JONAHS OF THIS DAY.

THROWN OVERBOARD. Talmage Draws Lessons From Jonah and the Whale.

art "So the shipmaster came to him and unto him: What meanest thou, O ser? Arise, call upon thy God, if so be God will think upon us, that we perish

Jonah L. 6. dioid Jonah to go to Nineveh on an un

d told Jonah to go to Nineveh on an unsent errand. He would not go. He
git to get away from his duty by putting
a. With pack under his arm I find him
is way to Joppa, a seaport. He goes
n among the shipping and savs to the
lying around on the doeks, "Which of
vessels sails to-day?" The sailors an"Yonder is a vessel going to Tarshish,
his if you hurry you may get on board
Jonah steps on board the rough craft,
how much the fare is, and pays it,
nor is weighed, sails are hoisted, and the
ing begins to rattle in the strong breeze
by Mediterranean. Joppa is an exposed
or, and it does not take long for the vesoget on the broad sea. The sailors like
they call a "spanking breeze," and the ey call a "spanking breeze," and the exhibitating to those at home on the But the strong breeze becomes a gale, a a hurricane. The affrighted passenthe captain if he ever saw anything

"This is nothing." yes, he says. This is nothing, ers are slow to admit danger to lands-But after awhile crash goes the mast, a vessel pitches so far "abeam's end" is a fear she will not be righted. The answers few questions, and orders owing out of boxes and bundles and of the cargo as they can get at, at last confesses there is but litand tells the passengers that they or go to praying. It is seldom that train is an atheist. He knows that a God, for he has seen Him at every flatitude between Sandy Hook and town. Captain Moody, commanding of the Canard line, at Sunday serithe music and sang like a Methodist, and no f this Mediterranean craft, set the passengers to praying goes. et the passengers to praying, goes examining the vessel at every point, ends into the cabin to see whether in ends into the cabin to see whether in ing wrestling of the waves the vessel and aleak, and he finds Jonah asleep, and had a wearisome tramp and had any sleepless nights about questions and he is so sound asleep that all aler of the storm and the screaming assengers does not disturb him. The tys hold of him and begins to shake at of his unconsciousness with the Don't you see that we are all going ottom? Wake up and go to praying have any God to go to. What mean-O sleeper? Arise, call upon thy o be that God will think upon us, perish not." The rest of the story I schearse, for you know it well. To the sea, they threw Jonah over-

that the devil takes a man's money that the devil takes a man's money a sets him down in a poor landing. The Bible says he paid his fare to be But see him get out. The sailors a to the side of the ship, lift him guards and let him drop with a loud not the waves. He paid his fare all y to Tarshish, but did not get the his money. Neither does any one a his back on his duty and does that not right. a young man who during the past

as spent a large part of his salary in al. What has he gained by it? A reputation, a half starved purse, a ted look, a petulant temper, a dis-conscience. The manacles of one or we bad habits that are pressing tighter and lighter will keep on until they wear to the sene. You paid your fare to Tarshish, but not have been set down in the midst of a sea of disquietude and perplexity.

One hundred dollars for Sunday horse hire.
One hundred dollars for reigars.
One hundred dollars for reigars.

One hundred dollars for frolics that shall

orks for \$20. Goes to hear infidels talk at socials and to see spiritualism at the table g. Talks glibly of David, the psalm-an old libertine, of Paul as a wild en-st and of Christ as a decent kind of a in, a little weak in some respects, but al-ost as good as himself. Talks smilingly of play as a good day to put a little extra eking on one's boots and of Christians as, for the most part, hypocrites of eternity as "the great to be," "the everlasting now" or "the infinite what is it." Some day he gets his feet very wet and finds himself that hight chilly; the next morning has a hot store that he will not be there to-day; athes his feet: has mustard plasters; calls be doctor. The medical man says aside, This is going to be a bad case of congestion the lungs." Voice fails. Children must kept down stairs or sent to the nighbors to keep the house quiet. say, "Send for the minister." But He does not believe in ministers. Is say, "Read the Bible to him." No: does not believe in the Bible. A law-comes in, and sitting by his bedside its a document that begins: "In the me of God, amen. I, being of sound mind. make this my last will and testament. It is certain where the sick man's body will be in less than a week. It is quite certain who will get his property. But what will become of his soul? It will go into "the great to be," or "the everlasting now," or "the industrial" or "the contraction of the state o His soul is in deep

great to be," or "the everias."
great to be," or "the everias."
"the infinite what is it." His soul is in dee,
"the infinite what is it." His soul is in dee,
waters, and the wind is "blowing great guns,
waters, and the unit of the property of the both to Tarship er." A splash. He goes to the bot-He paid \$5 for his ticket to Tarshish he bought the infidel books. He ry farthing you spend in sin satan will

alle you out of. He promises you shall ethirty per cent, or a great dividend. less. He will sink all the capital. You pay full fare to some sinful success, but

a will never get to Tarshish. Learn how soundly men will sleep in the danger. The worst sinner on ship-considering the light he had, was He was a member of the church, hey were heathen. The sailors were d in their lawful calling, following were going down to Tarshish to barter, bur Jonah, notwithstanding his Christian profession, was flying from duty. He was sound asleep in the cabin. He has been motionless for hours—his arms and feet in the same posture as when he lay down—his breast heaving with less the same posture as when he lay down—his breast heaving with less the same posture as when he lay down—his breast heaving with less the same posture as when he lay down—his breast heaving with less the same posture as when he lay down—his breast heaving with less than the lay down—his breast heaving with less th breast heaving with deep respiration. Oh, how could he sleep? What if the ship struck a rock? What if it sprang aleak? What if the clumsy oriental craft should capsize? What would become of Jonah?

So men sleep soundly now andd perils infaire. In almost every place, I suppose, the Mediterranean might be sounded, but no line is been line is long enough to fathom the profound beneath every impenitent man. Plunging a sand fathoms down, you cannot touch om. Eternity beneath him, before him. around him! Rocks close by and whiripools and hot breathed Levanters. Yet sound asiesp! We try to wake him up, but fail.
The great surges of warning break over the burricane deck, the gong of warning sounds through the cabin, the bell rings. "Awake!" ery a hundred voices. Yet sound asiesp in the cabin.

the cabin.

In the year 1775 the captain of a Greenland whaling vessel found himself at night morning, expecting every moment to be \$70and to pieces. In the morning he looked about and saw a ship near by. He hailed door. Once in you will find the old tamily faces sweeter than when you last saw them, and there it will be found that He who was your father's God, and your mother's God, and

it. No answer. Getting into a boat with some of the erew, he pushed out for the mysterious craft. Getting near by, he saw through the porthole a man at a stand, as though keeping a logbook. He hailed him. No answer. He went on board the vessel and found the man sitting at the logbook, frozen to death. The logbook was dated 1762, showing that the vessel had been wandering for thirteen years among the lee. The sailors were found frozen among the hammocks and others in the cabin. For thirteen years this ship had been carrying its burden of corpses.

So from this gospel craft to-day I desery yovagers for eternity. I cry: "Ship ahoy!" No answer. They float about, tossed and ground by the teebergs of sin, hoisting no sail for heaven. I go on boe 1, I find all asleep. It is a frozen sleep. A that my Lord Jesus would come aboard and lay hold of the wheel and steer the craft down into the warm gulf stream of His mercy! Awake, thou that sleepest! Arise from the dead, and Christ shall give thee life. it. No answer. Getting into a boat with some of the erew, he pushed out for the

Again, notice that men are aroused by the most unexpected means. If Jonah had been told one year before that a heathen sea captain would ever awaken him to a sense of danger, he would have scoffed at the idea, but here it is done. So now men in strangest ways are aroused from spiritual stupor. A profane man is brought to conviction by the shocking blasphemy of a comrade. A man attending church and hearing a sermon from the text, "The ox knoweth his owner," etc., goes home impressed, but, crossing his barnyard, an ox come up and licks his hand, and he says: "There it is now. The ox knoweth his owner and the ass his master's crib,' but I do not know God." The careless remark of a teamster has led a man to thoughtfulness and heaven. The child's remark: "Father, they have prayers at uncle's house, Why don't we have them?" has brought salvation to the dwelling.

By strangest ways and in the most unor tion to the dwelling.

By strangest ways and in the most unex-ected manner men are awakened. The gar-ener of the Countess of Huntingdon was convicted of sin by hearing the countess on the opnosite side of the wall talk about Jesus, John Hardoak was aroused by a dream, in which he saw the last day, and the judge sit-ting, and heard his own name called with which he saw the last day, and the judge sitting, and heard his own name called with
terrible emphasis, "John Hardoak, come to
judgment!" The Lord has a thousand ways
of waking up Jonah. Would that the messengers of mercy might now find their way
down into the sides of the ship, and that many
who are unconsciously rocking in the awful
tempest of their sin might hear the warning:
"What meanest thou, O sleeper? Arise and
call upon thy God!"

Again: Learn that a man may wake up

Again: Learn that a man may wake up too late. If, instead of sleeping. Jonah had been on his knees confessing his sins from the time he went on board the craft, I think that God would have saved him from being thrown overboard. But he woke up too late. The tempest is in full blast, and the sea, in convulsion, is lashing itself, and nothing will top it now but the overthrow of Jonah.

stop it now but the overthrow of Jonah.

Now, lest any of you should make this mistake, I address you in the words of the Mediterranean sea captain: "What meanest thou, O, sleeper? Arise, call upon thy God, it so be that God will think upon us, that we perish not." If you have a God, you had better call upon Him. Do you say, "I have no God?" Then you had better call upon your father's God. When your father was in trouble, whom did he fly to? You heard him in his old days tell about some terrible exposure in a snowstorm, or at sea. terrible exposure in a snowstorm, or at sea, or in battle, or among midnight garroters, and how he escaped. Perhaps twenty years before you were born you father made sweet acquaintance wi God. There is something in ti God. There is something in the worn pages of the Bible he used to read which God. makes you think your father had a God. In the old religious books lying around the house, here are passages marked with a lead pencil—passages that make you think your father was not a godless man, but that, on that dark day when he lay in the back room dying he was ready—all ready. But perhaps your father was a bad man—prayerless and a blasphemer—and you never think of him now without a shudder. He worthing the world or his own source that the world or his own source. shiped the world or his own appetites. Do not then, I beg of you, call upon your father's God, but call on your mother's God. I think she was good. You remember when your father came home drunk late on a cold One fundred dollars for frolics that shall be nameless.

Making four hundred dollars for his dambation!

Instead of being in Tarshish now he is in the middle of the Mediterranean.

Here is a literary man tired of the faith of his father who resolves to launch out into what is called freethinking. He buys Theodes Parker's works for \$12. Renan's "Life of Christ" for \$1.50, Andrew Jackson Davis's cores for \$20. Goes to hear infidels talk at ground looked to you when with two ropes. ground looked to you when with two ropes they let her down to rest in the graveyard! Ah. I think from your look that I am on the right track. Awake, O sleeper, and call

upon thy mother's God.

But perhaps both your father and mother were deprayed. Perhaps your cradle was rocked by sin and shame, and it is a wonder that from such a starting you have come to respectability. Then don't call upon the God of either of your parents I beg of you. But you have children. You know God kindled those bright eyes and rounded those kindled those bright eyes and rounded those healthy limbs and set beating within their breast an immortality. Perhaps in the be-lief that somehow it would be for the best you have taught them to say an evening prayer, and when they kneel beside you and fold their little hands and look up, their faces all innocence and love, you know that there is a God somewhere about in the

I think I am on the right track at last, Awake, O sleeper, and call upon the God of thy children! May He set these little ones to pulling at thy heart until they charm thee to the same God to whom to-night they will say

their little prayers.
But, alas, alas, some of these men and women are unmoved by the fact that their father had a God, that their mother had a God, and their children have a God, but they

God, and their children have a God, but they have no God. All the divine goodness for nothing. All warning for nothing. They are sound asleep in the side of the ship, though the sea and sky are in mad wrestle.

Many years ago a man, leaving his family in Massachusetts, sailed from Boston to China to trade there. On the coast of China in the midst of a night of storm he made shipwreek. The adventurer was washed up on the beach senseless—all his money gone. on the beach senseless-all his money gone on the beach sensciess—all his money gone. He had to beg in the streets of Canton to keep from starving. For two years there was no communication between himself and family. They supposed him dead. He knew not but that his family were dead. He had gone out as a captain. He was too proud to come back as a private sallor. But after a come back as a private sailor. But after a while he choked down his pride and sailed for Boston. Arriving there he took an evening train for the center of the State, where he had left his the center of the State, where he had left his family. Taking the stage from the depot and riding a score of miles, he got home. He says that, going up in front of the cottage in the bright moonlight, the place looked to him like heaven. He rapped on the window, and the affrighted servant let him in. He went to the room where his wife and child were sleeping. He did not dare to wake them for fear of the shock. Bending over to kiss his child's check, a tear fell upon the wife's face, and she wakened. fell upon the wife's face, and she wakened, and he said: "Mary!" and she knew his voice, and there was an indescribable scene of welcome and joy and thanksgiving to

To-day I know that many of you are sea tossed and driven by sin in a worse storm than that which came down on the coast of than that which came down on the coast of China, and yet I pray God that you may, like the saitor, live to get home. In the house of many mansions your friends are waiting to meet you. They are wondering why you do not come. Escaped from the shipwreeks of earth, may you at last go in: It will be a bright night—a very bright night as you put your thumb on the latch of that door. Once in you will find the old family faces sweeter than when you last saw them,

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR AUGUST 11.

Lesson Text: "The Brazen Serpent," Num. xxi., 4-9-Golden Text: John III., 14-Commentary.

4. "And they journeyed from Mount II be by the way of the Red Sen, to compass the land of Edom, and the soul of the people was much discouraged because of the way." Edom was Esau, Jacob's brother. So the Edomitos were near kinsmen of Israel, according to the flesh. Yet they refused to allow Israel to pass through their land, although Israel offered to pay for the water they might use while passing through (xx., 18-21). In the previous chapter we have also an account of the death of Miriam in the first mouth, and the death of Arron in the first month, and the death of Miriam in the fifth month of the fortieth year. See chapter xxxiii, 38. We find Israel in this lesson about where we saw them in the last lesson, but it is thirty-eight years later last lesson about where we saw them in the last lesson, but it is thirty-eight years later in the story. Hundreds of thousands have died in the wilderness, and a new generation has grown up, yet of those thirty-eight years of wanderings because of their nubelief we know searcely anything. They were out of fellowship, and it was lost time. We are reminded of the thirteen years of Abram's life of which we know nothing (Gen. xvi., 16; xvii., 1), and of the lost time of the Nazarite (Num. vi., 12). When we are out of fellowship with God through unbellief or worldliness, the time is lost. We are reminded that the journey of life is often a weary one to the flesh, but if we are in Christ, who is "the way" (John xiv., 6), and will continually "consider Him" and "look unto Him" (Heb. žii., 2, 3), we will be greatly helped and strengthened and will not be discouraged, even through our own relations turn against us. Think of the brother of Abel, the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, and even the brethren of Joseph and of David, a

and even the brethren of Jesus did not at one time believe in Him John vii., 5).

5. "And the people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth fais light bread." Ps. ixxviii. tells the story of their sin from beginning to end. In Deut. ix., 24, Moses says. "Ye have been rebellious against the Lord from the day that I knew you." In Num. xi., I, it is written that "when the people complained, it displeased the Lord." And in Ps. xev., 10, the Lord Himself says. "Forty Ps. xev., 10, the Lord Himself says, "Forty years long was I grieved with this genera-tion." What a relief to turn to Him of whom tion." What a relief to turn to Him of whom it is said by the Father, "This is My Beloved Son, in whom I am well pleased," and to hear the Son Himself say, "I do always those things that please Him (Math. xvii., 5; John viii., 29). The Word for us is, "Do all things without murmurings or disputings." "Be content with such times." Be content with such things as ye (Phil, ii., 14; Heb. xiii., 5; see also 1 Cor.

(Phil. ii., 1-4; Heb. xiii., 5; see also I Cor. x., 6-13).

6. "And the Lord sent flery surpents among the people, and they bit the people and much people of Israel died." In James iii., 8, it is said that the tangue is an unruly evil full of deadly poison, and of sinners it is said in Rom. iii., 13, "The poison of aspels under their lips." The people had been slandering God with the poison of their tongues and now they are reaping as they sowed. They sowed the wind and they are reaping the whirlwind (Gal. vi., 7; Hos. viii., 7). Sometimes a swift reckoning overtakes the sinner, as in the case of Korah and his companion, Achan also, and Ananias and Sapphira, but it is always preceded by much long suffering and patient forbearance, as in the days of Noah. "He that being often reproved, hardeneth his neck, shall suddenly be destroyed and that without remedy" (Prov. xxix., 1). "Because there is wrath, lest He take thee away with His stroke; then a great ransom cannot deliver thee" (Job. xxxvi., 18.)

R great ranson cannot deliver thee'
(Job. xxxvi., 18.)
7. "Therefore the people came to Moses
and said. We have sinned, for we have
spoken against the Lord and against thee,
Pray unto the Lord that He take away the
serpents from us. And Moses prayed for
the people," In Ps. evil. we read again and
again that they cried unto the Lord in their
trouble, and He heard and delivered them.
He is full of compassion and forgiveness. He is full of compassion and forgiveness and for us it is written that "if we conless our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrightcousness" (I John L. 9). There is a better way to live, however, than that of constant sinning and repenting. We may walk in the light as He is in the light, have fellowship, with Him and rejoice in the blood that cleanseth from all sin (I John L. 7). We shall never on this side of the glory cense to need that cleansing blood, but we may have (1 John i., 9). There is a better wonderful victory over sin and fellowship

8, "And the Lord said unto Moses, Make thee a flery serpent and set it upon a pole, and it shall come to pass that every one that bitten when he looketh upon it shall live How strange the remedy, a likeness of that which slew them! How suggestive of the Lord Jesus, who took upon Him our likeness, the likeness of sinful flesh and was made sin for us (Bom. viii. 3, II Cor. v., 21). The serpent brought death, and the likeness of the serpent brought death, and the likeness of the serpent brought upon the likeness of the serpent brought upon the likeness of the serpent brought with likeness of the likeness of sin and death and the curse. By Adam came sin and death and the curse. By the Son of God, in the likeness of Adam made a curse for us, come life and health and peace (Rom. v., 12., 17; Gal. iii., 13). How simple the way of life! Though all but dead from the ser-

of life! Though all but dead from the serpent's bite, if but the glazing eye could see the brazen serpent there was life.

9. "And Moses made a serpent of brass and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." In John iti., 14, 15, see the Saviour's application of this to Himself. Write your own name in full in John iti., 16, instead of the words "the world" and "whoseever," and believe that God means you, and the believing look upon Him who died for you, in the light of John i., 12, will surely bring you life. If C. H. Spurgeon, how resting from his labors, passed from death to life by a look, in obedience to Isa, xiv., 22, you can do the same if you will. The atonement has been made; the work of providing redemption has been fluished. Christ died for our sins, according to the Seriptures; He was desins, according to the Scriptures; He was de-livered for our offenses and raised again for our justification, and now the pentient sinner who honestly receives Him is instantly justi-fied from all things and made accepted in the Beloved (I Cor. xv., 3; Bom. iv. 35; Eph. L., 6, 7; Acts xiii., 38, 39).—Lesson Helper.

SOLITUDE.

Solitude liberates us, lets us breathe some finer air. We feel its soft waves as cares-ing as a swimmer feels the tides of tropic seas. But solitude is not a castle to live in; it is a summer tent. We were born into contact with our fellows, for and with whom we are to struggle, to sorrow, to endure, to love, There we must find the higher consecration that solitude cannot give. There is our work our life task. To the tent we go to take off our battered armor in a losing or victorious light, to rest and renew ourselves for another effort. There can be no permanent laying by of buckler and shield. The fight is always renewed. God is the captain; and such as waste in case are not His henchmen, but deerters and truants.—Christian Register.

It is the joy of service that makes the life of Christ, and for us to serve him, serving fellowman and God—as he served fellowman and God—whether it bring pain or joy, if we can only get out of our souls the thought that it matters not if we are happy or serrowful, if only we are dutiful and lauthful and brave and strong, then we shall be in the atmos-phere we should be in the great company of the Chris. -- Phillips Brooks.

"We often mi-take worry for trouble, Trouble feeds; worry starves. Trouble builds up; worry pulls down both body and soul.

Trouble comes because God allows it; we worry in spite of Him.

If your life is dark, then walk by faith; and God is pie.ized to keep you as safe as if you could understand everything.—Horace Bushnell.

RELIGIOUS READING.

"THERE SHALL BE NO NIGHT THERE." "It is heaven because it is beyond the reach of thought. When I say, 'There shall be no night there,' can your utmost effort grasp such a condition of things? When I add, 'There shall be no tears there,' have you the dimmest apprehension of what the words mean? Human language has no terms in which to convey the truth about it; and human thought has no appliance by which it can be comprehended. We have certain

hints, but nothing more.

"There is an old rabbinical legend, and it runs thus: When Joseph was prime minister to Pharash, during the period of the famine, he empted the chaff of his granaries into the he empted the chaft of his granaries into the Nile. It floated far away on the moving cur-rent, and the people on the bank at a dis-tance saw it. It was only chaff, but it meant that there was corn in plenty somewhere, Chaff always means corn; and yet the chaff is worthless. You could not persuade these people that they were mistaken. They were suffering the pangs of hunger, and supposed that the famine extended throughout the country, and that everybedy was ashungry acountry, and that everybody was a shungry a-themselves. But that floating chaff was a revelation. They were sure that if their strength would enable them to reach the point at which it had been thrown into the river, they would find plenty for themselve-and their famishing families. The parallel ism is faulty in many respects; but imperfect as it is it serves my purpose.

as it is, it serves my purpose."
"You mean," I said, somewhat hastily, for I saw the drift of his argument, "that the thought of heaven implies the existence of heaven."

heaven. "Somewhat more even than that, my son," he replied; "the existence of heaven is a fact conceded. What it is, and what will be our occupation there—we get a glimpse of these things in strange ways. Adown the stream of time come floating to our hearts' doors cer-tain dreams of biase reunion with those we loved and lost; the longing for rest; The in-stinctive assurance that when we are free-from the handleap of flesh and disease we can develop dormant faculties and satisfy ungratified desires for holiness. The race, as a race, has enjoyed these hopes since it first began to struggle. They are the chaff; but the corn, which is higher up the stream, in the granaries of God, will be ours in the by and by.—Rev. George E. Nepworth.

On a bright September day a traveler en-tered a Scottish city. It was througed with people who surged along the sidewalks, and were only kept from trampling on each other by the effects of a detachment of soldiers

from a Highiand regiment.

In front of a large hotel stood two trumpeters, waiting for the signal to sound their rumpeters. Men in long black rouss moved hither and thinker others watched the hands of the clock as they crept toward the hour of sleven. The traveler asked a spectator the meaning of all this. He replied: "This is the autumn circuit court day. The judges are in that hotel. The hour of judgment is approaching; when it comes, the trumpels will sound and the judges will move to their

The 'looked-for hour arrived-the long toud trampet blast rang through the city the basy throng started at the sedema sound the hour of judgment had come. No deal that trampet peal startled the prisoners is their cells, for it told them that the time ha arrived when they must face the judge, an stand their trial, and receive acquittal or condemnation. The circuit court day was a solemn day to them; a day of hopes and lears, of dread foreloodings to the guilty and

f cheerful expectations to the innocent. There is another judgment seens which yo and I shall behold, another dread tribuna-which shall be established, another solemn summons which shall be issued to the sons of men, another trumpet call which we must hear. For "God now commandeth all men everywhere to repent because he hath appointed a day in which he will judge the world in righteousness, by that man whom He hath ordained; whereof He man whom He hath ordained; whereof He bath given assurance unto all men that He hath raised him from the dead." And when the day comes, and Jesus of Nazareth, the Bate of Bethlehem and the Man of Calvary shall be seated on the judgment throne, be-fore Him shall be gathered all rations. fore Him shall be gathered all nations, and He shall separate them as a shepherd di-videth the sheep from the goats."

COURTESY AS A CHEISTIAN.

The apostle's command, "He courteons does not always receive the sort of heed which it merits. Too often courtesy is considered a minor matter, provided one i sound in religious faith, and in some sense this view is correct. Yet courtesy is an important feature of true piety. The ordinary intercourse of daily life reveals the quality of plety better than professions or what may be called parade occasions, and unless it be ruled by courtesy there is grave reason to doubt whether the piety claimed be genuine. Discourtesy, especially when habitual, reveal-selfishness, and this is the deadly foe of true religion, Christian courtesy and the politenes which society demands in conduct resemble each other in appearance but differ radi-cally. The former springs from the heart, is based upon love and the golden rule and is purposeful imitation of Jenus. The latter is comparatively superficial and formal, is enitivated lest one become unpopular or, at best, because of one's sense of propriety, and has in it no element of consecration. The one has its sources in a heavenly spirit, the other in an earthly. The one endures, the other cannot be depended upon. Courtest calls for great self-control and often involves a difficult restraint of one's turbulent spirit,
wreal victory after a hard battle within. Its
field of contest is the very field where lies
the centre of the light between good and
evil, the heart. A heartless courtesy always
rings hollow and seldom deceives by its outside fairness. It shows itself in little, common matters as truly as in the more striking. The home pre-eminently is the sphere for its exhibition. Let no one regard it as a trifle. It is a feature of religious duty.

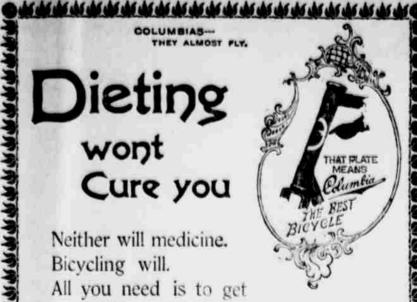
GLORIES OF LIFE.

It is a glorious thing just to be alive. But ah! how much more glorious it is when we know that the life in which we rejoice will go on and not die; that when this house of clay, beautifully and wonderfully made, shall have been taken down; when it shall have been taken down; when it shall have become too fragile and weather-heaten by the storms of earth to hold us any more, we shall not be cast out to perish, but shall simply move on into some better and roomier house which the Eternal Love that holds us fast has provided for us. It is sweet and good to live, but how much sweeter and better when we know that what we call death will be merely a letting go of that which we can no longer hold, a casting off of that which can no longer serve us, a going out from that which is but a prison door, and when everything that is mortal about us will be swall-wed up in the more abundant life.—David H. Greer, D. D., in "From Things to God.

PROOF OF SCRIPTURE.

"I rejoice at thy word as one that findeth great spoil," says the Psalmist. How ap-propriate this comparison seems to one who, in reading the Bible, suddenly discovered in some passage a precious and hitherto unper-ceived significance. It may be a very fa-miliar pussage, one the possibilities of which apparently had been exhausted long ago; but now, happening to approach it from a new angle, so to speak, it is found to contain an additional truth, a new and novel reward of reflective attention. If there were no other proof of the inspiration of the Scriptures their inexhaustibleness, their perennial freshness, their precise adaptation to varying human moods and needs, would be enough to demonstrate that they are instinct with the very spirit of Almighty God.

If your life is dark, then walk by faith and



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TEMPERANCE.

BELLING LIQUOR TO CHILDREN. Mayor Pothier, of Woonseeket, R. I., sald in his linst imaginal address. The sale of figures to children who are sent to the sale as by heartless or miniatural parents is one of the most crying exils revolting to the finer sensibilities—and should be stamped out. —W. C. T. U. Bulletin.

COVERNOR BURNETT NEVER DEADE.

When Peter Burnett was Governor of Calls When Peter Burnett was Governor of Callfornia, the first the State ever had, "the
Legislature of a thousand drinks" held forth
in the Capitol at San Jose. The members of
that very thirsty body moistened the legislatorial whistle with many and off-repeated
doses of forty rod," but the first duly elected
Governor of the State was not with them.
He was a total abstainer in an atmosphere
of conviviality. And yet he was one of the
most popular men of the time. The Governor was a quiet, modest, retiring sort of
a man, conspicuous almost as much for this
ms for his testotalism, which was regarded as for his testotalism, which was regarded at the time, so the old-timers say, as almost marvelous."—San Francisco Call.

TEMPERANCE NEWS AND NOTES. Times have never been dull in hell since rum was invented

The money made on whisky and vice is the devil's working capital. The fact that there are drunkards is proof that moderate drinking is not safe.

Dr. Bock, of Leipsic, says: "Beer is bru-talizing; wine impassions; whisky infuriates." New York's amended temperance educa-tion bill has been signed by Governor Mor-

Forty-four countries of the world now have branches of the Woman's Christian Temperance Union.

A great temperance rally was recently held at Elyria, Ohio. The gathering was non-sectarian in character, and was attended by

The Murphy temperance crusade in Yisi-lanti, Mich, resulted in 1500 persons signing the piedge. Among this number are several who have been hard drinkers.

Professor Gairdner points out how little alcohol is prescribed in Scottish hospitals and poorhouses compared with the English and Irish.—Philadelphia Press. The Montreal Y. M. C. A. Bleycle Club re-

quires its members to agree that while wear-ing the club uniform they will neither smoke nor patronize any place where liquor is sold. Mr. Murphy's temperance work at Lewistown, Me., has been conducted with marked success. More than 3000 persons signed the pledge, and it is said that nowhere in the country has Mr. Murphy accomplished so much in so short a time.

WHAT IRON WILL DO.

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

Checks wasting diseases stops consumption. creases strength and ficah.

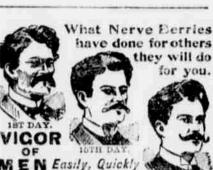
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GILMORE'S IRON TONIC PILLS Cure all Wasting Diseases and their sequences,

BRONCHITIS, CONSUMPTION, &c. They are neither styptic nor caustic, and have no coagulating effect on the contents of the stomach or its lining, consequently do not hurt the teeth or cause constipation or diarrhoza, as do the usual forms of Iron. 10 days treatment 50c, pamphlet free. If not kept by your druggist, address

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

He-I've been watching for a chance to kiss you for the last ten minutes. She-You must be near-sighted .- Life.

He-You reject me because I am poor. Heiress-Say, rather, that you are poor because I reject you.

A lazy man always hurries to dinner.