THE TRIALS OF BUSINESS. DR. TALMAGE'S SERMON.

The Struggle For Riches Causes Many Downfalls.

TEXT: "These were thy merchants in all sorts of things."-Ezskiel xxvii., 24.

We are at the opening door of returning National prosperity. The coming crons, the re-s-tablishment of public couldence and, above all, the blessing of God will turn in upon all sections of America the widest, greatest prosperity this country has ever seen. But that door of success is not yet fully open, and thousands of business men are yet suffering from the distressing times

are yet suffering from the distreasing times through which we have been passing. Some of the best men in the land have faitered, men whose hearts are enlisted in every good work and whose hands have blessed every great charity. The church of God can afford to extend to them her sym-pathies and plead before heaven with all availing prayer. The schools such men have established, the hurches they have built, the asylums and beneficent institutions they have featured will be their eulogy long after their banking institutions are forgotten. Such men can never fail. They have their treasures in banks that never break and will Such men can hever latt. They have their treasures in banks that nover break and will be millionaires forever. But I thought it would be appropriate to-day and useful for me to talk about the trials and temptations

of our business men and try to offer some eurative prescriptions. In the first place, I have to remark that a great many of our business men feel ruinous trials and temptations coming to them from small and limited canital in business. It is small and limited capital in business. It is everywhere understood that it now takes three or four times as much to do business well than it once did. Once a few hundred doilars were turned int: goods. The mer-chant would be his own storekeeper, his own alesman, his own bookkeeper. He would manage all the affairs himself, and every-thing would be net profit. Wonderful changes have come. Costly apparatus, ex-tensive advertising, exorbitant store rents. heavy far ation, expensive agencies are only parts of the demand made upon our com-mercial men, and when they have found themselves in such circumstances with small capital they have sometimes been tempted to in against the rocks of moral and financial This temptation of limited estruction. capital has ruined mon in two ways. Somehave shrunk down under the They have yielded the battle emphation. before the first shot was fired. At the first hard dun they surrendered. Their knees knocked together at the fall of the auctionrescale togener at the latt of the auction-er's hammer. They blanched at the finan-ial peril. They did not understand that here is such a thing as heroism in merchan-use and that there are Waterloos of the cial peril. ter and that a man can fight no braver with the sword than he can with the tick. Their souls melted in them bevardstick. ause sugars were up when they wanted to ay and down when they wanted to sell, and nsaiable goods were on the shelf and ad debts in their iedger. The gloom of heir countenances overshadowed even their goods and groceries. Despondency, ng from limited capital, biasted them. ave felt it in a different way. They id: "Here I have been trudging I have been trying to be honest all rears. I find it is of no use. Now it to or break." The small craft that stood the stream is put out bed the lighthouse on the great sea of spec-He borrows a few thousand dollar-nds who dare not refuse him, and he startering on a large scale. He reasons his way: "Perhaps I may succeed, and if m? I will be no worse off than I am now, \$100,000 taken from nothing, nothing re-

le tought for a few dollars vast tracts hand. Some rean at the East, liv-it homestand, neets this gambler and is persuaded to trade off his , and costly palaces, and lake steam-

being at the wharses, and make steam-noking at the wharses, and rail trains ag down with lightning speed from direction. There it is all on paper: ity has never been built nor the rail-

tent. The mered and each age at disaster there, He openet the front door and said in the midst of his family circle: "I am ruined. Everything is gone. I am all ruined." His wife said, "I am left," and the little child three up its hands and said, "Papa, I am here." The aged grandmother, seated in the room, said, "Then you have all the prom-ises of God beside, John." And he burst in-to tears and said: "God forgive me that I have been so ungrateful! I find I have a great many things left. God forgive me!" Again, I remark that many of our business men are tempted to nagleet their home duties. How often it is that the store and some clash, but there ough not to be any collision. It is often the case that the 'atber is the mere treasarer of the family, a sort of agent to see that they have dry goods and proceries. The work of family government he does not touch. Ones or twice in a year he calls the children up on a Sabbath after-noon, when he has a half houg he does not exactly know what to do with, and in that half hour be disciplines the children and prives them and corrects their faults and prove them and corrects their faults and prives them and corrects their faults and the wonders all the rest of the year that his children do not do better when they have the does that advantage of that semi-annual eastingtion.

the wonderful advantage of that semi-annual astigation.

The family table, which ought to be the place for pleasant discussion and cheerful-ness, often becomes the place of perilous expedition. If there be any bleasing asked at all, it is cut off at both ends and with the band on the section is both ends. at all, it is cut off at both cuds and with the hand on the carving knife. He counts on his fingers, making estimates in the inter-stices of the repast. The work done, the hat goes to the head, and he starts down the street, and before the family have arisen from the table he has bound up another bundle of goods and says to the customer, "Anything more I can do for you to-day, sif?" A man has more responsibilities than those which are discharged by putting com-petent instructors over his children and giv-ing them a drawing master and a music teacher. The physical culture of the child will not be attended to unless the father looks to it. He must some-times lose his dignity. He must unlim-ber his joints. He must sometimes lead them out to their sports and games. Tae parent who cannot forget the severe duties of life sometimes, to fly the kite and trundle of life sometimes, to fly the kite and trundle the hoop a chase the ball and jump the rope with his children, ought never to have been tempted out of a crusty and unredeem-able solitariness. If you want to keep your children away from places of sin you can only do it by making your home attractive. You may preach sermons and advocate reforms and desounce wickedness, and yet your children will be captivated by the glityour children will be captivated by the glit-tering saloon of sin unless you can make your home a brighter place than any other place on earth to them. Oh, gather all charms into your house. If you can afford it, bring books and ple-tures and cheerful entertainments to the household. But above all teach those childres, not by halt an hour twice a composition of the short day. entires, not by hait an hour twice a year on the Sabbath day, but day after day and every day teach them that religion is a great gladness; that it throws chains of gold about the neek; that it takes no spring from the bot, no blitheness from the heart, no partle from the eye, no ring from the laugh ter, but that "her ways are ways of pleasant-ness, and all her paths are pence." I sympa-thize with the work being done in many of us cities by which beautiful rooms are set our Young Men's Christian Associa part by

tons, and I pray God to prosper them in all chings. But I tell you there is something back of that and before that. We need more happy, conservated, cheerful Christian homes everywhere. Again I remark that a great many of our business men are tempted to put the attain-ment of money above the value of the soul,

It is a grand thing to have plenty of money. The more you get of it the better, if it come honesty and go usefully. For the lack of it sickness dies without medicine, and hunger finds it coffin in the empty bread tray, and makedness shivers for lack of alothes ared fra. When I hear a man in cauting tirade against money-a Christian man-as though it had no possible use on earth and he had no in-terest in it at all, I come almost to think that the heaven that would be appropriate for him would be an everiasting poorhouse. While, my friends, we do admit there is such a thing as the inwith use of money -a profitable use of money-let us re gnize also the fact that money cannot satis fy a man's soul; that it cannot glitter in the dark valley; that it cannot pay our fare across the Jordan of death; that it cannot unlock the gate of heaven. There are men in all occupations who seem to act as though they thought that a pack of bonds and mort-gages could be traded off for a title to heaven and as though gold would be a lawful tender in that place where it is so com-mon that they make pavements out of it. Salvation by Christ is the only salvation. freasures in heaven are the only incorruptible trensures, Have you ever ciphered out in the rule of loss and gain the sum, "What shall it profit a man if he gain the whole world and lose his own soul?" However fine your apparel, the winds of death will flutter it like rags. Homespun and a threadbare coat have sometimes in the shadow of coming robes made white in the blood of the Lumb, ; The pearl of great price is worth more than any gem you can bring from the ocean, than Australian or Brazilian mines strung in one carcanet. Seek after God, find His righteousness, and all shall be well here-all shall be well hereafter.

SABBATH SCHOOL. INTERNATIONAL LESSON FOR **JULY 14.**

Exodus xxxii., 1-8; 30-35-Golden Text: 1 John v., 21-Commencary.

1. "Ur, make us gods." Some one has said that whenever we turn away from lean-iar axiusively upon God either for salvation or for the necessities of the path we are vir-tually saying, "Up, make us gods." This is equal to a rejection of God. They had not seen Moses nor heard from God for several weeks, and they can trust no longer. They cannot walk by faith, they must have some-thing to look upon. Blessed are all who are content to believe without seeing or feeling -content to believe without seeing or feeling -

content to live by faith. 2, 3. Aaron, the anointed high priest, seems to have no word of warning or help for them as from God. He was Moses a mouth or spokesman, and Moses was to him instead of snokesman, and Moses was to him instead of God (Ex. iv., 16; vil., 1), and Moses being shead he, like a false prophet, speaks out of his own heart this evil advice (Jer. xxiii., 16). It is sad when we depend upon man in-stead of upon God for the message—then when the man is absent we have no message.
Observe also that as they gave the orma-ments of their ears to make an idol, so they gave their ears to the devil (Deut, xxxii., 16, 17).
4. Instead of receiving at their hand that

4. Instead of receiving at their hand the gold to make an idol, they should have re-seived at his 'hand and from his lips the living words of the living God. It is a sad mase indeed when the one who ought to rep-resent the people before God misrepresents God to the people and joins the people in heathenish desires and customs. Through him who should have led them to the God of 4. Instead of receiving at their hand the

him who should have led them to the God of Glory they changed their glory into the similitude of an ox (Ps. cvl., 20). It loobs as if Aaron had wholly lost his reason when we hear him say, "These be thy gods, O Israel." Compare II These, ii., 10, 11. 5. "And when Aaron saw it, he built an altar before it." See this sin repeated in the case of Jeroboam and the very words of Aaron used (I Kings xii., 28, 33). This is all the work of the devil from beginning to end, and so is everything like it in the charches

the work of the devil from beginning to end, and so is everything like it in the churches and among the people of God to-day. God is a Spirit, and they that worship Him must worship Him in spirit and in truth. And when any person or thing comes between the soul and God it is idolatry. 6. "The people sat down to eat and drink, and rose up to play." See I Cor. x., 7, and it would be well to read the whole chapter. Is it not on the same line of things when in houses built for the worship of God's people bearing the name of Christ meet to eat and drink and be entertained or anused? There drink and be entertained or amused? There is a wonderful likeness to the dancing and singing of the naked people around the golden calf (verses 19, 25) in some things done in our midst in the name of religion.

7. The Lord said to Moses that the people sailed him down from the mountain to see

called him down from the mountain to see to it. All the good is from God, all the evil is on our side with satan back of it. Long atterward the Lord said to the people: "O Israel, thou hast destroyed thyself, but in Me is thine help. O Israel, return unto the Lord thy God, for thou hast failen by thine iniquity" (Hos. xii., 9: xiv, 1). The sin is ours, the salvation is all His. 8. "They have turned aside quickly out of the way which I commanded them." Blessed are the undefiled in the way who walk in the law of the Lord (Ps. exix, 1). There is no way for the child of God to walk in but the way, which is Jesus Christ Himself (John xiv., 6). We are not to turn from Him either to the right or the left (Joshua L, 7), and when tempted to turn we have the promise of help and guidance if we are only willing to be guided (Isa. xxx., 31, Cor. x., 18).

x., 13). 30. "I will go up unto the Lord, peradventure I shall make an atonement for your sin." Before coming down from the mount Moses had pleaded for Israel and obtained the assurance that God would spare them as a Nation. The account, of this, and the meeting with Joshua, and the destruction and disposition of the calf is found in the inming verses, also the significance of the

RELIGIOUS READING.

COURAGE FOR THE BIGHT. A successful evangelist tells what great re-sults followed from a simple stand for Christ

suite followed from a single stand for Christ when he was a commercial traveler: He had made a good sale, and the merchant said, "It is your treat." He knew what that meant. There was a saloon across the street, and he was expected to go across and "set up the drinks" for the whole establishment. "What is the use?" he said to hims if. This is one of the expediencies of the trade. I needn't drink arcthing. Loss other the dramet Lesson Text: "The Golden Calf,"

of the expediencies of the trade. I needn't drink anything. I can order the cigars, or a supper or — " "Yes," something said to him, "yon can just sell out right here and make a wreek of it all." "Boys," he said, in the new inspiration sent to him from above, "II should do that, I would do the meanest thing in all the world, and if you'll bear with me I'll tell you why. I have just come up from the very gates of death and he I through strong drink, and if I did what you ask, I'd do the meanest thing in all the world, both for you and me." Instantly, the cashier loaped down from his desk. "Have you got a pledge? I'll sign it." And the merchant afterward took the commercian traveler aside to say, "I promise you I'll

traveler aside to say, "I promise you I'll never drink another drop as long as I live," It pays to be outspoken for Christ. Try it.

TRUE PENITENCE.

As God reckons jeweiry, there is no gen that shines with more brilliancy than the tear of true penitonce, yet God only knoweth what heart pressure and what crushing of wilful pride may have been necessary to force the tear to the check of a stubbern sinner. I have sometimes met with a person who possessed peculiarly lovable traits of gen-tleness, self-abnegation, and meek bravery under sharp trials. I envied such a beauti-ful character. Ah! I little knew at a fearful price of severe chastenings, bitter disap pointments and bereavements, of faith tricin a white heat of affliction, all that lovely ness of character had been attained. He who would be most like Christ must pay the cost. If a furnance is needed to purify and brighten you, do not shirk the furnace. Pathence is an admirable grace; but it is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It summy side of the street in silver support. It is usually the product of headwinds and hard fights—of crosses carried, and of steep hills climbed on the road to heaven. "The trial of your faith worketh patience."—Theodore L. Cuyler, D. D.

BEALIZE IT THOBOCOBLY.

It is a methodical not an accidental world, If the housewife turns out a good cake, it is the result of a sound receipt, carefully ap-plied. She cannot mix the assigned ingrewithout producing the result. It is not she without producing the result. It is not she who has made the cake; it is nature. She brings related things together; sets causes at work, these causes bring about the result. She is not a creator, but an intermediary. She does not expect random causes to pro-duce specific effects—random ingredients would only produce random cakes. So it is in the making of Christian experiences. Contain the making of Christian experiences. Certain lines are followed, certain effects are the result. These effects cannot but be the the result. But the result can never take place result. result. But the result can hever take place without the previous cause. To expect re-sults without antecedents is to expect cakes without ingredients. That impossibility is precisely the almost universal expectation.— Drammond.

THE PERPETUAL TRESSNCZ.

Some of us think and say a good deal about "a sense of his presence," sometimes rejoicing in it, sometimes going mourning all the day long because we have it not , pray-ing for it, and not always seeming to receive what we ask, measuring our own position, and sometimes even that of others by it , now on the heights, now in the douths about it And all this April like gleam and gloom, in stead of steady summer glow, because we are turning our attention upon the sense of his presence instead of the changeless reality of it." All our trouble and disappointment about it is met by his own simple and vanishes in the simple faith that grasp-It, for if Jesus says simply and absolute "Lo, I am with you alway," what have we do with feeling or "sense" about 11? W 115



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structed, but ecorything points that and the thing will be done as sure as fraud or outrage. In his splendid type dashes past, while the honest looks up and wipes the sweat from w and says, 'I wonder where that tall his money?" After a while the Craditors rush in. The law HIPSEN. but finds nothing in its grasp. The ho were swindled say, "I don't know could have ever been deceived by that and the pictorials, in handsome woodt forth the hero who in ten years had enough to fail for \$150,000!

is the process by which many capted through limitation of rush into labyrinths from which ot be extriented, I would not honest enterprise. I would block up any of the avenues for iulation that open before young contrary, I would like to cheer and rejoice when they reach the then there are such multitudes of the truin for this life and the life through wrong notions of wful spheres of enterprise it is urch of God, and the minis-

gion, and the friends of all young utter a plain, emphatic, unmiswa men in destruction and per-

great many of our business men d to overanxiety and care. You nearly all commercial businesses as in this day. Smitten with the lek gain, our cities are crowded resolved to be rich at all hazards. lot care how money comes if it Our best morehants are thrown petition with men of more means conscience, and if an opportunity aulation be neglected one hour no clea picks it up. From to December the struggle goes light gives no quiet to limbs tosssness nor to a brain that by imaginary loss and flushed aginary gains. Even the Sab-not dam back the tide of anxiety, wave of worldliness dashes clear schurches and leaves its form on and prayer books. Men who are aries or by the cultivation of the stunderstand the wear and tear of and mind to which our merchants ested when they do not know but ar livelihood and their business dependent upon the uncertainties at hour. This excitement of the next hour. orroding care of the heart, this of effort that exhausts the spirit, great many of our best men in midgreat many of our best men in mid-into the grave, their life dashed out money safes. They go with their their backs. They trudge like cam-eating, from Aleppo to Damascus, ake their life a cracifixion. Stand-nind deska and counters, banished a fresh air, weighed down by cark-s, they are so many suicides. Oh, I boald to day rub out some of these care; that I could lift some of the from the heart; that I could give like to some of these worn muscles. the for you to begin to take it a little Do your best and then trust God rest, Do not fret, God manages all fairs of your life, and He mainages or the best. Consider the lifes. They

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have robes. d the fowls of the air! They always ts. Take a long breath. Bethink that God did not makes you for a that God did not makes you for a heads and the shelves, and in the he holy Sabbath day resolve that give to the winds your fears, and ulness, and your distresses. You tothing late the world, and it is in you can carry nothing out. of and raiment, be therewith con-

Some of you remember the shipwreek of the Central America. That noble ship had, I think, about 500 passengers aboard. Sud-denly the storm came, and the surges tramped the decks and swang into the

tramped the decks and swang into the hatches, and there wont up a hundred voiced death shrick. The foam on the jaw of the wave. The pilching of the steamer as though it were leaping a mountain. The dismal flare of the signal rockets. The long cough of the steam pipes. The hist of exciting uished furnaces. The walking of God on the wave? The steamer went nor down without a strug-gie. As the passengers stationed themselves in rows to ball out the vessel, hark to the thump of the buskets, as men unused to toll, with bilistered hands and strained mussle, tug for their lives. There is a sail seen against the sky. The hash of the distress gan is noticed; its voice heard not, for it is choked in the louder booming of the sea. A few passengers escaped, but the steamer gave one great lurch and way goue! So there are some men who sail on prosperously in life. All's well, all's well. But at last some financial disaster comes-a curo dydon. Down they go!. The bottom of the commertial sea is strewn with shattered hulks. secause your property goes do not let your soul go. Though all else perish, save that, for I have to tell you of a more stupendous shipwreek than that which I just mentioned. God launched this world 6000 years ago, has been going on under freight of mountains and immortals, but one day it will stagger at the ery of fire. The timbers of rock will burn, the mountains flame like masts, and the clouds like sails in the judgment hurricane. Then God shall take the passengers off the desk, and from the berths those who have long been asleep in Jesus, and Ho will set them far beyond the reaca of storm and peril. But how many shall go down will never be known until it shall be announced one day in heaven. The shipwreck of a world! So many millions saved! So many millions drowned! Oh, my dear hearers, whatever you lose, though your houses go, though your lands go, though all your earthly possessions perish. though all your earthly possessions perish, may God Almighty, through the blood of the everlasting covenant, save all your souls!

The Grasshopper Crop.

Professor Olto Lugger, State Entomologist of Minnesots, called at the Governor's office and made a report on the grasshopper kill and made a report on the grasshopper kill-ing in Chicago Couety with the hopper dozers. They have over 400 of these ma-chines at work and are gathering in 8000 bushels of grasshoppers daily. Thus far the hoppers have not invaled the grain fields. The frequent rains have kept the grass green and tender, and they have contented them-selves feeding on this.

ervening verses, also the significance of the question "Who is on the Lord's side?" and the true meaning of consecration. Compare Luke xiv., 26, 27; Math. x., 37, 33. 31, "And Moses returned unto the Lord." While all sin is sin, and even the thought of

foolishness is sin (Prov. xxiv., 9), yet some sins are more heinous than others. Moses tails this a great sin. Jesus Himself spoke of a sin that hath never forgiveness at the same time that He spoke of the forgiveness of all manner of sins except this particular in (Mark iii., 28, 29). The sin that overtops all others is the rejection of Christ the Son God.

32. "And, if not, blot me, I pray thee, out of Thy book which Thou hast written." He is willing to suffer in their stead if necessary is withing to save them. The same spirit is seen in Paul on behalf of this same people in order Israel (Rom. ix., 3). The reality is seen and fully carried out in the Lord Jesus Christ, who was made a sin offering for Israel and for us that we might besaved (II Cor. v., 21).

33 "Whosever hath sinned against Me, him will I blot out of my book." In Rev. xx., 12 we read of books being opened, and another book which is the book of life. In Mal. iii., 16 we read of a book of remembrance. What book is referred to in our lesson we may not now know, but we may be sure that if it were cossible to have a name blotted out of the book of life our Lord would not have made it such a great ground of rejoicing to have one's name there (Luke 2, 20; Rev. III., 5). 34. "Behold, Mine angel shall go before x., 2

thee. Nevertheless, in the day when I visit I will visit their sin upon them." The Lord is slow to anger and plenteous in merey, but sin that is not repeated of and forgiven shall in due time bevisite i. Every penitent sinner may be forgiven by accepting Him who died in his stead, but there is no other way but by the atonement. The guiding and protecting angel is mentioned in Ex. The protocol of the send an angel before there to keep these in the way, and to bring there into the place which I have prepared. "The angel of His presence saved them" (Isa. 1xifi., 9). Well may we say, "If Thy presence go not with me, carry us not up hence" (Ex. xxxiii., 15). But thank God for Math. xxviii., 20; Isa. xii., 10, 13; Deut. xxxi., 8; Heb, xill. 35. "And the Lord plagued the people,

because they made the calf which Aaron made." The Lord judgeth righteously, for there is no unrighteousness with Him. He looketh upon the heart and will render to every one according to their works. Part-nership in evil is an evil partnership,-Lesson Helper.

THE SALOON FLOURISHES ALWAYS.

When labor is most disturbed, when the When labor is most disturbed, when the demand for advanced wages is the loudest, when strikes are the most frequent, when hunger and misery are most rife in the homes of the poor, the saloon flourishes still. There may be no bread at home, but there is always beer and whisky at the bar, and the men who consider themselves the victims of cir-cumstances or the "thralls" of capital, and the their services and show their services. squander their earnings and spend their say ings in these dens. Can there be a serious labor question while this state of things con-tinues? Can working men talk gravely of tinues? Can working men talk gravely of their wrongs while it is plain to all the world that if they only saved the capital they earn they would be comfortable?—At-lantic Monthly. enpital

MILTON ON DEUNKENNESS.

All manner of drunkenness should be banished from the Commonwealth. What more foul and common sin among us than more foul and common sin among its that drunkenness? And who can be ignorant that, if the importation and use of all strong drink were forbid, it would both clean rid the possibility of amitting that odious vice, and men might a forward live happily and healthfully without the use of these in-toxicating liquors?-John Milton, 1611.

have only to believe it and to recollect it. And it is only by thus believing and recollecting that we can realize it.

FRLOWSING.

Fellowship is companionship-a pharing in each other's interests, an accord of spirit, mutual understanding, nutual confidence and trust. Think of some friends with whom you have belowship. How comforting their presince, how helpful their connect, how comfortable the freedi to of interviewe and the absence of dis-treast or suspicion! And think of having Howship like that with God! Can there be anything else so desirable, so hopeful helpful, restful so all-satisfying as this? Car it is possible that there should be compan ionship, sharing of interests, accord of spirit, mutual confidence and trust between my beart and God? Cad it be that he desires it; Yes ; it is a possible and positive experience,

THE GREAT CROWN.

The grown of all, that which sets the sun in our inter life, though illness may come, though the very mind itself grow weak, though all the scenery of life may be dark-ened with misfortume, is to have the sunlight of God's presence in our souls; the sunlight of goodness, of a pure heart, of the true and oving spirit of Christ Jesus. It is to live in light to live a flim. His light in as is our light. It is a life that conquers sin, and in the conquering we know and rejoice in for-

giveness. -S. A. Brooke.

Suns may shine, and darkness may bring sleep to us, rain may fall and fields may of-fer place for seed; but unless we rise up early, and go forth to labor till the evening. no harvest is ours. Unless we strive against and put all evil away from us, good comes Unless we trend out from the paths of not. not, Chiess we read out from the paths of our hearts the weeds of solishness and sin, our nobler, trater life is choked and lice withered.—James H. West, in "Uplifts of Heart and Will.

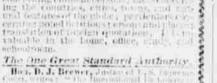
The present life is the seed-plot of the future state, and the harvest which we reap in eternity is the same in character and quality as that which now we sow. thought we think, every word we speak, every action we perform, every opportunity of service neglected or improved is a seed sown by us, the fruit of which shall multiply untold miseries or myriad blessings in the eternity into which we go.-William M. Tay-

Death, like this external existence of which it is a result, is only an appearance. Our earth clothes and our grave clothes a to wov-en of the same tissies. The spirituit man custs aside his corements, and wears his outearth garments locsely, walking through all worlds enal in spiritual raiment, in the "fine linen, clean and white," of holy char-acter, the righteousness of Carist. -Lucy Lar-com, in The Unseen Friend.

lor, D. D.

We have the promises of God as thick a daisies in summer meadows, that death, which men most lear, shall be to us the most blessed of experiences, if we trust in Him. Death is unclasping; joy breaking out in the desert; the heart come to its blossoming time! Do we call it dying when the bud bursts into flower? - Heary Ward Beecher,

We want broad-minded, meditative men. We want guides, we want reality, we want souls who will do and act before God; wao souls who will do and act before God. who would have that disposition in building up the spiritual church which the reversatial Middle Age masous had, when elaborately carving some graven imagery or quaint device, unseen by man's eye, on the freited roof of a cathedral—they worked on God's house, and before God!—Norman Maclood.





TEMPERANCE.

SATAN'S NWANT AD. Johnson, the drunkard, is dying to-day, With traces of six on his face. He if be missed at the club, at the bar, at the

Wanted) A boy for his place.

Simons, the gambler, was killed in a fight, He died without par lon of grass, Some one must train for his burden and blight;

Wanted: A boy in his place.

The scatter, the idler, the convict, the thief, Are lost, and without any noise Make it known, that there comes to my in-stant relief Some thousand or more of the boys.

Boys from the fireside, boys from the farma Boys from the home and the school, Come, leave your misgivings, there can be

Where "drink and he merry's" the rule.

Wanted: For every lost servant of mine, Someone to live without grase, Some one to die without parlon divine-W¹¹ was be the boy for the place? -Hattie Horner Louthan.

WHO PAYS THE DILLS.

Who pays the bills? Who facels the drun's ard's children? Who provides for the drunt-ard's wife? Who supports the beggarly tramps, who having wasted their money in tramps, who having wasted their money in drink, winder about the country? Who re-pairs the losses caused by the failure of in-temperate merchants and receies and half-intoxicated business men? Who makes good the damages caused by the blunders of drunken workmen, and the hindrances of business caused by the sprees of intemperate employes? Who pays for the railroad wrecks caused by drunken conductor and engineers? eaused by drunken conductors and engineers? Who builds the asylums where erary drunk-ards are kept? Who supports the idiotic children of drunken men? Who pays the atards are kept? Who supports the idiotic children of drunken men? Who pays the at-torneys and juries and judges who try drunken criminals? Who pays the expenses of trials and commitments and executions occa-Who sioned by the erimes of drunken men? pays for the property destroyed and burned by drunken men? Who builds and supports by drunken men? Who builds and supports aimshouses, which but for drink might re-main unoccupied? Who endures the suffer-ing and iosses and brutality, which are due to the recklessness and insandy of drunken husbands and fathers? Who pays for the in-quest held on drankards found dead by the vayside? Who pays for a putper's coffla, and for digging a grave in Potter's field, who a the last glass has been drunk? Who pays the bills? The drunkard cannot, for he has wasted his substance in his cup.

Who pays the bills. The substance in his cup, for he has wasted his substance in his cup. Will the runneller pay them? The fact is, you and I and the sober and industrious toiling portion of the community most most all these bills,--New England E-angelist.

What Nerve Berries have done for others they will do -340 2.9

OF



Nervousness, Debility, and all their train of evils resulting from early errors. and later excesses; the result of overwork, sickness, worry, etc. Develops and gives tone and strength to the sexualorgans. Stops unnatural losses or nightly emissions caused by youthful errors or excessive use of tobacco, opium and liquor, which lead to consumption and insanity. Their use shows immediate improvement. Insist upon having the genuine NERVE BERRIES, no other. Convenient to carry in vest pocket. Price, \$1.00 per box, six boxes, one fui! treatment, \$5.00. Guaranteed to cure any case. If not kept by your druggist we will send them by mail, upon receipt of price, in plain wrapper. Pamphlet free. Address mail orders to AMERICAN MEDICAL CO., CINCINNATI, O.

For Sale in Middleburg, Pa., by T. B. McWilliams.

TRUTHFULNESS,

TRUTHFULNESS, He is already hulf fa'se who speculates on truth and does not do it. Truth is given not to be contemplated, but to be done. Life is an action, not a thought, and the penalty pald by him who speculaces on truth is that by degrees the very truth he holds becomes to him a falsehood. There is no truthfulness therefore, except in the witness borne to God by doing his will—to live the truths we had or else they will be no truths at all—F. We