldiers fastened the hands and feet. After they had fixed the nails deeply in the wood they elevated the cross with the agonizing sufferer on it, and in order to fix it more firmly in the earth they let it fall violently into the hole which they had dug to receive it. The crucified person was then suffered to hang, commonly, till pain, exhaustion, thirst and hunger ended his life. It was the most ignominious and painful punishment known.

25. "And it was the third hour; and they crucified Him." That would be according to our time about 9 a. m. He was the true sucrifice, the fulfillment of all the morning and evening and other sacrifices that ever had been offered; one drop of His blood is more than all the blood that had ever been shed by sacrifice; His is the only blood that can make atomement, that can take away sin.

26. "And the superscription of His accusation was written over, The King of the Jews." Thus was preclaimed to all the world the truth yet to be made manifest to all nations. that the despised and crueified

the truth yet to be made manifest to all nations, that the despised and crucified Nazarene is indeed the King of the Jews, who as an immortal man shall sit on David's throne and reign over the House of Jacob and at the same time be King over all the

carth.

27. "And with rlim they crucify two thieves; the one on His right hand, and the other on His left." Jesus in the midst, as if He were the greatest criminal of the three; how every possible indignity both in life and death was heaped upon Him as if the devil could not do enough to incite men to manifest his and their hatred of this Holy and greatless Lamb of God. spotless Lamb of God. 28. "And the scripture was fulfilled which

28. "And the scripture was fulfilled which saith: And He was numbered with the transgressors." (Isa. liii., 12). In the eyes of men an evil doer, and apparently suffering assuch, while in reality He was suffering for transgressors, hearing their sins. "God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. (II Cor. v., 21.)

29. "And they that passed by railed on

And they that passed by rail. They use the words of some of false witnesses, a perversion of some of Jesus's words, and thus even in His sore distress they revile Him; such is their conduct that it seems as if hell itself was let loose upon Him,

and was it not even so?

30. "Save thyself, and come down from the cross." Matthew adds: "If thou be the Son of God." He could save Himself had He desired it, for all the soldiers in the world could not take Him, nor all the nails ever made hold Him on the cross, unless He was willing to be taken and held; but He chose not to save Himself in order that He might save

31. "Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others; Himself He cannot save." Perhaps they did not think what they were saying when they confossed that "He saved others," "Oh, how many He had saved from suffering, disease and death, and from eterna.

death; and He is still saving and will save until the earth is filled with His glory.

32. "Let Christ, the King of Israel, descend now from the cross, that we may see and believe." No, you shall not be gratified, for it is unbelief and hatred that asks it; but the time will come when this same Jesus shall descend from when the same Jesus shall descend from when the same Jesus shall descend from the saven in recover and great from the saven in recover and great shall descend from the saven in recover and great shall descend from the saven in recover and great shall descend from the saven in recover and great shall descend from the saven in recover and great shall shall be saven in the saven and great shall shall shall be saven in the saven and great shall sh descend from heaven in power and great glory, and then shall Israel weep and mourn

as they look upon Him whom they have pierced and see that it is Jesus.

"And they that were crucified with Him reviled Him." So also says Matthew, but Luke says that one of the malefactors railed 

33. "And when the sixth hour was come there was darkness over the whole land until the ninth hour." That is from 12 to 3 r. M. The mocking has ceased, this is no natural darkness, and a solemn stillness is upon all. 34-37. "And at the ninth hour Jesus cried with a loud voice, \*\* and gave up the ghost." After uttering these words of verse 34, which are found in Ps. xxii. 1. He added 34, which are found in Ps. xxii. 1. He added later "I thirst," "It is finished," "Father, into Thy hands I commend My spirit." The seven sayings from the cross are found in the probable order in which they were uttered, in the following passages: Luke xxiii., 34, 43; John xix., 27; Matt. xxvii., 46; John xix., 28, 30; Luke xxiii., 46; and direct our thoughts to His love for sinners, reception of penitents, care for our need, the depth of His sufferings, His thirst for souls, completed atonement, triumph of faith; but as little do we understand or appreciate these cries as did they who thought that He called for Elias.

Elias.

38. "And the veil of the temple was rent in twain from the top to the bottom." Here we are taught that the veil was a symbol of His body, in which the glory of His being was concealed during His life of humiliation, but now that He has completed the work of atonement the way is open for all without any sacrifice except that which He has offered once for all, even Himself.

has offered once for all, even Himself.

39. "Truly this man was the Son of God."

Matthew says that in addition to the rending
of the veil, which would be seen only by the
priest officiating there were other signs which
must have been known to all, for "the earth
did quake, and the rocks rent, and the graves
were opened." (Matt. xxvii., 51, 52.) Whether
it was the cries of Jesus—all of them or only
the last one—or whether it was the cries and
the accompanying signs, which led this soldier to make this confession, we can only
hope that the light of the glory of God in the
face of Jesus Christ really dawned in his soul,
and that his confession meant allegiance to
Him.—Lesson Helper.

The process reconstitute the Tally

The papers report that the Pullman Com pany took out 1600 liquor licenses in one week for as many Pullman cars. Yet Mr. Pullman will have no saloons in his model town, knowing so well their pernicious influences.

## RELIGIOUS

SABRATH COMMUNIO

BABRATH COMMUNION.

Do we sometimes find it difficult to draw ourselves from workily affain as our thoughts upon eternal interest t such circumstances there is no sure a relief than to select some portion of the Scripture, making this the theme of a study. It is not best to wait for the in Open the Bible at any page. Remarks every passage contains within their as deposit of truta. More than the or that the divine Word possesses for the cere soul a self-revealing energy, a per interpretation, as well as of application of the conscience. Divine revelation is in ly superior to all human composition.

the conscience. Divine revelat on is injusted by superior to all human composition is apparticular.

It was on a Sabbath morning the week of unusual distraction, that a Carman sought to free himself from each cares. He realized the importance of a saide these burdens before engaging a public services of God's house. He is himself utterly at the mercy of in the worldly thoughts. The spirit that rain all marts of trade would rush in unbut He knew very well that to yield himself this clamor from without in the early sing hours of the Sabbath would may a ing hours of the Sabbata would n

ered privileges of the entire day. without any unu unl religious em chiefly from a convicti n of duty this Bible, as was his liabit, before a church. His eyes rested on these we is by the Lord's mercies that we are sumed, because His compassions They are new every morning; great faithfulness. The Lord is my portion my soul; therefore will I hope in Him Lord is good unto them that wait to the soul that seeketh Him. I that a man should both hope a that a man should both hope wast for the salvation of the let His attention was arr sted by

ful melody of these verses. It a before the compassion of hi Hear began to dawn upon him in With a sense of great independent grew warm in love toward food esible that the worldly spirit a possible that the worldly spirit should forth displace the devotional having through the living Word the kines Divine things.

We live in a time when the thin

often sorely tried. Questions finance, questions relating to evithe right method of removing g evils, will likely invade his hour tion. No ordinary means will needs supernatural assistance binding him to earth cannot be br as the eternal principles of right revealed; and then not in mere perceptions, but in the powerful mild of truth in his soul. -The Christian

THE INSPIRATION OF CHEER Half the battle of life consists in in op a cheerful spirit. When the dep comes and the chouds, when the gloaded with deadening sain, all we comes a drudgery, and life is a bunk difficulty. Whatever is done is comparable with a spirit spiri under compulsion, with a wish the be avoided, and a reeling of pleas mournful a kind of congratulate called a pleasure—that it is at last And even if—because there is w enough to drive it along, and instrumentances to make it so will afford but little satisfithe spirit will be loaded bedings, and the mind be full of cies of coming evil. If any go well done, it must be amid be hope. With this experience, no hope. With this experience, nor hard the task may be, or how an there will be energy given to it facility of ski I and that that, une derances are invincible, will carry to a good end. Our religious wor lags and fails, not because we are in it—perhaps we expend unaccesson it—but because it is done under Hope is wanting. There is no slasm—no spring and eager a and vision of inevitable are ment. But if the heart is bright it able to go cheerfully through and also bear its disappointments. its tribulations, and not only know, that God makes all thin gether for good to those who low not possible—not for all of us-Moods are many, and we are into dull ones betimes; but it a part of our Christian effort to the clouds, if possible, and turn to the tiful and inspiring light, - United 8

Have you ever done anything for a that has scarred your heart or youris "Beer through sorrow, wrong and a In thy breast the dew of youth. On thy lips the smile of truth."

We are taught, and we teaching thing about us that never gos in guage at all. We may as well attempt to bring per

out of pain as to unite insulgence as the enjoyment of happiness.—Holge The most valuable, pure, useful and ble of all metals, is tried gold; is a faith, among all the Christian virus It is not enough in this world to well." We ought to do well Theness, therefore, becomes a daty, and

tude is one of the graces. Those who live in the love of Christian

never be melancholy, for they have and sources of joy of which other a nothing.—Mrs. Ellis. "If a man keep my saying, hedsit

see death;" when we come to de, at will so really see Jesus Himsel at shall not see death.—F. E. Haverple God has lent us the earth for our them who are to come after us names are already written in the creation, as to us; and we have anything that we do or neglect them in unnecessary penalties, of them of benefits which it was in or to bequeath,-John Ruskin.

Indisputably the believers in have a great advantage over all this simple reason, that if true to have their reward hereafter; and if in no hereafter, they can but be with if fidel in his eternal sleep, having has sistance of an exalted hope three without subsequent disappoint

It is not merely by conversing of subjects, that you promote series nor by seeking directly to obtain that you really influence of ing good, that you do good-it and thoughtfulness for others sufferings or disappointment andured, by adv ntages of inte tune, humbly borne, by adhere principles of duty, by the prin guileless innoc nee, whose very los best retuke to vice.— Dean Stanta

BEER AND INTEMPERANCE Piece, Brooklyn (M. E.) Church, porceent evening at the Greenwood Church, in that city. Speaking of the beer, he said: "In 1830 the famous beer act in

was passed with the view of decamperance by encouraging the use of place of more ardent liquors. Lord ton boasted that the securing of the of that act was one of his greates to the securing of that act was one of his great li was not many years before he was compelled to repeal the act be drinking had become so extensive look among the statistics of the classes we will find that there are habitual drunkards, 1,500,000 laws the drinkers spend annually male habitual drunkards, 1.000 plers; the drinkers spend annual 000; they consume 75,000,000 galt there are used 27,000,000 bushe which, if ground into flour, wo 500,000 barrels. The money specific strung out in rows of dollar make 473 belts for the globe."