At the Brooklyn Tabernacie Sunday Rev. Dr. Talmage preached on the subject of "Shortened Lives; or. A Cheerful Good Bye to 1893," The text selected was Isaiah Ivit, i, "The righteous is taken away from the avil to come." the evil to come." We have written for the last time at the

head of our letters and business documents the figures 1893. With this day closes the war. In January last we celebrated its birth. Today we attend its obsequies. An-other 12 months have been cut out of our earthly confinement, and it is a time for absorbing reflection. We all spend much time in panegyric of longevity.

We all spend much time in panegyric of longevity. We consider it a great thing to live to be an octogenarian. If any one dies in youth we say, "What a pity!" Dr. Muhlenberg in old age said that the hymn written in early life by his own hand no more expressed his sentiment when it said,

### I would not live a way.

If one be pleasantly circumstanced, he never wants to go. William Cullen Bryant, the great poet, s' S2 years of age, standing in my house in a festal group reading "Thanatopsis," without spectacles, was just as anxious to live as when at 15 years of age he were the immortal thready Calo he wrote the immortal thready. Cato feared at 80 years of age that he would not live to learn Greek. Monaldesco at 115 years, writing the history of his time, feared a collapse. Theophrastus writing a book at a collapse. The ophrastus writing a book at 90 years of age was anxious to live to com-plete it. Thurlow Weed at 50 years of age found life as great a desirability as when he snuffed out his first politician.

Albert Barnes, so well prepared for the next world, at 70 said he would rather stay here. So it is all the way down. I suppose here. So it is all the way down. I suppose that the last time Methuselah was out of doors in a storm he was afraid of getting his feet wet lest it shorten his days. Indeed I some time ago preached a sermon on the blessings of longevity, but in this, the last day of 1800, and when many are filled with sames at the thought that another chapter of their life is closing, and that have have 365 days less to live. I propose to preach to you about the advantages of an abbreviated earthly existence. If I were an agnostic, I would say a man

is blessed in proportion to the number of years he can stay on 'terra firma.'' because atter that he fa'ls of the deck, and if ever he after that he haves of the deck, and it ever he is picked out of the depths it is only to be set up in some morgue of the universe to see if anybody will claim him. If I thought God made man only to last 40 or 50 or 100 years and then he was to go into annihila-tion, I would say his chief business ought to be to keep alive and even in good weath-

to be very cautious and to carry an um-lia and take overshoes and life preservers 'bronze armor and weapons of defense he fall off into nothingness and obliter-

t, my friends, you are not agnostics, believe in immortality and the eternal ence of the righteous in heaven, and ore I first remark that an abbreviated existence is to be desired, and is a g because it makes one's life work sompact.

ie men go to business at 7 o'clock in te men to to business at 7 o clock in orning and return at 7 in the evening, igo at 8 o'clock and return at 12, igo at 10 and return at 4. I have s who are ten hours a day at business s who are five hours, others who are our. They all do their work well-do their entire work and then they re-Which position do you think the most able? Yon say, other things being

Now, my sy not carry sense into the subject of transference into this world? If a person die in childhood, he gets through his work at 9 o'clock in the morning. If he die at 45 years of age, he gets through his work at 12 o'clock noon if he die at 70 years of age, he gets through his work at 5 o'clock in the afternoon. If he Rernoon. If he die at % he has to toil all the way on up to Il o'clock at night. The sooner we get through our work the better. The harve t all in our barrack or barn, the farmer does not sit down in the stubble field, but, should ering his scythe and taking his pitcher from under a tree, he makes a straight line for the old homestead. All we want to be anxious about is to let our work done and well done; the quicker the better. Again, there is a blessing in an abbrevi-ated earthly existence in the fact that moral disaster might come upon the mad if he disaster might come upon the mad if he tarried long. A man who had been promi-nent in churches, and who had been admired for his generosity and kindness, every where, for forgery was sent to state prison where, for forgery was sent to state prison for 15 years. Twenty years before there was no more probability of that man's commit-ting a commercial dishonesty than that you will commit commercial dishonesty. The number of men who fall into min between number of men who fall into min between 50 and 70 years of age is simply appalling. If they had died 30 years before, it would have been better for them and better for their families. The shorter the voyage the less There is a wrong theory abroad that if one's youth be right, his old age will be right. You might as well say there is nothing wanting for a ship's safety except to get it fully launched on the Atlantic ocean. I sometimes asked those who were schoolingtes or college mates of some great ocean. I sometimes asked those who were schoolmates or college mates of some great defrauder: "What kind of a boy was he?" What kind of a young man was he?" and they have said: "Why he was a splendid fellow. I had no idea he could ever go into such an outrage." The fact is the great temptation of life sometimes comes far on in midlife or in old age. midlife or in old age. The first time I crossed the Atlantic ocean it was as smooth as a milipond and I thought the sea captains and the voyagers had s'andered the old ocean and I wrote home an essay for a magazine on "The Smile of the Sea," but I never afterward could have written that thing, for before we got home we got a terrible shaking up. The first voyage of life may be very smooth; the last may be a euroclydon. Many who start life in great prosperity do not end it in prosperity The great pressure of temptation comes sometimes in this direction: At about 45 ears of age a man's nervous system changer and some one tells him he must take stimu-lants to keep himself up until the stimulants keep him down, or a man has been going along for 30 or 40 years in unsuccessful business, and here is an opening where by one dishonorable action he can lift himself and lift his family from all financial em-barrassment He attemps to leap the chasm and he fall into it. and he fall into it. Then it is in after life that the great tem-plation of success comes. If a man make a fortune before 30 years of age, he generally loses it before 40. The solid and the permaloses it before 40. The solid and the perma-nent fortunes for the most part do not come to their climax until midlife or in old age. The most of the bank presidents have white hair. Many of those who have been largely succassful have been full of arrogance or worldliness or dissination in old age. They have become so worldly and so selfish un-der the influence of large success that it is evident to everybody that their success has been a temporal calamity and an eternal damage. damage. Concerning many people it may be said itseems as if it would have been better if they could have embarked from this life at 20 or 30 years of age. Do you know the reason why the vast majority of people die before 357 It is because they have not the moral endurance for that which is beyond 30 and a merciful God will not allow them to be put to the fearful strain.

TEMPTATIONS OF SUCCESS. Acain, there is a blessing in an abbreviat-dearthly existance in the fact that one is the soone is old enough to take carte of himself, he is put on his guard. Boits on the door to the soone is old enough to take carte of himself, he is put on his guard. Boits on the door to the is put on his guard. Boits on the door to he is put on his guard. Boits on th

stone sometimes is not a sufficient Darri-cade. If a soldier who has been on guard shivering and stung with the cold, pacing up and down the parapet with shouldered musket, is giad when some one comes to relieve guard and he can go inside the fortress, ought not that man to shout for joy who can put down his weapon of earth-iy defense and go is to the king's castle? Who is the more fortunate, the soldier who has to stand guard 12 hours, or the man who has to stand guard six hours? We have common sense about everything but transference from this world. Again, there is a blessing in an abbrevia-ted earthly existence in the fact that one escapes so many bereavements. The longer we live the more attachments and the more kindred, the more chords to be wounded or rasped or sundered. If a man lives to be 70 or 50 years of age, how many graves are cleft at his feet? In that long reach of time father and mother go brothers and sisters go, children go, grandchildren go, personal triends outside the family circle whom they had loved with a tove like that of David and Jonathas. Besides that, some men have a natural

Besides that, some men have a natural trendation about dissolution, and ever and anon during 40 or 50 or 60 years this horror of their dissolution shudders through soui and body. Now suppose the lad goes at 16 years of age. He escapes 50 funerals, 50 caskets, 50 obsequies, 50 awfol wrenchings of the heart. It is hard enough for us to bear their departure, but is it not easier for us to bear their departure than for them to stay and bear 50 departures? Shall we not, by the grace of God, rouse ourselves into a generosity of bereavement which will practically say. 'It is hard enough for me to go through this bereavement, but how glad I am that he will never have to go through it.' Besides that, some men have a natural

through it?" So I reason with myself, and so you will find it helpful to reason with yourselves. David lost has son. Though David was aing, he lay on the earth mourning and inconsolable for some time. At this distance of time, which do you really think was the inconsolable for some time. At this distance of time, which do you really think was the one to be congratulated, the short lived child or the long lived father? Had David died as early as that child, he would in the first place have escaped that particular be-reavement, then he would have escaped the worse bereavement of Absalom, his recreant son, and the pursuit of the Philistines, and the fatigues of his military campaign, and the fatigues of Saul, and the periody of Ahitnophel, and the curse of Shimel, and the destruction of his family at Ziklag and, above all, he would have escaped the two great calamities of his life, the great sins of uncleanness and murder. David lived to uncleanness and murder. David lived to be of vast use to the church and the world. but so far as his own happiness was con-cerned, does it not seem to you that it would have been better for him to have gone early?

early? Now, this, my friends, explains some things that to you have been inexplicable. This shows you why when God takes little children from a household he is apt to take the brightest, the most genial, the most sympathetic, the most talented. Why? It is because that kind of nature suffers the most when it does stater and is most liable to te emitation. God saw the termest sweepto temptation. God saw the tempest sweep-ing up from the Caribbean and he put the delicate craft into the first harbor. "Taken

sooner we go the better, and if there are blessings in longevity. I want you to know right weil there are oleasings in an abbrevi-ated earthly existence. If the spirit of the sermon is true, how romsoled you ought to feel about members of your families that went early. "Taken from the evil to come." this book says. What a fortunate escape taey had! How plad we ought to feel that they will never have to go through the struggies which we have had to go through. They had just time enough to get out of the cradle and run up the springtime hills of this world and for a better stopping place. They were like ships that put in at St. Helena, stay-ing there long enough to let passengers go their own native land. They only took in this world "in transitt." It is hard for us, but it is blessed for them. Multit the spirit of this sermon is true, from the spirit of this sermon is true, then we ought to go around sighting and see the barracks of Napoleon's cap-tivity and the spirit of this sermon is true, the we ought not to go around sighting and so that we are 365 miles nearer home. But we ought not to go around with morbid for that we are 365 miles nearer home, we ought not to be around with morbid feelings about our health or our anticipated domise. We ought to be living, not accord feelings about our bealth or our anticipated domise. We ought to be living, not accord ing to that old maxim which I used to hear in my boyhood, that you must live as though every day were the last; you must

ing to that old matting which is used to be in my boyhood, that you must live as though every day were the last; you must live as though you were to live forever, for you will. Do not be nervors lest wou have to move out of a shanty into an Alhambra. On Christmas morning one of my neigh-bors, an old sea captain, died. After life had departed his face was illuminated as though he were just going into harbor. The fact was, he had already got through the "Nar-rows." In the adjoining room were the Christmas presents waiting for his distribu-

Christmas presents waiting for his distribu-tion. Long ago, one night, when he had narrowly escaped with his ship from being run down by a great ocean steamer, he had made his peace with God and a kinder neighbor or a better man you would not find this side of heaven. Without a moment's warning the pilot of the heavenly harbor had met him just off the lightship. The captain offen taiked to me of the goodness of God and especially of a time when he was about to go in New York har-bor with his ship from Liverpool, and he was suddenly impressed that he ought to put back to sea. Under the protest of the crew and under their very threat, he put back to sea, fearing at the same time that he was losing his mind, for it did seem so unreasonable that when they could get into unreasonable that when they could get into harbor that night they should put back to sen, but they put back to an sea. but they put back to sea, and the captain said to his mate, "You will call me at 10 o'clock at night." At 12 o'clock at night the captain was aroused and soid: "What does this mean? I

aroused and said: "What does this mean? I thought I told you to call me at 10 o'clock, and here it is 12." "Why" said the mate, "I did call you at 10 o'clock and you got up looked around and told me to keep right on the same course for two hours and then to call you at 12 o'clock." Said the captain "Is it possible" I have no remembrance of that." that

At 12 o'clock the captain went on deck, and through the rift of the cloud the moonlight fell upon the sea and showed him a shipwreck with 100 struggling passengers. He helped them off. Had he been carlier or any later at that point of the sca he would have been of no service to those drowning have been of no service to those drowning people. On board the captain's vessel they began to bund together as to what they should pay for the rescue and what they should pay for the provisions "Ah," says the captain, "my lads you can't pay me anything. All I have on board is yours. I feel too greatly honored of God in having saved you to take any pay." Just like him. He never got any pay except that of his or "mulauding conscience.

"nplauging conscience. "he old sea captain's God might d yours. Amid the stormy y to take care of u as the y to take care of u as the use of the drowning ew and nd may we come to the 'ittle phy' u pair id with 's he und if hould when nd may we come 'ittle phy' ti pair 's he and if hris morn

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JANUARY 7.

# Lesson Text: "The First Adam," Gen, I., 26-31; il., 1-3-Golden Text: Gen. 1., 27-Commentary.

27. "And God said, Let us make man in Our image, after Our likegess, and let them have dominion." At some time in the past, known only to God, called in the first verse "the beginning." God created the heaven and the earth-that is. He spake them into existence-as is proved by Ps. xxxii., 61 Heb. xi., 3. He must have everything good, for He aiways does. That He did not create the earth without form and void is stated in Isa. XV. 18. Compare the B. Y. What the earth without form and void is stated in Isa, xlv., 18. Compare the B. V. What happened between verses 1 and 2 to bring about this chaos we shall know some day. About 6000 years ago God brought order and beauty and fruitfulness out of the chaos and confusion into the space of six days, as is here described. See also Ex. xx., 11. And now on the sixth day He makee man to have dominion over all. How He made man and woman is more fully stated in chapter and woman is more fully stated in chapter ii., 7, 21-25, and that He called their name Adam is stated in chapter v., 2. The words, 'Let Us' imply the Trinity, which fact is also clear to a simple minded Hebrew scholar in the word for God. 27. "So God created man in His own im-

age ; in the image of God created He him ; male and female created He them." Then this man and woman must have been the finest pair that ever walked the earth. Whatever else is implied in this image of God, it is evident from Eph. iv., 24, that righteous-ness and holiness of truth are included. How much more we shall know when in that bright morning of the resurrection we shall have been made like Him who is the bright-ness of the Father's glory and the express image of His person (I John iii., 2; Heb.

"And God blessed them, and God said 28. "And God blessed them, and God said unto them. Be fruitful and multiply, and re-plenish the earth and sublue R. and have dominion." The blessing of the Lord it maketh rich, and toil addeth nothing therefu (Prov. x., 22, E. V.) When in the sixth year God commanded Hisblessing on Israel, there was as much produced in one year as ordin-arily in three years (Lov. xxv., 21.) When Jeaus blessed the lad's loaves and fishes, they fed many thousands. He says, "Herein is My Father glorified that ye bear much fruit, so shall ye be My disciples" (John Xv., 8.) 28. so shall ye be My disciples" (John xv., 8.) The time is coming when the last Adam will subdue all things unto Himself, for He is able. But now He is gathering out and train-ing the subduers, who shall in that day have dominion with Him. I find it helpful to pray, "Lord, inasmuch as Thou att able to

bubdue all things into Thyself (Phil, ill., 21.)
subdue me wholly to Thyself now."
20. "And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed to you it shall be for meat." God would have His children at perfect rest concerning food and raiment. As to clothing such as we wear, they had none (0., 25), but maximuch as all other creatures had a clothing which was a part of themselves, doubtless Adam and Eve, made in the images of God, like God, clothed with light (Ps. civ., I, 2). And now here is full provision for their bodies as to food. We have no record of flesh being eaten till after the delage (chapter ix, 3), though we do not say that it was not eaten. But He who fed similar leads for forty years the wilderness will always provide for

"And to every beast of the earth, and to every fowl of the air, and to everything that creates to we of the air, and to every third that creates but upon the earth wherein there is life, I have given every green herb for meat—and it was so." Not only man, but beast, is provided for. These wait all upon that thou mayst give them their

meat in due of the air, your beavenly Father the lowle of the air, your beavenly Father feedeth them. Are not five sparrows sold for two farthings, and not one of them is forgotton before God (Math. vi., 28 Juze xil., 6)? Observe the phrase, "I have given," and think of Rom. vid., 32. He who sparset not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? meat in due

# TEMPERANCE.

THE BOM TRAFFIC IN AFRICA. THE BUN TRAFFIC IN APRICA. The rum traffic is a frightful source of crime in Africa. In an fluoranted lecture by Dr. Roy, the Chairman of the African Congress, a pyramid of rum bottles, empty of course, was shown, before which in profound wor-ship were prostrate scores of the unhappy natives. They made a God of the rum bot-tle which was devilizing themselves.

LIFE INSURANCE AND VENPERANCE. A Massachusetts life insurance company's

structions to its medical examiners contain the following "In consideration of a risk nothing is more

"In consideration of a risk nothing is more important than the habits of the applicant respecting the use of stimulants and nar-cotics. Intersperance weakens body and mind, and increases the fatality of acute dis-ense by lessening the powers of resistance, while many forms of chronic disease take their origin in the excessive use of alcoholic increases of the statistics. liquors and tobacco. Moreover the statistics of life insurance show that intemperance reduces the average expectation of life nearly two-thirds. The most definite information on this subject is therefore required, and the examiner should see that the answers to the questions relating to the use of stimulants and narcotles are clear and specific. The company does not knowingly insure an in-

company does not knowingly insure an in-temperate person. "Present habits of intemperance or im-morality invariably disquality an applicant for any form of insurance. Past habits dis-qualify for a term of years, varying accord-ing to the nature of the case. The daily use of any alcoholic beverage in the excess of an amount representing one and a half ounces of absolute alcohol (Anstie's limit) is not lightly regarded by the Home Office."

## A EDUNEARL'S APPEAL.

A young man entered the barroom of a village tavers and called for a drink. "No," said the landlord, "you have had the delirium tremens once, and I can't seil

yon any more," He stepped aside to make room for a

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited to a them very politiely. The other had stood silent and sullen, and when they had finished he walked up to the landlord and thus addressed him : "Six years ago, at their age, I stood where those two men are now. I was a man of fair prospects. Now, at the age of twenty-eight. I am a wreek-body and mind. You led me to drink. In this room I formed the hubit that has been my ruin. Now sell me a few mare drasses and your work will be done! I more glasses and your work will be done 1 is shall soon be out of the way there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me and let me die, and the world will be rid of me; but for heaven's

The landlord listoned pale and trembling. Setting down his decanter, he exclaimed, "God help me, it is the last drop I will sell to any one?" And he kept his word.

# ALCOHOLDER AND CRINE.

The relation between alcoholism and crime has been repeatedly observed, and statistics sufficiently confirm the conclusions of popu-lar opinion. Wher ver these are appealed to, at home and abroa we find the same high percentage of crime, and misdemeanors per-petrated, either uncer the influence of liquor or be below to the same the influence of the peror by notorious drunkards. Of course, as a physician I know very well that the relation between drunkards and crime is often misap-prehended, that the former is frequently pointed to as the cause of the latter, while in reality they are more frequently the inevitable co-ordinate consequences of an inherited ab-normal mental condition, a physiopathic de-generacy. Nevertheless in reality this pathological condition is not of such extreme sig-nificance in this regard. By making a disdrunkards, it is found that by far the great majority of offenders belong to the forme-class. To give only one example of 1130 per a payleted in Germany in 1892 for

# **KEYSTONE STATE CULLINGS.**

BLOODED HORSES BURNED TO DEATH.

The barn on the Keystone stock farm, in Manor township, near Kittanning, owned by Bowser Bros., was destroyed by fire. Twenty two horses perished and two men made a narrow escape. The fire is attribut ed to incendiarism. The loss is put at \$20,-000; insurance \$5,000. Of the horses burned, those best known were Montaigne 2.274; Chimbrino 2.284, Halleck, half miler, 1.19; Juanita 2.294; Major Mont, Ozelma, J. G. Wilkes and Jay Gee, 2.37.

KILLED BY A PREMATURE EXPLOSION. HOLLIDAYSBURG-Miles Kennedy, chief blaster in the Juniata limestone quarries at Carlin, was blown to atoms by a premature explosion in the quarries. His brother, Russell Kennedy, touched the button of the electric battery, not knowing that Miles was at the dangerous end of the line. The dead man leaves a wife and four children.

# THE UNEMPLOYED AT HARRISPULG.

HARRISDURG-Glibert McCauley, president of the Harrisburg benevolent society, says of the 15,000 wage earners in Harrisburg and Steelton at least 7,500 are working half time and 3,000 are out of employment. Of the 8,000 unemployed the Harrisburg benevolent society is providing for between 5.0 and 1,000 persons.

# DIPHTHERIA AT NEW CASTLE.

NEW CASTLE-There have been three deaths in the family of William Emery, in Mahoningtown township, caused by diphtheria. Two other children in the family have the disease which is black diphtheria. Seven other families in the locality are attlicted.

AN EARTHQUARE AT HUNTINGTON. HUNRINGHON-About 3 20 o'clock Tuesday morning a shock of earthquake was felt here of sufficient force to awaken many sleepers. The duration of the shock was about five seconds and in direction seemed to pass from southwest to northeast.

# LILLED BY A TROLLY C - R.

Altooxa-John Hour, a blacksmith, 53 years of age, was struck by a motor car on the Logan Valley electric rallway in the West End and instantly killed. He was well known and leaves a wife and a large family.

THILTEEN DEATON FROM DIPHTHERIA.

NEW CASTLE-Diphtheria is raging in Mahoning township. So far 13 deaths have resulted, the latest being a 9 year-old daughter of William Emery. The children of six families are now down.

A waitre deer was recently killed by A.G. Kellar, in Center county, and R. V. Fox, of Harrisburg, shot a white partridge in Adams county the other day. Among other odd animals killed in Sullivan county during the present month by Amos Bennett were a white pheasant and a black sablid. rabbit.

DE, H. E. McWILLON, of Mahoningtown, was handling a bottle of muratic acid when it burst and the contents flew all over his face and entered his eyes. His sufferings for over an hour were terrible. It is feared that his eyesight may be completely troyed.

The Mahoning Holling Mill with headquarter Philadelphi Danville, is in Hands of

Tax designs for a monument to mark the spot where William Penn received the original deet for land from the Indians have been submitted at Harrisburg.

His own.

when

t in a circle and kept on waving it ie until systems and constellations Little Insects Cause Lobengula's and gamates and al worlds took that mo tion. Our planet swing ng around the sun, other planets swinging around other suns, but somewhere a great hub around which the great wheel of the universe turns. Now, that center is heaven. That is the capital of the universe. That is the great metropolis of immensity.

s around some great center. A as studied the earth and studie is ens anows that God's favorite fig-ometry is a circle. When God put s hand to create the universe he did e that hand at right angels, but he that band at right angels.

Now, does not our common us that in matters of study it is better for us to move out from the center toward the cir-cumference, where our world now is. We are like those who study the American continent while standing on the Atlantic beach. The way to study the continent is to cross if or go in the heart of it. Our standpoint in this world is defective. We are at the wrong end of the telescope. The best way to study a piece of machinery is not to stand on the doorsiep and try to look in, but to go in with the engineer and take our place right amid the saws and the cylinders. We wear We wear our eyes out and our brains out from the fact that we are studying under such great disadvantage

Millions of dollars for observatories to study things about the moon, about the sun, about the rings of Saturn, about transits and occulations and eclipses simply because transis our studio, our observatories, is poorly sit-uated. We are down in the cellar trying to study the palace of the universe, while our departed Christian friends have gone up stairs amid the skylights to study.

Now, when one can sooner get to the cen-ter of things, is he not to be congratulated? Who wants to be always in the freshman class? We study God in this world by the Biblical photograph of him, but we all knew we can in five minutes of interview with a triend get more accurate idea of him that we can by studying him 50 years through pictures of words. The little child that died last night today knows more that died last night today knows more of God than all Andover, and all Princeton, and all New Brunswick, and all Edinburg, and all the theological institutions in Christendom. Is it not better to go up to the very headquarters of knowledge?

Does not our common sense teach us that it is better to be at the center than to be Does not our common sense teach us that it is better to be at the center than to be clear out on the rim of the wheel. holding nervously fast to the tire lest we be sudden-1/ hurled into light and eternal felicity? Through all kinds of .optical instruments trying to peer in through the cracks and the keyholes of heaven—afraid that both doors of the celestial mansion will be swung wide open before our entranced vision—rushing about among the apothecary shops of this world, wondering if this is good for rheu-matism, and that is good for a bad cough-lest we be suddenly ushered into a land of everlasting health, where the inhabitants never say, "I am sick." What fools we all are to prefer the cir-cumference to the center! What a dreadful thing it would be it we should be suddenly ushered from this wintry world into the Maytime orceards of heaven and if our pauperism of sin and sorrow should be sud-emporer's castle, surrounded by parks s' th springing fountains and paths up and down which angels of God walk two and two!

e denly droken up by a presentation of an emporer's casile, surrounded by parks with springing fountains and paths up and down which angels of God walk two and two! We stick to the world as though we pre-ferred cold drizzle to warm habitation. discord to cantata sackcloth to royal purple - as though we preferred a piano with four or five keys to an instrument fully attuned - as though earth and heaven had exchang-ed apparel and earth had taken on bridal array and heaven had gone into deep mourning all its waters stagnant. all its harps broken, all chalices cracked at thedry wells, all the iswns sloping to the river plowed with graves, with dend angels under the furrow. Ob, I want to break up your infatuation for this world. I tell you if we are ready, and if our work is done, the

to Retreat. Probably never before the Matabele

are celebrating the birth of him who came to save our shipwrecked world, all the better, for what grander, brighter Christmas present could we have than heaven?

TURNED BACK BY A FLY.

war has it happened that the retreat of an army and a king was stopped by a fly, and its very strangeness gives the fact a peculiar interest. When Lobengula was lately defeated by the English he retreated, intending to cross the Zambesi river and take refuge in the swampy country thereabout. Ail went well until he reached the "tsetse fly country," when he was forced to turn back and again face his enemies. The fly in this country stings, and although it is harmless to men, mules and goats, yet horses and cattle always perish under its attacks. Lobengula and his followers could not penetrate the fly country without leaving their cattle behind, and if this were done they would starve for lack of food.

The formidable tsetse is a trifle larger than our house fly and is striped yellow and black. Through a horny proboscis it injects a poison into its victims. The tsetse's sting produces no immediate effect, but in a few days there appears an exudation for about half an inch around the puncture. The eyes and nose begin to run. The skin quivers as if with cold, and swell-ing under the jaw occurs. The animal grows thin and weak, until it is but little more than a skeletor. It may live in that condition for months, but death always occurs eventually. It is a peculiar fact that the stronger and healthior the bitten animal is the sooner its death will result from the tsetse's sting. The very strong animals are also afflicted usually with staggering and blindness. Sometimes swarms of these flies attack a horse. The horse usually dies within a week, and if the body is opened his blood is found much reduced in quantity and there are signs of disease in the lungs and liver.

No remedy for the tsetse's poison has ever been found, although the natives have tried all sorts of decoctions of herbs and roots.

# Unsound Teeth in England.

From published statistics it is judged that unsound teeth must be very prev-alent among the English. It is said that of 4,000 children attending the London public schools, there were only 707 who had sound teeth; while during a period of three months 506 recruits were rejected by the medical department of the army for purely dental reasons. Of course, part of this state of affairs is due to neglect of the digestion, and of the teeth themselves, a fact demonstrated by the statement that of all the girls who entered domestic service, from the London public schools last year, five-sixths had never even heard of such a thing as a toothbrush—an assertion that has led the educational authorities to institute a tooth-brush brigade.

Some doctors who blush at the thought of advertising, have a habit of telling how they cured persons after all the other doctors had given them up.

give us all things?

all, "And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." This is the seventh time that it is day." This is the seventh time that it is written, "God siw that it was good." God is love, and He cannot do or make that which is not in His sight good. He is good, and his mercy endurch for ver (Ps. exxvi.).
1). He is round about us as a wall of fire and will not possibly permit aught that is not good to come to us, so we can surely bless the Lord at all times (Zech. H., 5 Ps. xxxiv., 1). In all the days it is first evening, followed by night and then morning. So now it is the world's night, but the night is far spent, and the day is at hand. The morning cometh (Rom. xit., 12, Isa, xxt., 12).

spent, and the day is at hand. The morning cometh (Hom. xii., 12, Isa, xxi., 12). I. "Thus the heavens and the earth were finished and all the host of them." "Thus." How? Why, by the word of his mouth (Ps. xxxiif., 6). In chapter i it is written ten times, "And Golsaid." Now, since He thus created all things, what is there He cannot do? "Ah, Lord God, behold, Thou hast created the heavens and the earth by Thy great power and stretched out arra, and great power and stretched out arm, and there is nothing too hard for Thee" (Jer. xxxil., 17). If Christian, how thankful we should be that God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. iv., 0). On "the host of them' see Deut. iv., 19; Ex. xii., 11; Ps. siii., 21 : I Sam. L. S. 2. "And on the seventh day God ended

His work which He had made, and He rested a the seventh day from all His work which a had made," The words "fluished" and "ended" are suggestive of some other works in due time finished or to be finished, as the In our time minimum of to be finished, as the tabernacle, the temple, the work of atone-ment and the redemption of the world (Ex.  $x^{i}$ , 33; II Chron. vit., II; John xx, 30; Rev.  $xx^{i}$ , 5,6). God "rested" cannot imply weariness, for He fainteth not, neither is weary (Isa, x1, 28). But He consed as the manna ceased or a work might ease (Lochus works (I.a. A., 20, 100 He cease (Joshua v., 12) Neh. vi., 3). And if we would enter into His rest we must cease from our own works as God did from His (Heb. iv., 10). 3. "And God biessed the seventh day and

sanctified it, because that in it He had rested trom all His work which God created and made." If we would know His rest, we must made. If we would know His rest, we must reverence His Sabbaths. Disobedience here gave Israel seventy years captivity (II Chron. xxxvi., 21). Obedience in this par-ticular will bring the richest blessings (Isa. lyili., 13, 14; 1vl., 4-7. We have come through nearly 6000 years since God created Adam. It would not be strange if the sev-enth thousand should prove to be service Adam. If would not be strange in the earth's each thousand should prove to be earth's Sabbath day, the thousand years of Rev. xx --the millenium. Let us cease from all our own works both as to salvation and service, and resting in His work let Him work in us (Phil. H., 13).-Lesson Helper.

### A FRIGHTFUL WASTE

The amount of money uselessly spent for liquors in the United States simply to satisfy the appetite (leaving off the revenue derived from the traffic, and the use for industrial, artistical, mechanical and medicinal pur-poses) would each year pay all the expenses of the United States Government, and all the collections made on account of tariff, and all the the property destroyed by fire in the United States, and leave the nice little sum of \$577, \$11,525 for "pin money."

As English torpedo boat sixty-three feet long, eight feet beam, and four feet three inches draught, capsized at Gibraltar from jamming the helm hard down at full speed. Only one life was lost.

If you are the father of intoxicating drinks. Wiry? Recause your example may be the means of causing misery here and hereafter to those who look

of these 600 wave occasional drinkers, and mis 150 confirmed drunkards.- Dr. Adolph

DON'T TOUGH LIQUOR.

Armapoli.

up to you as their guide and example. If you are a mother, do not use it yourself nor allow its use in your home if you value the manhood of your sons or the womanhood of your daughters. If you are a young woman do not offer it to your gentleman friends, and if tempted to do so just think for a moment of the terrible responsibility you as-sume. The glass you offer may be the means of starting the young man on the downward oad to cuin and death. He may know his read to ruin and death. He may know his weakhest, but from anxiety to appear well in your eyes, or from lack of moral courage to refuse anything proffered by the hand of youth and beauty, takes that which, under other eircumstances, he would shun.

Many a young man dates his downfall from the social glass taken under the parental roof or in the house of some friend of the family. Do not try to induce the man who, from sad experience knows his weak ness, to break his pledge or resolution to abstain. This is often done thoughtlessly from a mistaken idea of friendship or socia bility, and without a thought of the possible consequences that may follow. Do not, however, fall into the error of

assuming that every man who takes a pledge is necessarily a reformed drunkard, or one who needs any special restraint on his appe-tite for liquor. On the contrary, many restrain themselves in that way simply as example for others to follow, hoping thereby to save some weaker brother.

Do not keep liquor in your house on the specious plen of necessity for use in case of sickness ; that necessity is rarely experienced. and but too often is merely an excuse for over-indulgence. Do not imagine you will be unable to sleep without a "night-cap" or awake without an "eye-opener,"-Sacred Heart Review.

# TEMPERANCE NEWS AND NOTES.

Only eight of seventy-five counties in Miss-Issippi license saloons.

Drink upsets the emotions and makes devils of naturally good-tempered people.

One-fifth of the annual increase of the wealth of the Nation is devoured by the saloon.

Bishop Taylor tells of a distillery in Africa called Bon Jesus-Good Jesus-so associated are rum and Christianity in the minds of the matives.

Count Leo Tolstol, who spent his time and fortune a year ago in alleviating the suffer-ings of the starving Russians, now asserts that drunkenness was one of the great causes of the famine.

A writer in the Lords (England) Times snys: "It is calculated that the people of Leeds spend at least one million pounds per annum on intoxicating liquors, half of which belongs to the working classes."

Forty-five counties in Prohibition Kansas possessing poor-houses and farms, are with-out a single pauper, and in thirty-seven counties at the last term of the District Court there were no criminals for trial.

The thirty-fifth report of the Reformatory and Refuge Union states that in Great Britain and Ireland 145,000 persons are every year committed t. prison as drunkards, of whom 112,000 are men and the rest women.

The British Home Secretary, the Hon. H. The British Home Secretary, the Hon. H. H. Asquith, speaking recently in reference to the Gladatone Government and the liquor question, said. "We mean, gentlemen, to strike a blow, and I trust and believe it will be an effective blow, at that which is, after all the greatest of the plagues and carses which afflict us as a social community-1 mean the curse of intemperance."

Tun body of William Rendig, aged about 50 years, was found near Middletown. It is supposed he was burned to death as the re-It is sult of a fire which he built.

Tur tracks of the Allegheny Valley road are sinking near Logan's Ferry, and ten car loads of cinders are required every day to till in after trains pass.

Tur Arethusa and Aetna iron mills and the tin plate and steel mills at New Castle have resumed work after a shut down of aome time.

HESEY CONDER. & farmer of Rochester, was killed on Tuesday night by the over-turning of his wagon on a hillside.

CHARLES MOTEAT, aged about 23 years was thrown or fell from a treight train at Kenwood station and instantly killed.

1s a riot between Hungarians and Police cranton one police was shot and several others were badly hurt.

JAMES MALONEY, a farmer, of Hantin, Washington county, was killed by a train at a crossing.

Is a burning Slav boarding house at Houtzdale an unknown Slav and a baby perished.

Howard E. Tellis, a 10 year old boy, was killed at Uniontown by a freight train, BUBGLAIS are busy at New Castle. Four houses were broken into in four days.

The Carnegie mills at Beaver Falls have shut down for retairs.

# Startled the Engineer.

A cruel joke was perpetrated on the engineer of the Louisville and Nashville passenger train which reached this city late yesterday afternoon, says the Louisville Courier-Journal. Several miles from the city the engineer was horrifled to see what appeared to be the form of a man asleep on the track a short distance ahead.

He frantically applied the airbrakes and blew the whistle in short, juick jerks, in the hopes of awakenng the sleeping man. Immediately heads began to pop out of the car windows, and as the supposed man in front was seen upon the track they were quickly jerked back to escape seeing the sickening accident, which it appeared could not be averted. As the engine passed over the object the engineer and fireman closed their eyes and fancied they could feel the wheels pass over the body.

When the train was finally stopped passengers and trainmen hurried back to the and, where the dark object sould still be seen, but now cut into several pleces. A search was already started for a doctor, when it was discovered that the mutilated remains were those of a dummy, with a pumpkin for a head. The figure had on a complete suit of cloths, and at a listance had a most natural appear ince. The men returned, much dise rested, but greatly relieved, to the rain.