DR. TALMAGE'S SERMON.

HEAVENLY SCENES.

Place of Peace, Music and Song, Health

and Comfort. Teer. "Rye hath not soon nor ear heart,"

Corinthians H., P. on roing to heaven! I am coing to be lieuve. Heaven! Heaven!! These the last works nite - I a few days ago y precious wife as she ascented to be God forever, and is it not natural as as Christianly appropriate that our ches he much directed toward the glocier of which Sr. Paul speaks in

et I have chosen' eatr of Corinth has been called the of antiquity. Indeed for splendor the holds no sues won lerto-lay. Itstool is think washed by two seas, the one had no the commerce of Europe, the the commerce of Asia. From her we, in the construction of which whole lens had been absorbed, war calleys three banks of oars pushed out and unted the navy varies of all the world, handed machinery, such as modern handed machiners, such as modern on cannot equal, lifted ships from the one side and transported them on across the isthmus and set them down ea on the other side. The revenue of the city went down through the countries that lined the beach to collect a

esture, while standing, as if to guard stly display, was a statue of Hercules nished Corlithian brass. Vases of otta adorned the cometeries of the cases so costly that Julius Coesar was sided until he had captured them for Armed officials, the "Corinthiarii," up and down to see that no statue was ap and down to see that no statue was at no pedestal overthrown, no bas re-methed. From the edge of the city a rose, with its magnificent burden of assaud towers and temples (1999 slaves ing at one shrine), and a citadel so nighty impregnable that Gibraltar is a g of sand compared with it. Amid all strength and magnificence Corinth dand defied the world.

it was not to rustles who had never anything grand that St. Paul uttered at They had heard the best music deone from the best instruments in world. They had heard songs float-morning porticose and melting in groves. They had passed their lives away among pictures and ge and architecture and Corinthian patch had been modified and shared hich had been molded and shaped ers was no charlot wheel in which it of sped, and no tower in which it had ered, and no gateway that it had not

Ab, it was a bold thing for Paul to stand see amid all that and say. "All this is shing. These sounds that come from the ple of Neptune are not music compared the harmony of which I speak. These rushing in the basin of Pyrene are not These statues of Bacchus and Merare not exquisite. You citadel of orinthus is not strong compared with which I offer to the poorest slave that down his burden at that brazen gate, Corinthians, think this is a splendid. You think you have heard all sweet als and seen all beautiful sights, but I you "eye hath not seen, nor ear heard, her have entered into the heart of man e things which God hath prepared for them at love Him."

You see my text sets forth the idea that, one see my text sets forth the idea that, onever exalted our ideas may be of heaven, by some far short of the reality. Some issues have been calculating how many priors long and wide is heaven, and they avscalculated how many inhabitants there on the earth; how long the earth will bably stand, and then they come to this mate—that after all the nations had been hered to heaven there—will be a room for soul, a room 16 feet long and 15 feet It would not be large enough for me. glad to know that no human estimate dan discout to take the dimensions. "Eye don" , nor ear heard" nor arithmetic

list remark that we can in this world get dea of the health of heaven. When you eachild and you went out in the mornow you bounded along the road or von had never felt sorrow or sick-Perhaps later-perhaps in these very per days-you felt a glow in your and a spring in your step, and an exstance of spirits, and a clearness of eye, tunde you thank God you were permittalive. The nerves were harp strings, the sunlight was a decology, and the singleaves were the rustling of the roles great erowd rising up to praise the You thought that you knew what it be well, but there is no perfect health th. The diseases of past generations lown to us. The airs that float now he carth are unlike those which floated aradise. They are charged with ims and distempers. The most clastic bust health of earth, compared with aich those experience before whom the have been opened, is nothing but sick emaciation. Look at that soul ting before the throne. On earth she a hielong invalid. See her step now and r voice now! Catch, if you can, one of that celestial air. Health in all the Health of vision. Health of spirits. al health. No racking cough, no leuristes, no consuming fevers, no isting pains, no hospitals of wounded Health swinging in the air. Health ag in all the streams. Health blooming he banks. No headaches, no sideaches, ackaches. That child that died in the es of croup, hear her voice now ringing anthem! That old man that went down with the infirmities of age, see walk now with the step of an immortal lete—forever young again! That night is the needlewoman fainted away in the ret, a wave of the heavenly air resuscitather forever. For everinging years, to heither ache nor pain nor weakness nor beither ache nor pain nor weakness nor "Eye hath not seen it, ear hath not

eark further that we can in this world. just idea of the spiendor of heaven.
In tries to describe it. He says, "The
gates are twelve pearls," and that
aundations of the walls are garnished all manner of precious stones." As we delooking through the telescope of St. we see a blaze of amethyst and pearl enerald and sardonyx and chrysoprasus sapphire, a mountain of light, a catar-of color, a sea of glass and a city fike the

St John blds us look again, and we se are-thrones of the prophers, thrones of patriarchs, thrones of the angels, thrones he apostles, thrones of the martyrs, thrones lesus, throne of God! And we turn round ones! Thrones! Thrones!

St. John bids us look again, and we see egreat procession of the redeemed passing. ests, on a white horse, leads the march, ad all the armies of salvation following on this horses. Infinite cavalcade passing, assing, empires pressing into line, ages olowing ages. Dispensation tramping on the dispensation, thory in the track of the Europe, Asia, Africa and North and such America pressing into lines. Islands the sea shoulder to shoulder. Generalize the flood, and as Jesus rises at the head ed, and as Jesus rises at the head hat great host and waves His sword in a of victory all crowns are lifted, and usigns flung out, and all chimes rung, all hallelutahs chanted, and some cry, ory to God most high" and some,

"Worthy is the Lamb that was stain!" till all the exclamations of endearment and homage in the vocabulary of heaven are exhausted.

and there come up surge after surge of "Amen' Amen' Amen' "Eye hath not seen it, ear hath not heard it." Skim from the summer waters the brightest spackles, and you will get no idea of the sheen of the everiasting sea. Pile up the splendors of earthly cities, and they would not make a stepping stone by which you might mount to the city of God. Every house is a palace. Every step a triumple. house is a palace. Every step a triumph, Every covering of the head a coronation. Every meal is a banquet. Every stroke from the tower is a wedding belt. Every day is a jubiles, every hour a rapture and every moment an eastaw, "Eye hath not seen it, our bath not heart it." every moment an eestaw, "seen it, ear bath not heard it,"

seen it, ear hath not heard it."

I remark further we can get no idea on earth of the reunfons of heaven. If you have ever been across the sea and met a friend, or even an acquaintance, in some strange city, you remember how your blood thrilled and how giad you were to see him. What, then, will be our joy, after we have nassed the seas of death, to meet in the bright city of the sun those from whom we have long been acparated! After we have been away from our friends ten or afteen years, and we come upon them, we see how differently they look. The bair has turned, and wrinkles have come in their laces, and we say, "How you have changed!" But, oh, when we stand before the throne, all cares goue from the face, all marks of sorrow disappeared, and feeling the joy of that blessed appeared, and feeling the joy of that blessed land, methinks we will say to each other, with an exuitation we cannot now imacine, "How you have changed!" In this world we only meet to part. It is goodly, goodly, Farewells floating in the air. We hear it at the rail car window and The mirth of all people sported in her hains games, and the beauty of all lands in her theatres, waiked her portices and signations. Column and statue and temple widered the beholder. There were waite golds fountains into which, from apertures the side, there rushed waters everywhere lown for health giving qualities. Around see basins, twisted into wreaths of stone, are were all the beauties of scuipture and deficiture, white standing, as if to guard.

But not so in heaven. Welcomes in the air, welcomes at the gates, welcomes at the house of many mansions—but no goodby. That group is constantly being augmented. They are going up from our circles of earth to join it—little voices to join the anthem, little hands to take hold of it in the great home circle, little feet to dance in the eternal giee, little crowns to be east down before the feet of Jesus. Our friends are in two groups on the other side of the river and a group on the other side of the river. Now there goes one from this to that, and another from this to that, and soon we will all be gone over. How many of your loved ones have already sutered upon that blessed place! If I should take paper and pencil, do you think I could put them all down? Ah, my friends, the waves of Jordan roar so hearsely we cannot hear the joy on the other side where their group is augmented. It is graves here

and coffus and hearses here.

A little child's mother had died, and they comforted her. They said: "Your mother has gone to heaven. Don't cry," and the next day they went to the graveyard, and they laid the body of the mother down into ground, and the little girl came up to the verge of the grave, and looking down at the body of her mother said, "Is this heaven?" Oh, we have no idea what heaven is. It is the grave here. It is darknesshere, but there is merry traking yonder. Methicks when a soul arrives some angel takes it around to show it the wonders of that blessed place. The usher angel says to the newly arrived: "These are the marryrs that perished at Piedmont: these were forn to pieces at the inquisition; this is the throne of the great Jehovah: this is Jesus!" "I am going to see Jesus," said a dying negro boy. "I am going to see Jesus," and the missionary said, "You are sure you will see Him?" "Oh, yes. That's what I want to go to heaven for." "But" and the for." "But," said the misssonery, "suppose that Jesus should go away from heaven, what then?" "I should follow him," said the dying negro boy. "But if Jesus went down to hell, what then?" The dying boy

thought for a moment, and then he said, "Massa, where Jesus is there can be no hell."
On, to stand in His presence! That will be heaven! Oh, to put our hand in that hand which was wounded for us on the cross -to go around amid all the groups of the redeemed and shake hands with prophets redeemed and stake hands with propagate and apostles and inartyrs and with our own idear, beloved ones! That will be the great reunion. We cannot imagine it now, our loved ones seem so far away. When we are loved ones seem so far away. When we are in trouble and lonesome, they don't seem to come to us. We go on the banks of the Jordan and call across to them, but they don't seem to hear. We say: "Is it well with the child? Is it well with the loved ones?" and we listen to hear if any voice comes back over the water. None! None! Unbelief says, "They are dead and extinct forever," but, blessed be God, we have a Bible that tells us different. We open it and find that they are neither dead nor extinct; that they never were so much alive as now; that they are only waiting for our coming, and that we shall join them on the other side of the river. Oh, glorious re-union, we cannot grasp it now! "Eye hath union, we cannot grasp it now! "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

I romark again, we can in this world get I remark again, we can in this world get no idea of the song of heaven. You know there is nothing more inspiriting than musle. In the battle of Waterloo the Highlanders were giving way, and Wellington found out that the bands of musle had ceased playing. He sent a quick dispatch, telling them to play with utmost spirit a battle march. The musle started, the Highlanders were railied, and they dashed on till the day was won. We no reciait the power of sendar won. We appreciate the power of secular music, but do we appreciate the power of sacred song? There is nothing more inspiring to me than a whole congregation lifted up on the wave of holy melody. When we sing some of those dear old paalms and tunes they rouse all the memories of the past. Why, some of them were craile songs in our father's house. They are all spark-ling with the morning dew of a thousand Christian Sabbaths.

They were sung by brothers and sisters gone now, by voices that were aged and broken in the music, voices none the less sweet because they did tremble and break. When I hear these old songs sung it seems as if all the old country meeting homes joined in the choras, and Scotch kirk and sattor's Bethel and Western cabins, until the whole continent lifts the doxology and the scepters of eternity beat time to the music. then with your starveling times that chill the devotion of the sanctuary and make the people sit silent when Jesus is coming to

But, my friends, if music on earth is so sweet, what will it be in heaven? They all know the tune there. Methinks the tune of heaven will be made up partly from the songs of earth, the best parts of all our hymns and tunes going to add to the song of hymns and times going to add to the song of Moses and the Lamb. All the best singers of all the ages will join it—choirs of white robed children. Choirs of patriarche! Choirs of apostles! Morning stars clapping their cymbals! Harpers with their harps! Great anthems of God roll on, roll! on! Other empires joining the harmony till the thrones are full of it and the Nations all saved. Anthem shall touch anthem, chorus join chorus, and all the sweet sounds of earth chorus, and all the sweet sounds of earth and heaven be poured into the ear of Christ. David of the harp will be there. Gabriel of the trumpet will be there. Germany re-deemed will pour its deep bass voice into the song, and Africa will add to the music with

I wish we could anticipate that song. I wish in the closing hymns of the church we might catch an echo that slips from the gates. Who knows but that when the heavenly door opens to-day to let some soul through there may come forth the strain of the jubilant voices until we catch it? Oh, that as the song drops down from heaven it might meet half way a song coining up from earth!

In the athtetic sports which took place at Tipperary, Ireland, J. M. Ryan, the British champion, broke the world's record for the high fump, clearing six feet four and a half

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 1.

Lesson Text: " The Fall of Jericho," Joshua vi., 8-20-Golden Text: Hebrews xi., 30-Commentary.

*. "The seven priests learing the seven trumpets of rams' horns passed on before the Lord." At Gilgal the reproach of Egypt was rolled away in connection with the rite of circumcision, the feast of Passover was kept, and the manna that had come from heaven so faithfully all those forty years coased after these lands and the coased after the coa heaven so latituding all toose love, years ceased after they had eaten the old corn of the land (chapter v., 8-12). Joshum also had taken second place in command, the Lord Himself being the Captain of the host (v. 14, 15). Now under their Captain's orders they are beginning their march around Jericho, which city was straitly shut up because of Israel (verse 1).

9. "And the armed men went before the priests that blew with the trumpets." The priests that blew with the trumpets." The armed men, the priests, the ark, all the people. Such was the erder of the procession as they marched around the city. The ark is the symbol of the presence of the Lord and all was being done "that all the people of the earth might know the hand of the Lord, that is mighty, and that they might fear before Him" (iv., 24). Whether the trumpets were rams horas or sliver, their sound was suggestive of atonement, by virtue of which God can deal with man.

God can deal with man.

10. "Ye shall not shoul, nor make any 10. "Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out your mouth, until the day I bid you shout." This was very trying to their humanity. Their God had divided the Red Sea and the Jordan for them, had fed them with food from heaven and brought water from the rock for them. He was the mighty God of Jacob, and He was going to make the walls of Jericho fall down flat, for He said He would (verse 5), and the hearts of many must have longed to ery out to those scoffers on the walls. "Our God will bring down those walls. He will enquer bring down those walls. Ho will conquer you," But there was to be not a word from Israel till the appointed time. With the ex-ception of the blasts from the rams' horns the great host passed round in silence. See

11. "So the ark of the Lord compassed the city, going about it ones. Not a word about the people doing it. "It is Got who worketh," and "the Lord abone must be exalted" (Phil. it., 13, Isa. it., 11).

12-11. "And the second day they compassed

12-14. "And the second day they compassed the city once and returned into the camp, so they did six days." Day after day the same procession and the same order. No sound but the horns of the prests. Not a word from the people—just the silent marching of the mighty host and the quiet and order-ly return to the camp. The walls of Jericho stand firm, and probably the scoffers hearts grow harder as they find their peace undisturbed, and it is even possible that they find turbed, and it is even possible that they find some amusement in watching the daily pro-cession, the priests and their horns will have cession, the priests and their horns will have their share of ridicale, and there easy have been many a surmise and even joke about what was under the blue cloth on those men's shoulders (Num. tv., 5, 6). Indichit, is about the same in all ages, and the hand speeches of ungodly sinners (Jude, 15) are always plentiful. It is ours to hear the ark in rations and manifestions. in patience and meckness and faith, giving a clear and consistent testimony as to the only way of relemption through the blood of the Lamb, and at the appointed time the walls of infidelity will examble and the king-lamb and the king-

dom will be the Lord's (Obadiah, 21), 15, "Only on that day they compassed the city seven times." This is the record of the seventh day. There must have been unusu-al interest in Jerieho on this day as they heard the sound of the rams' horns earlier than usual and saw the hosts, instead of returning to camp, start to compass the city a second time. Then a third time, and a fourth time, and a fifth, and a sixth. The interest must have been intense, and we may imagine the walls fairly crowded to watch

these unusual proceedings.

16. "Shout, for the Lord hath given you the city." This was the command of Joshua to the people as they went round the seventh time. How their pent up feelings would break forth; what a shout it must have been from hundreds of thousants of voices; shout after their peat up the shout a shout it must have been from hundreds of thousants of voices; shout after their their peats and the shout a star of the shout a star of the shout a after shout, a prolonged shout that almost if not altogether, made the earth to treated The city was given to Israel before ever they compassed the city once (verse 2). It was theirs by the word of the Lord, new it is to become theirs visibly and actually. Many things are ours in Christ which we will not visibly and actually enjoy till His appointed

17. "Only Rahab, the harlot, shall live." vers (Heb. xi., 30, 31). The scarlet cord in her window was the outward evided her faith, and she rested on the words of the spies whom she had befriended, saying, ne-cording unto your words, so be it. it. 21). Through her faith deliverance came to her father and mother and brothren and kindred (verse 13). She afterward married Salmon (who may have been one of the spine) and became the mother of Boaz (See Rain iv., 21 and Math, i., 5).

and Math. 1, 5).

18. "Keep yourselves from the accursed thing." The whole city and all in it were devoted to be utterly destroyed (verse 17, margin, and verse 21), and this was a warning for Israel's good. If we get mixed up ing for issues good. If we get mixed up with cursed things we will bring a curse upon ourselves. The only re-lemption from the curse is through Him who was made a curse for us (Gal. III., 13). This was typided in the searlet cord in Rahab's window

19. But all the silver and gold and yesthe Lord." In Num. xxxi., we read that the people were permitted to take of the spoil and give unto the Lord a portion, cleansing and give unto the Lord a portion, cleansing everything by fire or waier (Num. xxxi., 23), but in the case of the city of Jericho all was to be the Lord's, either for destruction or for His treasury. Jericho, being the first city taken may account for this—a first fruits unto the Lord. The story of Achan in the Cillonian country shows the nature and pure. following chapter shows the nature and pun-ishment of the sin of covetousness, with which see also Acts v., 1-10.

20. "The wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." They slew every living thing and burned the city with fire (verses 21, 24), and Joshua city with fire (verses 21, 24), and Joshua pronounced a curse upon the man who would rebuild it. It becomes us to say, "Just and true are Thy ways, Thou King of Nations" (Rev. xv., 3). "His way is perfect," and some day we shall see a perfect agreement between all His doings and the fact that "God is Love." He is good and doeth good, and the Judge of all the earth cannot but do right.—Lesson Helper.

CKLY A CLASS IN THE MORNING.

Yoush is the forming-time of habers, and these, unless carefully watched, will grow until they bind like ropes and handcuffs. There are few young men who are awakened to the evils of a bad habit in time to cononer as did a certain young man who had thoughtlessly formed the habit of taking a giass of liquor every morning before break-

An older friend advised him to quit before the habit should grow too strong.

"Oh, there's no danger. It's a more notion. I can quit any time," replies the

"Suppose you try it to-morrow morning." suggested the friend, "Very well; to nlesse you Pil do so, but I assure you there's no cause for alarm.

He has His plans. What if He even holds back all through the summer-time of life some of His plants from flowering, that they may be more ready for some day of days? Never question the wisdom of His will .-

RELIGIOUS READING.

A GOODLY REBITAGE.

"Thou maintainest my let." God put the people down in Canaan, and God kept them there. They did not need horses or chariots, and though all around them were their mighty foes, yet they dwelt seems because God maintained their position. I have often Boked up to those mountain sides so far away as it were in mid-nir, at the little chalets and farm places of the Norwegian peasants, hard by some little plot of almost inexhaustible pasture land, and I have felt that all Europe might be in turnil, and nations rise against antion, and political that all Europe might be in turnuit, and nations rise against nation, and political changes sweep through our society—why Norway itself might change hands—but away there upon their heights, with their pasture lands and orenards around them, they could almost defy anarchy and face chaos. So is it with the soul that has made God its portion. It can look upon the unrest of the political world, and upon the strike of man about money, and upon the shattering of colossal fortunes, and the broaking up of great societies in which has found its pasture land, its harvest, its virtuse, its ore, in God's nature, its friendship, its ore, in God's nature, His friendship and His presence, that soul can look up and say, "I have a goodly heritage, for the God who gave it maintains it, and the God who is my inheritance keeps it for me." It is a goodly heritage.—Rev. B. Meyer.

ORIGINALITY.

To differ from others does not make one riginal. That may be more divergence of epinion, a falling out to the right band or the left. Originality is that difference of the one from the many which can be measured on a straight line toward the truth. Originality is not remoteness from men. it is near-ness to reality. It declares itself with unmistakable genuineness in the investigator, who becomes his way through traditions and theories into the presence of facts which have been waiting his coming; in the poet, who lives at the heart of the common humanity and ancovers the glory of that inner life; in the profit, whose considered clarifies his mental vision and gives han the advantage among men immersed in time of the everasting certainties; in any master of men who can divine motives, interpret events and organize for results according to his in-sight. - President Tucker of Dartmouth Coi-

A DIBERAL EDUCATION.

That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with case and pleasure all the work that, as a mechanism, it is capable of; whose intoict is a clear, cold, logic carring, with all the work of the wor intone I is a clear, cold, logic engine, with all its wards of squal strength and in smooth working order, ready, like a steam engine, to be furned to any kind of work and spin, the gossamers as well a forge the anchors of the mind; whose mind is stored with the great and lundamental traths of nature and the laws of her operations one who, not stanted accord, is full of life and life, but whose passents. fire, but whose passions are trained to some to beel by a vigorous will, the servant of a tender conscience, who has learned to love til beauty, whether of nature or of art, to bate all viceness and to respect others as well as himself. - The late Professor Huxley.

THE RULE SPIRIT.

Considering the great mystery of the death of our Lord, we mee also the mystery of the Hely spirit at the time of the agony on the cross. Untainomable as this is to us, there is one heident recorded which has its pro-cious and impressive lesson. There was left to the dying Redeemer but one comfort, and that was to save one more. The Holy Spirit wrought upon the wretched man at his side until he should see his need and his Saviour, and thus min-istered to the lonely Sufferer the only alleviation possible. No hu han aid shared in this. It brings to us the grand reality of the power now in touch with every huma being, however seemingly hopeless. Th same holy Spirit dwelling in you and in m has the same cagerness to giorify the risen Lord while he must needs be restrained by our slowness of heart to realize it all.

WORR IN GRACE OF GOD.

The teaching of the Scriptures is that, whatover this experience of ourer nic. The growth and enrichment of the inner life should a ver-be interrupted or bindered. Provision is made for this continuous work in the grace of God. There is nothing that touches us in any way that may be may not be made to manister good to us. Losses of carthly things may be gains in the spiritual life. Sickness of the body may re-sult in new health and vigor of the inner min. It is the privilege and duty of the child of Golfin move upwart and larwar-day by day. This is the meaning of the premises of peace which are found so fre-quently in the libble. We have no assurance a life without strife, trial, trouble and loss, but we are assured that we may have un-broken perce within while the outer life is thus beact. J. B. Miller.

GUARDING THE TROUGHTS. A m at hopeful habit to lead on to rich and

deep soul experience is that of carefully granding the thoughts when one's head is laid on the philow for the night. If these thoughts are kept steadiesly to uplining thoughts are kept strain holy atmosphere themes there seems to be a holy atmosphere about the soul during sleep, for the first thoughts on awaking are usually the continuation of the last soul effort before passing into slumber. Think over these beautiful words in Jeremiah. "For I have satisfied the weary soul and I have replenished every sor-rowful soul. Upon this I awaked and beheld, and my sleep was sweet unto me." To awake to find the good night thoughts hovering like angels who have been keeping guard while we slept is a bright outlook for the new day.

PERPARE FOR HOLY THINGS.

How short a time do I spead when I am preparing myself to receive the communion? Seldom am I wholly collected, very seldom indeed am I cleaned from all distraction. And yet surely in the life-giving presence of thy Godhend, no unbecoming thought ought to intrude itself, nor should any crea-ture occupy my heart; for it is not an angel, but the Lord of augels, whom I am about to entertain. Why, therefore, an I not more ardent and realous in seeking thine adorable presence? Why do I not prepare my inself with greater solicitude to receive any holy things?—Thomas a Kempis.

A TERRIBLE DESIN. Few people have any correct idea of the terrible drain which alcoholic liquors make

upon the working man's wages. According to Archbishop Ireland, who has given the matter close attention, in this country alone, the cost of such liquors to the consumers has 000,000, or an average of more than \$16 to every man, woman and child in this country. In Great Britain, the cost in one year has been £142,000,000, or \$710,000,000—an average of more than \$20 to every person of population. It is difficult for the mind, without some term of comparison, to com-prehend these figures. The sum spent in four years for alcoholic drinks in Great Britain would purchase all the railroads in the country, and the sum spent in six years would pay off the national debt. The aggre-gate of wages paid by all the mechanical industries during the year 1880 was only \$947,000,900—a sum but slightly in excess of the dring-bill for the same year. The total value of all church property in the country in 1870 was \$354,483,000. Six months' abstinence from drink would buy it out.

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TEMPERANCE.

MORE POTUNT CADIE OF INSANIST. In 1838 the number of insure pareness in Partount and Wales was under 21,000; in 1805 it has risen to nearly \$3,000. Says Dr.

tsus at has resented nearly \$1,000. Savs Dr. Salmeley, of Darenth Asylum: "The most

potent causes of insanity are heredithey trans-mission and alcoholic intemperance. No less than one-balf of all occurring cases of insanity are due to inherited taint, one-fourth of all occurring cases of insanity are due to drink."

SEERLING GOD.

God does not wish to lift the above the plans, he wants to lift the plans itself. He would uplin thee as the son of Man was lifted up—through the cross. The joy he seeks for thee is the joy of the Lord. It is not the elevation of thy heart above its cares, it is the elevation of the cares themselves. He

does not promise to arrest depression, but he promises that depression shall not arrest

under the cloud then are still moving onward

TEMPERANCE NEWS AND NOTES,

During the first six months of this year the societies utilitated with the C. T. A. U. in-

The Legislature of Delaware, at its last session, repealed the bottle law, so-called, and now no dealer can allow a minor to carry liquor in any manner out of his place

Judge Logue, of Cleveland, declares that

four-lifths of the forty thousand cases which have come before him as judge of the police court during the past four years, were the

The saloon begets the drunkard, the

Dr. W. L. Howard, of Baltimore, speaking

before the recent American Medical Associa-tion on "Hypnotism," declared that he had been able to cure eighty-three per cent, of his dipsomantae patients by hypnotism.

Sixteen liquor sellers of New Hampshire were recently fined heavily for contempt of

court in continuing to sell liquors in viola-tion of the prohibitory law of that State, af-

ter injunctions had been served upon them.

in France, says: "In the insure assium the intellectual decadence of sixteen per cent, of

the inmates is attributed to drunkenness; tho number several years ago was but eleven per

The Masons of Mississippi have drawn the

line against liquor sollers, by enacting the general rule that, "No Mason, either as principal, agent, employe or in any other capacity, shall sell infoxicating liquors to be used as a beverage, at the penalty therefor shall

The Cosmos, the ablest scientific journal

drunkard begets the drunkard, the drunkard begets drunkenness, and drunken-ness begets the whole shameness progeny of crime and squalor under which society stag-gers to-day.—Rev. Dr. F. M. Ellis.

and upward. - Matheson.

result of intoxication.

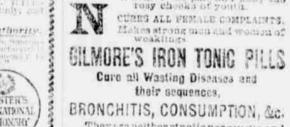
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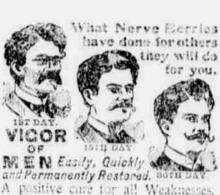
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It is comparatively easy under duty's lead to brace the will and go forward, dreading, but unflinching, to some large self-sacrifice; but harder far through sickness as in health, though tire as well as rest, through the anxiety as through quiets of life, to be sure to lift a mere cup of water even to a brother's lips.—Rev. W. C. Gannett.