TALMAGE'S SERMON.

BEAUTIFUL SCENES

Pictures Drawn From the Crue; Mobbing of S ephen.

Behold, I see the heavens opened."

hen had been preaching a rousing ser-and the people could not stand it, esolved to do as men sometimes would do in this day, if they dared, with plan preacher of righteousness—kill The only way to silence this man was ext he breath out of him. So they depend out of the gates of the city, with curses and whoop and beliow, seeight him to the cliff, as was the cus-ment they wanted to take away life by ge. Having brought him to the edge they wanted to take away life by Having brought him to the edge of, they pushed him off. After he athey came and looked down, and at he was not yet dead they began tones upon him, stone after stone, is horrible rain of missiles Stephen apon his knees and folds his hands, a blood drips from his temples, and ohing up, he makes two prayers—amself and one for his murderers, eus, receive my spirit." That was elf. "Lord, lay not this sin to their That was for his murderers. Then, in and loss of blood, he swooned

oshow you to-day five pictures: azing into heaven. Stephen look-rest. Stephen stoned, Stephen g prayer, Stephen asleep. of at Stephen gazing into heaven.

and loss of blood, he swooned

take a leap you want to know are going to land. Before you are going to land. Before you adder you want to know to what adder reaches. And it was right hen, within a few moments of ould be gazing into it. We would to be found in the same posture, nough in heaven to keep us gazin of large wealth may have statuball, and paintings in the sitting of works of art in all parts. works of art in all parts but he has the chief pictures in liery, and there hour after hour cith catalogue and glass and ever admiration. Well, heaven is the lere God has gathered the chief i His realm. The whole universe His realm. The whole universe . In this lower room where we a many adornments, tessellated thyst, and on the winding cloud arretched out canvases on which acure and purple and saffronand heaven is the gallery in which forces are gathered. There are There are the richest

or ones. There are the richest ere are the highest exhibitantions, as of it, "The kings of the earth their honor and glory into it," to procession forming, and in the empires, and the stars spring reh for the hosts to march under. to the sound of earthquake, of avalanche from the mounflag they bear is the flame of a world, and all heaven turns out and trumpets and myriad voiced d angelic dominions to welgood people often stand, like oking into heaven? We have

not a man here so isolated in life some one in heaven with whom ok hands. As a man gets older of his celestial acquaintances y multiplies. We have not had of them since the night we kissed by, and they went away, but still azing at heaven. As when some ends go across the sea, we stand on or on the steam tug, and watch dafter awhile the hulk of the vesappears, and then there is only a patch on the sky, and soon that is gone, and wall out of sight, and yet we stand in the same direction. So when our s away from us into the future ep looking down through the eted that they would come out and some cloud and give us one glimpse

blissful and transfigured faces, you long to join their companion-al the years and the days go with him that they break your heart, and es of pain and sorrow and bereavep gnawing at your vitals, you will ke Stephen, gazing into heaven. they have changed since yo last. You wonder if they would your face now, so changed has it s your face now, so changed has it throuble. You wander if, amid the delights they have, they care as or you as they used to when they ou a helping hand and put their is under your burdens. You won-ey look any older, and sometimes evening tide, when the house is all ou wonder if you should call them first name if they would not an-d perhaps sometimes you do make d perhaps sometimes you do make riment, and when no one but God rself are there you distinctly call es and listen and sit gazing into

now and see Stephen looking st. My text says he saw the Son the right hand of God. Just how ised in this world, just how He en, we cannot say. The painthe different ages have tried to the features of Christ and put them as, but we will have to wait until can hear Him. And yet there seeing Him and hearing Him to teal you that unless you see grist on earth you will never see

Him in heaven. There He is! Behold the Lamb of you not see Him? Then pray to the scales off your eyes. Look by to look that way. His voice you this day—comes down to the deafest soul—saying, all ye ends of the earth, and or I am God, and there is none amation of universal emaneislaves. Tell me, ye who know orld's history, what other king abandoned, and the forlorn, ed, and the outcast to come him? Oh, wonderful invita-take it to-day and stand at darkest alley in all this city me! Clothes for your rags, salve res. a throne for your eternal A Christ that talks like that and d pardons like that—do you phen stood looking at Him? eternity doing the same Him. I must look upon see Him. I must look upon clouded with my sin, but now my pardon. I want to touch t kneeked off my shackles. I the voice that pronounced my Behold Him, little children, to the control of to threescore years and ten ne so fair. Behold Him, ye or He only can shine through the your failing eyesight. Behold Behold Him, heaven. What a mail the Nations of the saved around Christ! All faces that thrones that way, gazing on Jesus. th if all the Nations knew

ale sarth would love Him too. now and look at Stephen stoned. has always wanted to get rid of o. Their very life is an assault leke hoss. Out with Stephen ekedness. Our with Stephen he gates of the city. Down with r the precipiees. Let every man and drop a stone upon his head, men did not so much kill Stephen lied themselves. Every stone respon them. While these murderers fixed by the scorn of all good men lives in the admiration of all Chrissenberg its proper stone. Stephen stoned, but Stephen alive, bed men must be pelted. "All who e godly in Christ Jesus must suffer that," It is no eulogy of a man to at everybody likes him. Show me who is doing all his duty to state the state of the state with the state of the s

and I will show you scores of men Stephen gazing into heaven, Stephen looking at Christ, Stephen stoned, Stephen in his dying prayer, Stephen asleep.

you are either a laggard or a dolt. If a steamer makes rapid progress through the waves, the water will boil and foam all around it. Braye soldiers of Jesus Christ will hear the earbines click. When I see a man with voice and money and influence all on the right side, and some caricature him, and some sneer at him, and some denounce him, and men who pretend to be actuated by right motives conspire to oripple him, to cast him out, to destroy him, I say, "Stephen stoned."

When I see a man in some great moral or religious reform battling against grogshops, exposing wickedness in high places, by active means trying to purify the church and better the world's estate, and I find that the newspapers anathematize him, and men, even good men, oppose him and denounce him because, though he does good, he does not do it in their way, I say, "Stephen stoned." But you notice, my friends, that while they assaulted Stephen they did not succeed really in killing him. You may assault a good man, but you cannot kill him. On the day of his death Stephen spoke before a few people in the sanhedrin. This Sabbath morning he addresses Christendom. Paul, the apostle, stood on Mars hill addressing a handful of philosophers who knew not so much about science as a modern schoolgiri. To-day he talks to all the millions of Christendom about the wonders of justification and the glories of the resurrection. John Wesley was howled down by the mob to whom he preached, and they spat upon him, and they jostled him, and they spat upon him, and yet to-day, in all lands, he is admitted to be the great father of Methodism. Booth's builet vacated the Presidential chair, but from that spot of coagulated blood on the floor in the box of Ford's Theatre there sprang up the new life of a Nation. Stephen stoned, but Stephen alive.

Pass on now and see Stephen in his dying When I see a man in some great moral or

Pass on now and see Stephen in his dying Pass on now and see Stephen in his dying prayer. His first thought was not how the stones burt his head, nor what would become of his body. His first thought was about his spirit. "Lord Jesus receive my spirit." The murderer standing on the trappolar that he black cap being drawn over his head before the execution, may grimace about the future, but you and I have no shame in confessing some anxiety about where we are going to come out. You are not all body. There is within you a soul. not all body. There is within you a soul, I see it gleam from your eyes to-day, and I I see it gleam from your eyes to-day, and I see it irradiating your countenance. Sometimes I am abashed before an audience, not because I come under your physical eyesight, but because I realize the truth that I stand before so many immortal spirits. The probability is that your body will at last find a sepulcher in some of the cemeteries that surround this city. There is no doubt that your obsequies will be decent and respectful, and you will be able to pillow your head under the maple, or the Norway and respective, and you will be able to pillow your head under the maple, or the Norway sprace, or the oppress, or the blosseming fir, but this spirit about which Stephen prayed, what direction will that take? What guide will escort it? What gate will open to receive it? What cloud will be cleft for its pathway? After it has got beyond the light of our sun will those he torch. four sun will there be torches lighted for it the rest of the way?

Will the soul have to travel through long leserts before it reaches the good land? If we should lose our pathway will there be a we should lose our pathway will there be a castle at whose gate we may ask the way to the city? Oh, this mysterious spirit within us! It has two wings, but it is in a cage now. It is locked fast to keep it, but let the door of this cage open the least, and that soul is off. Eagle's wing could not catch it. The lightnings are not swift enough to come up with it. When the soul leaves the body it takes fifty worlds at a bound. And have I no anxiety about it? Have you no anxiety about it?

about it?
I do not care what you do with my body I do not care what you do with my body when my soul is gone, or whether you believe in cremation or inhumation. I shall sleep just as well in a wrapping of sackeloth as in satin lined with eagle's down. But my soul—before I close this discourse I will find out where it will land. Thank God for the intimation of my text that when we die Jesus takes us. That answers all questions for me. What though there were massive bars between here and the City of Light? Jesus could remove them. What though there were great Saharas of darkness, Jesus could illume them. What though I get weary on the way, Christ could lift me on His omnipotent shoulder. What though there were chasms to cross. His hand could transport me. Then let Stephen's prayer be my dying litany. "Lord Jesus, receive my spirit," It may be in that hour we will be too feeble to say a long prayer. It may be in that hour we will not prayer. It may be in that hour we will not be able to say the Lord's Prayer, for it has seven petitions. Perhaps we may be too fee-ble even to say the infant prayer our mothers taught us, which John Quincy Adams, seventy years of age, said every night when he put his head upon his pillow:

Now I lay me down to sleep, I pray the Lord my soul to keep.

We may be too feeble to employ either of these familiar forms, but this prayer of Stephen is so short, is so concise, is so earnest, is so comprehensive, we surely will be able to say that, "Lord Jesus, receive my spirit." Oh, if that prayer is answered, how sweet it will be to die! This world is elever enough to us. Perhaps it has treated us a great deal better than we deserved to be treated, but if on the dying pilite there shall break the light of that better world we shall have no more regret than about leaving a small dark damp house for access these est, is so comprehensive, we surely will be small, dark, damp house for one large, beau-tiful and capacious. That dying minister in Philadelphia, some years ago, beautifully depicted it when, in the last moment, he three up his bands and cried out, "I move into the light!

I have seen the sea driven with the hurri-cane until the tangled foam caught in the rigging, and wave rising above wave seemed as if about to storm the heavens, and then I kave seen the tempest drop, and the waves crouch, and everything become smooth and hurrished as though a second smooth and burnished as though a camping place for the glories of heaven. So I have seen a man whose life has been tossed and driven comwhose life has been tossed and driven com-ing down at last to an infinite calm in which there was a hush of heaven's lullaby.

Stephen asleep!
I saw such a one. He fought all his days raw such a one. He fought all his days against poverty and against abuse. They traduced his name. They rattled at the doorsnob while he was dying with duns for dents he could not pay. Yet the peace of God brooded over his pillow, and while the world faded heaven dawned, and the deepening twilight of earth's night was only the opening twilight of heaven's more of the control of t opening twilight of heaven's morn. Not a sigh. Not a tear. Not a struggle, Hush! Stephen asleep.

I have not the faculty as many have to tell the weather. I can never tell by the setting sun whether there will be a drought or not. I cannot tell by the blowing of the wind whether it will be fair weather or foul on the morrow. But I can prophesy and I will prophesy what weather it will be when you, the Christian, come to die. You may have it very rough now. It may be this week one annoyance, the next another annoyance. It may be this year one bereavement, the next another bereavement. But at the last Christ will come in, and darkness will go out. And though there may be no hand to close your eyes, and no breast on which to rest your dying head, and no candle to lift the night, the odors of God's hanging garden will regale your soul, and at your bedside will half the charlots of the king. No more rents to pay, no more agony because flour has gone up, no more struggle with "the world, tha flesh and the devil," but peace—long, deep, everlasting peace. Stephen asleep!

Asleep in Jesus, blessed sleep, From which none ever wake to weep, A calm and undisturbed repose, Uninjured by the last of foes,

Asleep in Jesus, far from thee Thy kindred and thy graves may be, But there is still a blossed sleep, From which none ever wake to weep. You have seen enough for one day. one can successfully examine more than five pictures in a day. Therefore we stop, hav-ing seen this cluster of divine Raphaels—

SABBATH' SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 22.

Lesson Text: "Joshua Renewing the Covenant," Joshua xxiv., 14-25-Golden Text: Joshua xxiv., 24-Commentary.

14. "Now, therefore, fear the Lord, and serve Him in sincerity and in truth," Joshua had fulfilled his mission and had now come to the end of his sojourn in the mortal body, being about 110 years old (verse 29). He assembled the people at Shechem, and call-ing for the elders and judges and officers he reminded them of all the Lord's goviness reminded them of all the Lord's goodness and faithfulness and earnestly exhorted them to serve Him sincerely. "Serve" is the key word to this address. It is found in some form at least twelve times in our some form at least twelve times in our lesson, and suggests very strongly to us that we are saved in order to serve Him who saves us. See Ex. iv., 22, 25; I Thess. i., 9; II Chron. xxix., 11. We are also to serve always in the fear of the Lord, which includes a practical acquaintance with Him and a profound reverence and cordina affection for Him (Prov. i., 7; ix., 10).

15. "As for me and my house we will serve the Eord." It is evident from this and the preceding verse that their ancestors beyond

preceding verse that their ancestors beyond the river (R. V.) were idolaters. From such as these Abram was called out, God does not compel, but He sets before us the right and the wrong, drawing us strongly to the and the wrong, drawing us strongly to the right by His Holy Spirit, yet leaving us to choose. The leaders, like Joshua, must make the choice first, for the people cannot be expected to choose the good if the leaders do not. If all teachers and preachers were as decided and whole hearted for God as Joshua there might be less worldliness in many places. We are all too apt to consider what others do and follow them. We should have Joshua's spirit of whole heartedness for God regardless of others. The race is to be run "looking unto Jesus," which implies looking away from all else (Heb. XIII. plies looking away from all else (Heb. xii.,

1, 2).
16-18. "Therefore will we also serve the Lord, for He is our God." This is the conclusion of the people's reply to Joshua's words. They acknowledge that the Lord their God brought them out of Egypt, pre-

words. They acknowledge that the Lord their God brought them out of Egypt, preserved them in all the way and brought them into the land. Therefore they should cortainly serve Him, and not other gods. Their fathers had, however, made as good resolutions as those at Horeb when they said. "All that the Lord hath spoken will we do" (Ex. xix., 8), but they broke their promises in a few weeks and were found worshiping a golden eaif. The law which is holy and just and good cannot help us because the flesh is so weak (Rom. viii., 3).

19, 20, "And Jishua said unto the people. Ye cannot serve the Lord, for He is a Holy God. He is a jealous God." They could not serve him and others, too (Math. vi., 24). The people of a Holy God must be a holy people (Lev. xix., 2; xx., 7, 26; xxi., 8; I Pet. i., 15, 16; Isa. vi., 8; I Rev. iv., 8). Just seven times is God called a jealous God. Besides this verse see Ex. xx., 5; xxxiv., 14. Deut. iv., 24; v., 9; vi., 15; Nah. i., 2. Compare Jas. iv., 5, E. V., margin. The word translated "jealous" is the same word that is also translated "bought" or "purchased." so that the thought in "jealous" is simply that of claiming what is rightfully His own. We are not our own, but bought with a price, that He may be glorifled in us. We so that the thought in "jealous" is simply that of claiming what is rightfully His own. We are not our own, but bought with a price, that He may be glorified in us. We are a people for His own possession (I Cor. vi., 19, 20; Titus it., 14, It. V.). We are to serve Him with a perfect or whole heart (I Chron. xxviii., 9), with humility (Acts xx., 19), with gladness (Ps. c., 2), with the Spirit (Rom. 1., 9), and continually (Dan. vi., 16, 20). Of ourselves we cannot do this, but Christ can, and a Christian should be able to say truthfully, "I live, yet not I, but Christ liveth in me" (Gal. Ii., 20). It is written of Him, "The Son of Man came to minister," "I am among you as He that serveth," "If any man serve Me, him will My Father honor" (Math. xx., 28; Luke xxii., 27; John xii., 26). When we are fully yielded to Him according to Rom, xii., 1, 2, He will work in us both to will and to do (Phil, ii., 13; Heb, xiii., 21).

serve Him all the days of Joshua, and of the elders that outlived Joshua, who had seen the great works of the Lord that He did for Israel (verse 31; Judg. 11, 7).

22. "And Joshua said unto the people, Ye are witnesses against yourselves that y have chosen you the Lord to serve Him. have chosen you the Lord to serve Him."
When we take a stand for the Lord, it must of necessity be against ourselves, for we are by nature against God, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom. viii., 7). Our Lord also said, "If any man will come after Me, let him deny himself (Math. xvi., 24). From beginning to end of the Christian life it is a continued standagathst self for God. "Even Christ pleased not Himself" (Rom. xv., 3). He never sought His own will, nor His own glory (John vi., 38; viii., 50), nor did He ever take credit to Himself for either works or works (John xii., 49, xiv., 10). Paul's mottoes were "Not I 49; xiv., 10). Paul's mottoes were "Not I but Christ," Not I, but the grace of God (Gal. ii., 20; I Cor. xv., 10.) See also II Cor.

"Now. 23. therefore, put away strange gods which are among you and in-cline your heart unto the Lord of Israel. The idols, the old man, the weights and besetting sins, are to be put away, put off and laid aside (Eph. iv., 22; Heb. xii., 1, 2), and eyes and heart must be ever unto Him. We must be very sincere and truthful through and through, for He desireth truth in the inward parts and understandeth all the imaginations of the thoughts of the heart (Ps.

aginations of the thoughts of the heart (Ps.
il., 6; I Chron. xxviii., 9; I Sam. xvi., 7).
Here again we are helpless and must pray
"Incline my heart unto Thy testimonies."
24. "And the people said unto Joshua,
The Lord our God will we serve, and His
voice will we obey," The faithful servant
has only to be willing and obedient" (Isa. 1.,
19) in order the pleasure people. 19) In order to be pleasing unto his Master. It is ours to be wise enough to hear only His commands and faithful enough to do them; He will see to all the results, and success, as He counts it, is sure. There are many voices to-day, but we must take good heed to hear only His voice. 25. "So Joshua made a covenant with the

people that day, and set them a statute and an ordinance in Shecham." Then he set up an ordinance in Shecham." Then he set up a stone for a witness. Compare Gen. xxviii., 18; Ex. xxiv. 4: Joshua iv., 8, 9; then see Deut. xxxii., 1; Isa. i, 2, etc., as to inanimate nature being a witness to words and actions. But best of all remember the "Stone of Israel." who is the "faithful and true Witness" (Gen. xiix., 24; Rev. ii., 14), and live wholly and always unto Him.—Lesson Helper. Lesson Heiper.

The Watch Was Still Going.

A singular incident took place the other day on Damariscotta Lake, Maine, which shows the voracity of the bass in that lake. A party from the Kennebec were lishing from a boat, when one of them caught the end of his fishpole in his watch guard and flung his gold watch overboard into forty feet of water. About an hour after, and a quarter of a mile distant, they caught a six-pounder, and, noticing his fullness and peculiar ap-pearance, he was opened, and there was the gold watch, still going.

A Minister Kills His Son-in-Law.

The Rev. Daniel Griffin, a well known divine of Albany, Ga., shot and killed his sonin-law, Bobert Dudiey. Griffin got into an altercation with Ben Smalls and Dudiey undertook to act as peacemaker. Griffin warned him not to interfere, but Dudiey kept on, and then Griffin deliberately shot him dead.

RELIGIOUS READING.

THE SENSE OF SIX.

What a strange, subtic, inextinguishable thing it is—man's sense of sin! How keen, how just, its distinctions; how prompt and sure its judgements; how sharp and bitter its punishments! It is quick in the child before the little mind and heart have been trained to the first and simplest of others, and the to the first and simplest of ethies; and the gray-haired man, who has tested every ex-perience life hasto offer, perhaps in deflance of principle or virtue, cannot throw off that clinging, accusing consciousness of sin in thought or deed.

How insignificant is the universatility and persistence of this thing we call conscience! It means that there is, somewhere in the universe, a clear note, like the tone of the keybell in a chime, to which all must correspond a note of Right, far-sounding, sweet perpet-nal. At the heart of it all, this medicy and discord and jangle of life, sounds the key-note of truth. And this truth is not a mere chance harmony of visible things, but a deep spiritual principle, underlying all, breathing out into all, unifying and pervading all. It is the mind and will and thought of God. Everything that is in accord with that personal will is right. Everything that works against it is wrong. The sin-consciousness is the consciousness of enmity with God. Its present and futures and eternal punishment is that it antagonizes the universal order, and lives in its own little reckless and unordered chaos.

The whole world and the whole race are permeated with this knowledge of right and wrong. It is been in a man like a sixth and inner sense. He may light against it; he may weave all series of sophistries between it and the eye of mental discernment; he may outrage and dely and deny it, but it shall had be released. old him relentlessly to the never-ending end, be cannot annihilate conscience any more than we can annihitate personality. as the soul exists it will hear that clear, in-sistent tone of hight either in condomning discord with its own will, or as the sweet, sternal note to which its personal life is

PLACE AND PITNESS

One of the most pitiful things in the world is to see nine hundred and nanety-nine persons contriving, laboring, competing for place, and only one man in a thousand concerning himself with the vacily more important and pertinent and essential matter of fitness. As if threes did not always and inevitably come before place, preparation before performance, equipment testore assumption, ment before desert. Yet who in these days thinks first of making himself worthy and then of the honor which his worth leseries. Who always himself that he may be exalted? Who goes to school to humility that he may rule with honorable prefer. The tendency, most upfortunately, is all the other way. Men seek first the place, under the reckless and vain deinstantiant that threes will tollow as a kind of mirrollows. that times will follow as a kind of introdon and spontaneous result of presumption young man leaves school, or breaks off his oung man leaves school, or breaks off his chainful education, described by the offer of a position which seems as high as he had ever lared to aspire. He gets the place but sel-low keeps it, and still more seidom rises above it because he has not been content to wait and fit himself for the demands and to sponsibilities of his profession. Very such those who have equipped themselves must thoroughly than he will overtake and pashim. It is like running a long ruce over rough roads. The ruler who stops to have his horse thoroughly shoul will win over him who pushes frantically ahead with a loos whose to gain time.

If there is any lesson of more importance ian emother to a young man and woman o this basteful and wasteful age, it is the lesson of the true relation of place and fitness. Everywhere and in all things consider first personal worth. Whether in religion, in business, in education, in professional life, or in social life, seek first the solid, genuine, noble qualities which entitie one to respect and honor. Never mind the employment or the . Never mind the emplement or the Do not think about them; certainly do not give them preference in your thought. These things will surely follow if you deserve them. And if you aspire to and snatch yielded to Him according to Rom, xii., 1, 2, He will work in us both to will and to do (Phil, ii., 13; Heb. xiii., 21).

21. "And the people said unto Joshua, Nay, but we will serve the Lord." They seem very sincere and determined by His grace to serve Him, and we find that they did serve Him all the days of Joshua, and of the serve Him all the days of Joshua, who had seen the serve Him all the days of Joshua, who had seen the serve Him all the days of Joshua, who had seen the serve Him all the days of Joshua, who had seen the serve Him all the days of Joshua, who had seen the serve Him all the days of Joshua, who had seen the serve Him all the days of Joshua, who had seen the serve them. And if you aspire to and smatch at them without desert, they will just as surely escape and defy you. Aim first to be it for the honors and responsibilities of life. Then, if you are truly worthy, you will not need to sight and struggle and making grasp for these things. They will lost a surely escape and defy you. Aim first to be in the total them without desert, they will just as surely escape and defy you. Aim first to be in the total them without desert, they will just as surely escape and defy you. Aim first to be in the total them without desert, they will just as surely escape and defy you. Aim first to be in the total them without desert, they will just as surely escape and defy you. Aim first to be in the total them without desert, they will just as surely escape and defy you. Aim first to be in the first them without desert, they will just as surely escape and defy you. Aim first to be in the first them without desert, they will just as surely escape and defy you. A im first to be a surely escape and defy you. A im first to be a surely escape and defy you. A im first to be a surely escape and defy you. A im first to be a surely escape and defy you. A im first to be a surely escape and defy you. A im first to be a surely escape and defy you. A im first to be a surely escape and defy you. A im first to be a surely esca and fragrance come to the flower in its folding. The truly great men and we and tragram-folding. The truly great men and women of the world are they who have to had hundly and patiently, waited without repaining, hoped without ceasing, striving always not to strasp, but to gain, the prizes and boners of life. And their reward has come when it of life. And their reward has come when it caree, with all the richness and stability of the good which falls to the lot of true Joseph

WORKING YOR ORDER.

When we have a willing mand, everything good and beautiful and true, consultes to help us. All nature then becomes pervaled with a diviner benefity, and we see G of every-where present in the advancing or recoding year. He smiles upon as in the sourise of sunset. He seems to hold us in His embracing arms in the long summer days. Our life then grows more full of Gol. All its events have a providential meaning. None arrive by blind chanes or stern neces-sity. Our friends come to us from God; sity. Our friends come to us from God's when they leave us, they go to Hun. Thus, having nothing, we possess all things. In one sense, nothing is ours, in another, all things are ours. Of ourselves and by ourselves we are nothing, but in God we have all things. For all things are tending inevitably toward that great consummation of being which we desire. All things are working together for good while we love God.—James Freeman Clarke. James Freeman Clarke.

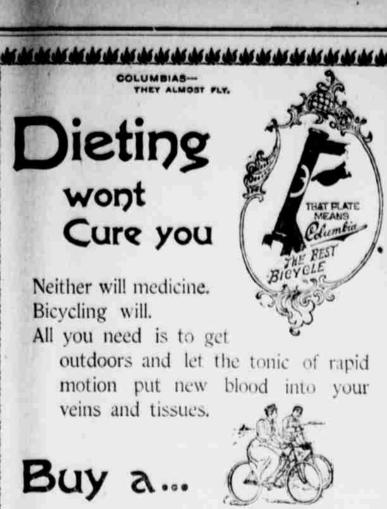
THINGS NEEDELL.

For every need of the spiritual life this is the one thing needful the Holy Spirit. All the fuiness is in Jesus; the fuiness of graces and truth, out of which we receive grace for grace. If we but yield ourselves entirely to the disposal of the spirit, and let him have his way with us, he will manifest the life of Christ within us. He will do this with a divine power maintaining the life of Christ in us in uninterrupted continuity. Surely if there is one prayer that should draw us to the Father's throne and keep us there it is this for the Holy Spirit, whom we as entitred have received to stream into us and out from us in greater lainess.—Andrew Marray greater fulness. - Andrew Murray.

It is not in vain that you are called to pass through great trials and sufferings. They never leave you what they found you; God forbid they should! But how you bear them, what they lead you to do and to feel, will vary according to your own attitude to them. Their trend and purpose are towards those two poles of duty—God and humanity: but it is our weakness and fault that often we do not read aright their meaning. Suffering may leave us hard, selfish and complaining, or it may lead us into the mysteries of Provi-dence, and into the very fellowship of God. --Theodore T. Munger, D.D.

To be at work, to do things for the world. to turn the currents of things about us at our will, to make our existence a positive element, even though it be no bigger than a grain of sand in this great system where we live—that is a new joy of which the idle man knows no more than the mole knows of sunor the serpent of the engle's triumphant flight into the upper air. The man who knows, indeed, what it is to act, to work, cries out: "This alone is to live."—Phillips

How shall we rest in God? By giving ourselves wholly to him. If you give yourself by halves, you cannot find full rest, there will ever be a lurking disquiet in that half which is withheld.—Jean Nicholas Grau.



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A DEN OF EXIL OVERESTROWN Recently a saloon at Monterey, Tone purchased by a few gentlemen, and the ents of botties, jugs and kegs emplied out to the ground, and the house closed up. A trong sentiment exists in the mountain city against the unholy traffic. Nearly all are agreed that their beautiful, healthy country can get along without asalone, some wanted to save the whisky for amphor, and other-wanted the stuff gained wine kept for the Lords table, but the majority decided that it should all go to Mother Earth, at the same time admitting she did not need it, but could stand the imposition better than any one size. There is great rejoicing among the good people at the overthrow of this den of evil.—Temperance Advocate.

DEER DECIMATING THE DAVABIANS. One of the greatest boasts of the Bayarian city of Munich has long been the boar which and to which has long been the beer which is manufactured there, and to whose purity and healthful properties the average Bavarian is always ready to make attestation. Such attestations are of very little worth, however, in view of the fact that Doctor Bollinger. Munich's most eminent physician, asserts that it is very rare to flud a normal heart of providing and properties. and normal kidneys in an adult resident of that city. The reason for the kidney disease is the tax put upon these organs by drinking of this so-called pure heer, and the cardial hypertrophy and degeneration are secondary ins for the most part.

"AVOID CONTENTIONS."

There is something wrong with the man who has an unappeasable lich for controversy and contention. Both his aind and heart are wry. His views are so very harrow that he imagines he alone (and those who agree with him) is right, and all others are so also with him) is right, and an engagement will put them to shame. And his spirit is so cantan-kerous that he prefers to be at loggerheads with people rather than at peace with them. Intense self-conceit and imprained quarrelsomeness are stamped upon him who wants to set everybody else right. P they grow wiser and mellower lose their thate for controversy. It has been well said: "He that loves to dispute does not love Gal." But a calm comparison of opinions for mutual edification is always in order,

TO KNOW THE BUILD. To know the bible well is, in the best sense, To know the bible well is, in the best sense, to be educated. But to know the Bible well is not merely to know its history, its writers and the languages in which it was written. It is rather to hear the voice of God through it as Adam heard it in the cool of the day; to say of it, "Thy statutes have been my songs in the house of my pilgrimage;" to listen to the risen Christ as did the two disciples on the way to Emmaus, expounding "in all the Scriptures the things concerning himself." No habit more profoundly exalts the whole life than that of daily devotional reading of the Bible. No daily devotional reading of the Bible. No education produces so fine a character as thinking the thoughts of God and walking

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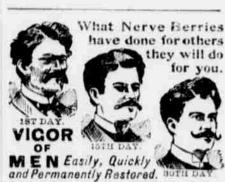
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Empty Alcohol Barrels Are Dangerous. An empty alcohol barrel exploded at the home of W. G. Bentley, Salem, Ohio, blowing his eleven-year-old boy into the top of a pear tree, from which he fell senseless. His face was burned to a blister and his hair was singed off. The barrel had been exposed to the sun and gas generated. The boy had just seated himself on the barrel when it ex-ploded.