REV. DR. TALMAGE.

SUNDAY'S DISCOURSE BY THE . JEED DIVINE.

subject: "The Unpardonable Sin."

Texts: "All manner of sin and blasphemy all be forgiven unto men, but the blas-emy against the Holy Ghost shall not be en unto men. And whosoever speaketh grow him, but whoselver specified against the Hily Ghost it shall not be forgiven him, while in this world, neither in the world to come. "Matthew xii. 31, 32, "He found no age of repentance, though he sought it arefully with tears,"—Hebrews xii., 17.

As sometimes you gather the whole family so now we gather, a great Christian group, to study this text, and now ne and the same lamp cast its glow on

there is a sin against the Holy Ghost for the a man is never pardoned. Once ing committed it, he is bound hand and for the dungsons of despair. Sermons be preached to him, songs may be sung im, prayers may be offered in his behalf. all to no purpose. He is a captive for this sid and a captive for the world that is to e. Do you suppose that there is any one who has committed that sin? All sins against the Holy Ghost, but my text ks of one especially. It is very clear to mind that the sin against the Holy Ghost s the ascribing of the works of the spirit

an impression in almost every n's mind that somewhere in the future re will be a chance where he can correct here will be a chance where he can correct if his mistakes. Live as we may, if we say recent in time God will forgive us, and then all will be as well as though we had sever committed sin. My discourse shall some in collision with that theory. I shall she wou, my friends, as God will help me, there is such a thing as unsuccessful nance; that there are things done wrong always stay wrong, and for them you sook some place of repentance and seek refully, but never find it.

clonging to this class of irrevocable mis-m is the folly of a misspent youth. We y look back to our college days and think is no neglected chemistry or geology or any or mathematics. We may be sorry out it all our days. Can we ever get the or the advantage that we would had had we attended to those duties in hide A man wakes up at forty years and finds that his youth has been al, and he strives to get back his early tages. Does he get them back—the f boyhood, the days in college, the inder his father's roof? "Oh," he says, could only get those times back again, I would improve them!" My brother, will nover get them back. They are gone. You may be very sorry about at Got may forgive, so that you may at each heaven, but you will never get s of the mishaps that have come to

onl as a result of your neglect of early You may try to undo it; you cannot for may try to units it; you cannot at. When you had a boy's arms, and a eyes, and a boy's heart, you ought to attended to those things. A man says y years of age, "I do wish I could get these habits of indolence." When did get them? At twenty or twenty-five of age, You cannot shake them off. will hang to you to the very day of leath. If a young man through a long e of evil conduct undermines his physiare of evil conduct undermines his physi-ical health and then repents of it in after life, is Liel may pardon him, but that does not ing back good physical condition. I said a minister of the gospel one Sabbath at the lea minister of the gospel one Sabbath at the close of the service, "Where are you preach-ing now?" "Oh." he says, "I am not preach-ing. I am suffering from the physical effects of early sin. I can't preach now; I am sick." A consecrated man he now is, and he mourns sitterly over early sins, but that does not arrest their bodily effects.

The simple fact is that men and women

The simple fact is that men and women often take twenty years of their life to build up influences that require all the rest of their life to break down. Talk about a man segianing life when he is twenty-one years age talk about a woman beginning life hen she is eighteen years of age! Ah, no! many respects that is the time they close

eternity are decided before that. alk about a majority of men getting their ortunes between thirty and forty years! get or lose fortunes between ten and y. When you tell me that a man is sginning life, I tell you he is just clos-The next fifty years will not be of as importance to him as the first twenty. Now, why do I say this? Is it for the hose who have only a baleful You know that is not my I say it for the benefit of young men omen. I want them to understand that ity is wrapped up in this hour; that the of youth we never get over; that you are fashioning the mold in which your future is to run; that a minute, in-of being sixty seconds long, is made of everlasting ages. You can see what alty and importance this gives to the of all our young folks. Why, in the at of this subject life is not something to frittered away, not something to be irked about, not something to be danced to but something to be weighed in the ances of eternity. Oh, young man, the of yesterday, the sin of to-morrow will calover 10,000 years—aye, over the great on over 10,000 years—aye, over the great d mending eternity. You may after hile say: "I am very sorry. Now I have to be thirty or forty years of age, and I wish I had never committed those sins." I does that amount to? God may paryou, but undo those things you never ou never can.

In this same category of irrevocable mises I put all parental neglect. We begin elucation of our children too late. By n our mistakes and try to eradicate this habit and change that, but it is too late. parent who omits in the first ten years child's life to make an eternal impresfor Christ never makes it. The child probably go on with all the disadvansee, which might have been avoided by arental faithfulness. Now you see what a detake that father or mother makes who are is a father or mother makes who are is a man who at fifty years of age says you, "I must be a Christian," and he leds his heart to God and sits in the place prayer to-day a Christian. None of us a doubt it. He goes home, and he says: Here at fifty years of age I have given my lear to the Saviour. Now I must establish family altar." What? Where are your children now? One in Boston, another in Chainnati, another in New Orleans, and you, my brother, at your fiftieth year going to establish your family altar? Very well, bet-ter late than never, but alas, alas, that you did not do it twenty-five years ago! When I was in Chamouni, Switzerland,

mw in the window of one of the shops cture that impressed my mind very much. t was a picture of an accident that occurred a the side of one of the Swiss mountains.

company of travelers, with guides, went up some very steep places—places which but lew travelers attempted to go up. They were, as all travelers are there, fastened to-gether with cords at the waist, so that if one slipped the rope would hold him, the rope fastened to the others. Pasing along the most dangerous point, one of the guides slipped and they all started down the preci-ples. But after awhite one more muscular But after awhite one more muscular han the rest struck his heels into and stopped, but the rope broke, add down, hundreds and thousands of feet, the rest

And so I see whole families bound to-esther by ties of affection and in many cases

feet on the "root of arre." He store, but the rope breaks, and those who were once thed fast to him by moral and so ritual in-fluences go over the presider. Oh, there is such a thing as roughly to Carist soon enough to save ourselves, but not soon enough to

How many parents wa're up in the latter now many parents with mistake! The per-ent says, "I have been too lenient," or "I have been too severe in the discipline of my available. If I had the little one; around no again, how different I would do." You will never have them around again. The work is done; the bent to the character is given; the eternity is decided. I say this to yours executs, those who are twenty-five and their or think live. ents, those who are twenty-five and the or thirty-live years of any-have the fare altar to-night. How do you senters to father felt as he leaned over the cough of the cought father felt as he leaned over the couch of his dying child, and the expiring son said to him: "Father, you have been very good to me. You have given me a fine education, and you have done everything for me in a worldly sense; but, father, you never told me how to die. Now I am dying, and I am afraid."

afraid."

In this category of irrevocable mistaker I place also the unkindnesses done the departed. When I was a nov, my mother used to say to me sometimes, "De Witt, you will be sorry for that when I am gone." And I remember just how she looked, sitting there with cap and spectrales and the old B black her lar, and she neversald a trace thing than that, for I have often been sorry since. While we have our friends with us we say While we have our friends with us we say unguarded things that wound the feetings of those to whom we ought to give nothing but kindness. Perhaps the parent, without fequiring into the matter, boxes the child's cars. The little one, who has fallen in the street, comes in covered with dust, and as though the first disaster were not enough she whips it. After a while the child is taken, or the parent is taken, or the companion is taken, and those who are left says "Oh, if we could only get back those unkind words, those unkind deeds. If we could only recall them!" But you cannot get only recall them? But you cannot get them back. You might bow down over the grave of that loved one and cry and cry and cry. The white his would make no answer. The stars shall be placked out of their sockets, but these influences shall not be torn away. The world shall die, but there are some wrongs immortal. The moral of which is, take care of your friends while you have them. Spare the scalding, Be economical of the satire. Shut up in a dark cave from which they shall never swarm forth all the words that have a sting in them. You will wish you had some day—very soon You will wish you had some day—very soon you will, perhaps to-merrow. Oh, yes, While with a firm hand you administer parental discipline also administer it very gently, less some day there be a little slab in the semetery and on it chiseled, "Our Willie," or "Our Charlie," and though you bow down prone in the grave and seek a

place of reportence and seek it carefully with tears, you cannot find it.

There is another sin that I place in the class of irrevocable mistakes, and that is lost opportunities of gotting good. I never cometo a Saturday night but I can see durcounts a Saturday night but I can see diging that week that I have missed opportunities of getting good. I never come to my
birthday but I can see that I have wasted
many chances of getting better. I never go
home on Sabbath from the discussion of a
religious theme without feeling that I might religious theme without feeling that I might have done it in a more successful way. How is it with you? If you take a certain number of bushels of wheat and scatter them over a certain number of acress of land, you expect a harvest in proportion to the amount of seed scattered. And I ask you now, Have the sheaves of moral and spiritual harvest corresponded with the advantages given? How has it been with you? You may make resolutions for the future, but past opportunities are gone. In the long procession of future years all those past moments will march, but the archangel's trumpet that wakes the dead will not wake up for you one of those priviwill not wake up for you one of those privi-leges. Esau has sold his birthright, and there leges. Esau has sold his birthright, and there is not wealth enough in the treasure houses of heaven to buy it back again. What does that mean? It means that if you are going to get any advantage out of this Sabbath day you will have to get it before the hand wheels around on the clock to 12 to-night. It means that every moment of our life has two wings, and that it does not fly like a hawk in circles, but in a straight line from eternity to eles, but in a straight line from eternity to eternity. It means that, though other chariots may break down or drag heavily, this one never drops the brake and never ceases to run. It means that while at other feasts the cup may be passed to us and may reject it, and yet after awaile take it, the cupbearers to this feast never give as but one chance at the chalice, and rejecting that we shall "find no place for repentance, though we seek it carefully with tears."

There is one more class of sins that I put in this category of irrevocable sins and that is lost opportunities of usefulness. Your business partner is a proud man. In ordiis lost opportunities of usefulness. Your business partner is a proud man. In ordinary circumstances say to him, "Believe in Christ," and he will say, "You mind your business and I'll mind mine." But there has been affliction in the household. His beart is tender. He is looking around for sympathy and solace. Now is your time. Speak, speak, or forever hold your peace. There is a time in farm life when you plant the corn and when you sow the seed. Lot that to by, and the farmer will wring his hands while other husbandmen are gathering in the sheaves. You are in a religious meeting, and there is an apportunity for you to speak a word for Christ. You say, "I must do it." Your cheek flushes with embarrassment. You rise half way, but you cower before men whose breath is in their nostrils, and you whose breath is in their nostrils, and you whose breath is in their hostris, and you say back, and the opportunity is gote, and all eternity will feet the effect of your silence. Try to get back that opportunity! You cannot find it. You might as well try to find the fleese that Gideon watched, or take in your hand the dewithst came down on the locks of the Gileon watched, or take in your hand the dew that came down on the locks of the Bethlehem shepherds, or to find the plame of the first robin that went across paradise. It is gone—it is gone forever. When an opportunity for personal repentance or of doing good passes away, you may hunt for it; you cannot find it. You may fish for it; it will not take the hook. You may dig for it; you cannot bring it up. Remember that there are wrongs and sins that can never be corrected; that our privileges fly not in circles. rected; that our privileges fly not in circles, but in a straight line; that the lightnings have not as swift feet as our privileges when they are gone, and let an opportunity of sal-vation go by us an inch-the one-hundreth part of an inch, the thousan Ith part of an inch, the millionth part of an inch - and no man can overtake it. Fire winged scraphin cannot come up with it. The eternal God Himself cannot catch it.

I stand before tuose who have a glucious birthright. Esan's was not so tich as yours. Sell it once, and you sell it forever. I re-member the story of the lad on the Arctic some years ago—the lad Stewart Holland. some years ago—the lad Stewart Holland, A vessel crashed into the Arctic in the time of a fog, and it was found that the ship must go down. Some of the passengers got off in the lifeboats, some got off on rafts, but 300 went to the bottom. During all those hours of calamity Stewart Holland stood at the signal gua and it scunded. neroes the sea-boom, boom! The helms-man forsook his place; the engineer was man forsook his place; the engines was gone, and some fainted, and some prayed, and some biasphemed, and the powder was gone, and they could no more set off the signal gun. The lad broke in the magazine and brought out more powder, and again the gun boomed over the sex. Oh, my friends tossed on the rough seas of life, some have taken the warning, have gone off in the lifeboar, and they are such that they are and they are safe, but others are not naking any attempt to escape. So I stand at this sig-nal gun of the gospel, sounding the slarm, beware, beware! "Now is the a-coppted time, Now is the day of salvation." Hear it that

A Shaft to He Sunk One Mile

Soil was cut at Calumet, Mich., for shaft saking on slippery places of worldliness and sin. The father knows it, and the sard sin. The father knows it, and the sard sin. The father knows it, and the sard seeper and they are bound all together. After awhite they begin to slide down steeper and steeper, and the father becomes alarmed, and he stope, planting his with powerful dynamite to ream the vein.

SABBATH SCHOOL

INTERNATIONAL LESSON FOR JULY 21.

Lesson Text: "Nadab and Abihu," Lev. x., 1-11-Golden Text: Lev. x., 9-Commentary.

I "An" Na an and Aldre, the sons of Agron, offered strange fire before the Lord, which He commanded them not." The last which He commanded them not." The last lesson told us of failure on the vart of laraelthis tells of failure in the priesthood. Every man at his best state (apart from God) is altogether vanity (Ps. xxxix. 5). This shall be fully seen when after 1000 years of the personal reign of Christ a host of liars shall follow the father of lies when he shall be released from the pit. See Rev. xx., 7-9, and Ps. lxvi., 3, margin. After the completion of the tabernacle, Aaron and his four sons were consecrated to the priesthood to minister unto the Lord in His appointed way (Ex. xxviii., 1; Lev. viii., 1, 2; Ex. xxx., 9).

ister unto the Lord in His appointed way (Ex. xxviii., 1; Lev. viii., 1, 2; Ex. xxx., 2).

2. "And there went out fire from the Lord and devoured them, and they died before the Lord." Thus at the very beginning of the priesthood Jehovah made it very plain that he would have a whole-hearted service or none. So also at the beginning of the church in the case of Ananias and Sapphira (Acts v., 5, 10). He showed plainly how He hated deceit and half-heartedness. He does not often judge so swiftly and terribly, but

not often judge so swiftly and terribly, but such cases show us His mind on these things and how He will act in the judgment.

3. "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all all the people I will be glorified. And Aaron held his peace." That they were to be a holy people unto the Lord is the oft repeated requirement from Ex. xix., 6, 22 onwards. requirement from Ex. xix., 6, 22 onwards, requirement from Ex. xix., 6, 22 onwards, resus Himself in His great interessory prayer said, "For their sakes I sanctify Myself that they also might be sanctified through the truth" (John xvii., 19). C. H. M. says that whether the fire came to express at says that whether the fire came to express approval or displeasure the priest had only to worship, and that as priests of God we must rise superior to all the claims and influ-ences of nature and of earth. When Ezekiel's wife was taken away by a stroke, he was for-bidden to cry or mourn (Ezek, xiv., 16-18). Yet Jesus wept at the grave of Lazarus. In Ps. xxxix., 9, we have a parallel to Aaron's silence, "I was dumb, I opened not my mouth because thou didst it." See also Ps.

4, 5, "Come near, carry your brethren from before the sanctuary out of the camp." Thus their bodies, as in the case of Ananias Anus their bodies, as in the case of Ananias and Sapphira, were buried, but what about Nadab and Abihu? We never bury people, strictly speaking—we bury the bodies or temples in which they sojourned for a season. It has been a great comfort to me to think of this since ever I grasped the fact that if my body ever has a burial I will not be there that the description of the contraction of the that if my body ever has a burial I will not be there that day, but absent from the body and present with the Lord, with Christ, which is far better (Phil. i., 21, 23; II Cor. v., 8). There is a vast difference between being out off from further service on earth as a saved person, and being forever cut off from all possibility of being saved. Some of the believes of Corlections the believers at Corinth were sick, and some died, because of transgression (1 Cor. xi. 30). It is plainly stated in I Cor. iii., 14, 15, that it is possible to have rewards for service, and it is possible to lose one's works and yet

Uncover not your heads, neither rend your clothes." Mourning ofttimes has in it a large element of rebellion against God. This we must desperately resist, lest we find fault with God. We must even take sides with God, even though His chastenings fall on those who are dearest to us. If we love our loved ones more than we love God, we are not worthy of Him. The greatest lover must have the greatest love, and in every dark and trying hour we must still hold to this—"God is love," and His ways are just and true.

7. "And ye shall not go out from the door of the tabernacie of the congregation, lest ye die, for the anointing oil of the Lord is upon you." Because they were the anointed priests of the Lord, chosen to minister unto Him, they were to keep themselves wholly for Him. The Spirit says, through Peter, that believers are a holy priesthood, to offer table to God by Jesus Christ (I Pet. ii., 5, 9); a royal priest-hood to show forth His praises. In Eph. iv., 30, we read that we are not to grieve the Holy Spirit of God, by whom we are scaled anto the day of redemption. We should never desire in any way to go out from His service who hath called us with such a holy calling-never in any way be conformed to the world which lieth in the wicked one, but anointed with the same Spirit who anointed Him, walk in His steps, going about doing

good (Acts x., 38).

8, 9. "And the Lord spake unto Aaron, saying, Do uct drink wine nor strong drink, saying, Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." In this so called temperance lesson we only now at the close of the lesson come upon the strong drink question, and here it is in the form of a prohibition laid upon the servants of the Lord when on duty. A good word for the unsaved who are given to drink is found in I Cor. vi., 10. "Nor thieves nor coverous nor I Cor. vi., 10, "Nor thieves nor covetous nor drunkards shall inherit the kingdom of God." A good word for saved people in-clined to indulge themselves is that in Rom, xiv., 21, "It is good neither to eat flesh, not to drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak." The story of Rechabites in Jer. xxxv. is a helpful one in this connection. As be-lievers we are to live only "unto Him who loveth us," and "do all to the glory of God" (Rev. 1. 5, R. V.; I Cor. x., 31). This should settleral difficulties.

10. "And that ye may put difference be-

and clean." They were, as a whole Nation, sovered from other people, that they might be the Lord's (Lev. xx., 26). In Egypt, and the night they left Egypt, the Lord put a difference between the control of the control ference between His people and those who were not His (Ex. viii., 23; xi., 7). By na-ture and by practice all are sinners, and there is no difference as to the fact (Rom. ill., 22, 23) till the sinner receives Jesus and comes under the blood, then he becomes a saved sinner, and because of this should have done with the unclean and unholy. 11. "And that ye may teach His children

11. "And that ye may teach His children of Israel all the statutes which the Lord hat spoken unto them by the hand of Moses." The order is always "Doing and teaching" (Mark vi., 30; Acts i., 1). Unless we our selves are holy in our lives, our advice to others will not have much weight, for we will then be like the Pharisees, who say but do not (Math. xxiii., 3). But if, like Levi, we walk with God in peace and equity, we shall turn many away from iniquity (Mat. ii., 6).—Lesser Webser

ALCOHOL AS MEDICINE.

Decided change of opinion has taken place of late years regarding the medicinal properties of alcohol. Says Doctor James B. Nichols on this subject "As regards the medicinal value of any of

"As regards the medicinal value of any of the spirituous liquors which are known in commerce, very much may be said. If all the brandles, whiskys, whose and mait liquors which now exist were suddenly de-stroyed, and there could be no further pro-duction, no class but dipsemaniaes would suffer any pain or distress for a single hour. "In all cases of disease where an alcoholic

"In all cases of disease where an alcoholic seems to be indicated, science presents nonalcoholies that may serve an equally useful purpose. The alcohol question as related to medicine may be summed up in a few words. In no instances of disease of any form is it a medicine which might not be dispensed with

and other agents : u stituted. "This view of the chemical and thera pentical needs and uses of alcohol, as related to the human family, is not presented from the standpoint of the temperance orator, but from that of the scientific investigator."

RELIGIOUS READING.

CHARACTER BUILDING.

CHARACTER BUILDING.

The gospel of Christ sets out from the outset at the task which is at once the simplest and the most difficult. "My lord," said a working man one day to an English bishop, "can you tell a plain man like me in a single sentence how to get to heaven?" "Certainly," repiled the bishop, "turn to the right and go straight ahead." The reply was as full of spiritual philosophy as of wit. So simple is the work which we have to do, yet neither the turning to the right nor the holding an unswerving course is easy. The struggles is which spiritual in right nor the holding an unswerving course is easy. The struggles in which spiritual intelligence, resource, fortitude, heroism are, or may be developed come almost daily. To be a Christian brings present happiness—if you do not stop to think much about being happy. If you do you somehow fail. It saves not only from the future penalty of unrepented sin but from many a sin itself in this present time. But if you are a Christian only to escape punishment, probably your consecration is not well founded or trust-worthy. Escape from penalty is a consequence but not the object of serving Christ. Only they understand what true religion is in God's estimate who believe it to be the effort to be like Christ; to become in thought in sentiment in hore. become in thought, in sentiment, in hope, in sympathy, in endeavor, and in conscious and unconscious influence as nearly as may be identical with him; to have such a char-acter as his. Having this all clee follows: This therefore is the supreme thing. The gospel does not favor or allow the wasting time on anything less than the noblest ends. Christ is the purest, holiest being who ever has lived. His character is the conceded standard. Therefore his religion must and loes put character building first and fore

CONSOLATION OF THE BIBLE.

When we view the Bible in relation to the griefs and adversities of the human lot, what a flowing river of consolation it has been! In all the centuries past, sorrowing men and women have looked into this Word and found now to smile through their tears. It has soothed more heartache, ten thousand times, than all other influences put together. Ob,the blessed charm of it! What is like it? Wha histories of hearts uplifted from the dust into hope belong to some passages—yes, to some sentences—of it! What scenes passing all decription illustrate its holy power! Here is a Christian house, Death is within the doors, and anguish unspeakable. They look at one another and are dumb. They have no words for themselves; no man has words for them. But, as is their wont, they gather in silence at the family altar, and then the father reads the words that are not man's—it may be these: "Lord, thou hast been our dwelling place in all generations;" or these: "Like as a father pitieth them that fear him, for h knoweth our frame; he remembereth that we are dust;" or these: "I would not have you to be ignorant, brethen, concerning them that are asleep, that ye sorrow not even as the rest which have no hope;" or other such breathing forth the pity of the Lord, or open-ing glimpses of the world where all tears are wiped away; and, lo? as he reads, peace de-scends upon their troubled spirits, and they the up strengthened; for they have heard a voice divine, paternal, speaking to them on of eternity; they have heard the music of of eternity: they have heard the music of immortality. Rev. Joseph H. Twitchell, D.D.

"GIVE," "GIVE," "GIVE."

Did you say it is "give," "give" "give? Why, I say we have been receiving, receiving, receiving, receiving, It has been one constant series of receiving. Haven't we grown't Aren't we worth more than we were fifteen years ago, ten years ago, five years ago, by a good deal? Haven't we grown, personally, many of us, in ten, in twenty, years? You say, "When my ship comes in." Why, hasn't your ship been in for years and tied to the dock so firmiy that the winds of adhasn'tyour ship been in for years and tied to the dock so firmly that the winds of adversity sing helplessly through the cordage, and the billows of adversity have not been able to swamp it? You have long been in the snug harbor of plenty and prosperity. O man! O woman! Child of your Heavenly Father! You have stood, you do stand, more and more at the center of power in giving and receiving. Life has widened in its circle antil now you are beginning to see that these until now you are beginning to see that these circles take hold of eternity and that God is building on eternal principles. You begin to see that you will soon enter into the silent of it property; friends are a large part; char-actor a large part; and all these have been given unto you when you have given and as you have given.—Michael Burnham, D. D.

DANIELS OR FONATEL

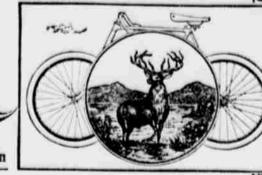
No one can choose his duties. He must accept or reject those which Providence presents. There is no third course, he may shut his eyes to the light, and try to persuade himeyes to the light, and try to persuade himself that some things more pleasant and not these painful, difficult things, are what is required of him. But it will be of no use. They will remain duties just the same. If they come to him in the order of God's will his only hope of true peace and prosperity lies in manually performing them. He will tot, by endeavoring to flee, es-cape the pain or the trouble from which he sbrinks. Pain and trouble are inevitable to every one who lives. But one may very easily lose the consolation, the high support, the giorious thrill of joy, the developed character, the ennobled manhood or womanhood, which come only to him or her who stands firmly in the place alloted and holds bravely till death the post assigned. Genutne heroism may be shown in humble homes. Daniels and Jonaha-alas! many more of the latter than the normer are soon on every side. To trust in God and do the right remains, amid all changing fasaions, the one path to lasting renown.

PRACTICAL ETHICAL TRACHINGS. A Sunday school teacher who desired to make practical apparation of the ethical teachings in a given lesson suggested to the young ladies in her class that on Sanity mornings they assist the housemath by taking care of their own rooms. The proposition was received with blank surprise and one pupil frankly declared that if she attempted to make a lead able would not know your to make a bed she would not know want went on first. This ignorance concerning the simplest process in housework is by no means uncommon among young women to-day, and yet, when married, they expect one servant to understand his the mysteries of a modern house, and find fault if she dos no keep it in immaculate order. And these same girls, who would not list a flager to case the burden of a servant in their factor? house, will spend hours of time and no en-of money in arranging tablesux and other entertainments to help along general causes of benevolence. Who is resposible for the sentiment that domestic duties are menial— the girls or their mothers?

Humility is not walking on all fours, but t is getting down on all fours to carry som body else when you have been erect, and can walk erset if you like. It is not lying down in the mud because you are mean, but it is lying down in the mud that some one cise may easily walk over you. Christ was humility embodied because Christ had that con-sciousness of divinity in Him, of which Ho emptied Himself that He might fill others.— Lyman Abbott, D. D.

We live amidst unprecedented activity and growing discontent. The outward agencies of the world were never so demonstrative. Dispersed amid the multitude of things external, Christian people are forgetting that mental and spiritual progress consist in in-tensifying the inward life—that audding and fruitful Christian work can only be a com-plished by serious and refreshed souls, --W. Robertson Nicoli.

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TEMPERANCE

DIFFERENCE NAMES.

Death from drinking into accounts is siven different names, about as follows. If the unfortunate victim is worth—

21,000,000. Nervous synstration 200,000. Nervous synstration 200,000. Unbanatism 50,000. Stomach complaint 10,000. Julianment of storoch Prominent statesman. Blood possus Prominent respectable. Overwork Poor but respectable. Absolute powers

TEMPERANCE NEWS AND NOTES. Canada's annual liquor bill is \$131,785,499. The consumption of intoxicating liquids in New Zealand is decreasing year by year. The National W. C. T. U. will conduct

summer meetings at Chautauqua and Moantain Luke Park. It takes 9000 breweries to supply England with beer, and during the past year some 900 have been closed.

Governor Sheakley, of Alaska, return to issue the necessary permits for the establish-ment of breweries in that Territory. Mrs. Willis Davis, a bride, killed herself in

The Duke of Connaugat, destares that tomi abstinence is absolutely necessary participe old age. His mother, Queen Victoria, is seventy-six.

The W. C. T. U. of Bondurant, Iowa, have and five acres of ground given them for five years rent free, and will farm it for the benafit of their work.

Belgium's revenue from the dein's habit has grown in forty years from 4,500,000 to \$3,000,000 frames, crime thereasing 200 per sent, at the same time and insanity 128 per Finland has demonstrated that spirits are

not necessary in cold countries, having be-come practically a total abstinence country. This change has been effected under total option and woman suffrage.

A new fit for the better observance of Sunday in Russia will probably close all the drain shops throughout the Empire on that day. An efforcis being material have them keep open one hour of the day.

The Legislative Committee which investigated the Soldiers and Salves flour, at Quiner, Ill., found that the great evil of the home is intemperance, and reported a resolution to authorize the Superment of to proceed a subject was served in calling activities. to products saloou-seaper, who here in selling intoxicants to the infinite sales coir forbidden

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IS NATURE'S OWN TONIC. Stimulates the appetite and pro-duces refreshing sleep. GIVES VITAL STRENGTH TO NURSING MOTHERS.

Checks wasting discuses stops night aweats cures incipient consumption. Increases strength and flesh.

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