BATTLE OF GIDEON. R. TALMAGE'S SERMON. se Full of Interest to Teachers and Scholars.

'And the three companions blew pots, and brake the pitchers, and amount in their left hands and the in their right hands to blow withal. stood every man in his place t the camp, and all the host ran ad fled."-Judges vit. 20, 21. as strangest battle ever fought. Id Gidson to go down and thrash es, but his army is too large, for at be given to God and not to o proclamation is made that all roops who are cowardly and home may go, and 22,000 of and away, leaving only 10,000 God says the army is too and so he orders these 10,000 and so he orders these 10,000 to march down through a command Gideon to notice in these men drink of the water through it. If they get down and drink, then they are to be hazy and incompetent for the art if a maximum through the at if, in cassing through the scoop up the water in the paim 1 and drink and pass on they are instant for the best selected for the battle, 000 men marched down in the

most of them come down on ange their mouths like a horse he water and drink, but there he, instead of stooping, just t their hands in the water and their hands in the water and beir lins, "lapping it as a dog as 300 brisk, rapid, en-en are chosen for the ey are each to take a trumpet nd, and a pitcher in the left mp inside the pitcher, and signal they are to blow the gnai they are to blow the row down the nitchers, and s. So it was done. a great host of Midianites he valley of Jegreel. Gid-

with his 300 picked men, and ig is ready the signal is given is trumpets, and they throw rs, and hold up the lamps, st of Midianites, waking out ep, take the crash of the glare of the lamps for the verwhelming foe, and they elves to pieces and horri-

of this subject are very spirsaive. This seemingly value-sarts has the pure gold in it, dewdrop on the meadow at r sleeping in its boson, and mideant passage of Scripture ang truth. God's mint coins

tirst place from this subject Christian strategers. You that the greatest victories You Washington or Napoleon agh the fact that they came iv they were not expectedback to draw out the for ing out from ambush, some river on unheard of rafing the opnosing forces in what would be done next hat strategy is in military tink it is high time we had t and spiritualized. In the are about to make a Chrissend word to the opposing spect to come, how many and how many rounds of r we will come with artilcavalry, and of course There are thousands of esurprised into the king-We need more that and ingen-stian work. It is in spiritual military, that success depends that part of the castle which is and intremened. ance, here is a man all armed on

aci election. All his troops of ad projudice are at that particu-you may batter away at that side sfor fifty years, and you will not just wheel your troops to the side eart's affections, and in five capture him. I never knew capture him. I never knew savel through a brilliant arcannot book men into the d by the horns of a dilemma.

them equipped with swords or spears, accord-ing to the way of arming in those times, and then we would have marched them down in solid column upon the foc. But that is not the way. God depletes the stay, and takes away all their weapons, and gives them a lamp, and a pitcher, and a trampet, and tells them to go down and drive out the Midianites. I suppose some wiscares were there who said. "That is not military tastics. The idea of 300 meu un-armed consuering such a great host of Mid-ianites!" It was the best way. What sword, spear or cannon ever accomplished such a victory as the lamp, pitcher and irumpet? God's way is different from man's way, but it is always best. Take, for instance, the composition of the Bible. If we had had the writing of the Bible. If we had had the writing of the Bible. If we had had the writing of the Bible. If you have twenty or thirty men to write a poem, or make a statute, or write a history or make an

the writing of the Bible, we would have said: "Let one man write it. If you have twenty or thirity men to write a poem, or make a statute, or write a history, or make an argu-ment, there will be flaws and contradic-tions." But God says: "Let not one man do it but forty men shall do it." And they did, differing enough to show there had been no collusion between them, but not contra-dicting each other on any important point, while they all wrote from their own stand-point and temperament, so that the matter of fact man has his Mose, the romantie ne-ture his Ezekiel, the engrammatic his Solo-mon, the warrior his Joans, the boreian his Jonnh, the loving his Joan, the boreian his Paul, instand of this Bible, which now I can lift in my hand—instead of the Bible the child can earry to Sunday-school, instead of the little Bible the sailor can put in his jacket when he goes to see - if it had been left to men to write it would have been a thousand volumes, judging from the amount of ecclesiastical controversy which has arisen. God's way is different from man's, but it is best, infinitely best. So it is in regard to the Caristian's life, U we had had the p'annum of a Caristian's life.

man's, but it is best, infinitely best. So it is in regard to the Caristian's life, It we had had the p'anning of a Christian's life, the we would have said: "Let him have eighty years of sunsitine, a function of the in. Let his surroundings all be agreeable. Let him have sound health. Let no chill shiver through his limbs, no cain ache his brow or trouble shadow his soul." I enjoy the prosperity of other so much money as he wants and roses for his children's checks and fountains of gladness glancing in their large round eyes. But

glancing in their large round eyes. But that is not God's way. It seems as if man that is not God's way. It seems as if man must be cut, bit and pounded just in propor-tion as he is useful. His child falls from a third story window and has its life dashed out. His most confident investment tumbles him into bankruptey. His friends, on whom be depended, and the natural force of gravitation in taking him dowe. His life is a Bull Run defeat. Instead of 32,000 advantages he has only 10,000. Aye, only 30t - aye, none at all. How many good people there are at their wits end about they will find out it is the best way after

their livelihood, about their reputation? But they will find out it is the best way after awaile. God will show them that He de-pletes their advantages just for the same reason. He depleted the army of Gideon--that they may be induced to throw them-selves on His merey. A grapevine says in the early spring-"How glad I am to get through the winter! I shall have no more trouble now. Summer wather will come, and the garden will be

weather will come, and the garden will be very beautiful." But the gardener comes and cuts the vine here and there with his and cuts the vine here and there with his kulte. The twigs begin to fail, and the grapevine eries out. "Murder' What are you cutting me for?" "Ah," says the gardee-er, "I don't mean to kill you. If I did not do this, you would be the mughing stock of all the other vines before the senson is over." Months go on, and one day the gardener comes under the trellis, where great dusters of grapes hang, and the grape vine says: "Thank you, sir. You could not have done anything so kind as to have cut me with that knife." "Whom the Lord loveth He chasteneth." No pruning, no grapes; no grinding mill, no flour: no battle, no vic-tory; no cross, no erown.

grinding mill, no flour: no baltle, no vic-tory; no cross, no erown. So God's way, in the redemption of the world, is different from ours. If we had our way, we would have had Jesus stand in the door of heaven and beeken the Nations up to light, or we would have had angels flying around the earth proclaiming the unsearch-able richar of Christ. Why is it that the supable riches of Christ. Why is it that the chains goes on so slowly? Why is it that the chains stay on when Got could knock them off? Why do thrones of despotism stand when God could so easily demolish them? It is His way in order that all generation-may co-operate and that all men may know

SABBATH SCHOOL. INTERNATIONAL LESSON FOR

Lesson Text: "The Time of the Judges," Judges 11., 1-12, 16-Golden Text: Judges 11, 16-Commentary.

OCTOBER 6.

I, 2. "Ye have not obeyed My voice: Why have ye done this?" The summary of the Book of Judges is found in Acts xill. 20. "And after that He gave them judges, about the space of 450 years, until Samuel, the prophet." Also in Ps. evi., 34, 35, 40, "They did not destroy the Nations concerning whom the Lord commanded them but same some did not destroy the Nations concerning whom the Lord commanded them, but were min-gled among the heathen, and learned their works. Therefore was the wrath of the Lord kindled against His people, insomuch that He abhorred His own inheritance." His commands were plain, but they were dis-obedient, and thus they hindered Him from showing Himself strong on their behalf (II Chron. xvi., 9). At least six times in Judges I it is said that different tribes did not drive If is said that different tribes did not drives out the inhabitants; hence, the visit of this angel of the Lord to show them their sin, and if possible, turn them to the Lord. All the history of Israel is just a picture of the general character of believers at the present time and in all ages, and a contrast with the character of Him who is God's Only Legot-ten. He could say, "I delight to do Thy will, O my God." "I do always those things that please Him" (Ps. XL, S. John vii., 29). S. "They shall be as thorns in your sides, and their gods shall be a suare unto you," The only way for those who would follow Jesus is to "Deny self and take up the cross. "Love not the world, neither the things that are in the world," Yet many who say they eannot read a good novel occasionally, and

cannot read a good novel occasionally, and once in awhile attend the theatre and dance just a little, etc? They say, "We must have relatation and recreation, and where shall we find to?" we find it?" 4. "Thepeople lifted up their voice and wept." They were, as a people, much given to murmuring and rebelling and weeping. How much sorrow there is in their weeping

How much sorrow there is in their weeping because they cannot have their own way, or how much real sorrow for sin only God could tell. There is a way of fullness of joy which you will find in John xy., 11; I John i., 4; Rom, xy., 13, but it can only be found in complete separation to God and to Him who are the all forms who gave up all for us. 5. "And they called the name of that place

 "And they called the name of that place Boohim, and they sacrificed there unto the Lord." Boohim signifies "the weepers" and is found only here and in verse 1. Israel's days of weeping are not yet over, but the time will come when in Jerusalem the votes of weeping and erying shall be heard no more (isa, ive., 19). Then shall they truly receive Him who is the only sacrifice forsin, even the Lord Jesus Christ, their Messiah (Zeeb, xii, 10; xiii, 1; Isa, lx, 20, 21.)
6, 7. "And the people served the Lord all the days of Joshun and are reminded of his heart searching and soul stirring fare-well address, in which he showed the im-possibility of serving the Lord unless they meant it with the whole heart. All services must be in spirit and in truth, all must be "muto the Lord." with a single cyc to His glory (Joshua xxiii, 14; John iv., 24; Col. iii, 23, 24). Some helpful words on service are also found in I Thess. ii., 4; Gal. 1, 10. "Not as pleasing men, but God who trieth our hearts," "If yet pleased men, I should not be the servant of Christ," The people in Joshua's day served in sincerity and peo-sessed and enjoyed the land, and the Lord who gave them the land. So shall we enjoy the Lord and all the riches of His grace if we will serve in sincerity and truth.
"And Joshua, the son of Nun, the ser-vant of the Lord, died, being an hundred and ten years old." This verse and the next are almost identical with Joshua xxiv., 29, jo, and the Holy Spirit does not repeat with-out a reason. He says, "Ye shall know that have not done without cause all that Have done" (Ezek, siv., 23). What better epitaph cond any one have than, "A servant of the hey and ten years of the for the New testament epistles and see how the writers dended in this title.
"And they buried him in the border of his heat nearing in the border of his heat nearies in Timnath-heres." He having gone out to be with God, where he has been well and happy over since, they pial his body away till the resurr Bochim, and they sacrificed there unto the Lord." Bochim signifies "the weepers" and

Death is an enemy which holds on to the bodies of the saints as long as possible, but he cannot harm the soul, for when he touches the body he only sets the soul free to be with God. 10, "Another generation which know the Lord, nor yet the works which the had done for Israel." This makes us think of "the new king that knew not Joseph," and of the one who said "I know not the Lord, neither will I let Israel go" (Ex. 1, 3, v. 2). There is a difference between knowing the Lord and knowing the Lord. people certainly knew about Him and His wonderful works, but had they known Him they would have trusted and served Him (See John xvii., 3). 11. "And the children of Israel did evil in 11. "And the children of Israel did evil in the sight of the Lord and served Baaim." Baai means lord or master and is often used in the plural as here. Baal and Ashtoreth were the chief male and female deities of the Phœnicians and Canaanites. Isa. xxvi., 13, might sum up all idolatry. "O Lord our God, other lords beside Thee have had dominion over us." Many of us must make the same confession, and it is well for us when we can ald. "But by Thee only will the same confession, and it is well for us when we can ald, "But by Thee only will we make mention of Thy name." 12. "And they forsook the Lord God." See also verse 13, and chapter vi., 10, 13. The prophets have much to say about Israel for-saking God. Jeteniah expresses it forcibly in chapter il. 13, when the Lord by His mouth says, "My people have committed two evils; they have forsaken Me, the fount-ain of living waters, and hewed them out elsterns, broken eisterns, that ean hold no water." The contrast to forsaking is to "eleave unto the Lord" (Deut. xxx., 19, 20, Joshua xxiji. 8; Acts xi., 23). A knowledge of the Lord and His great, love to us will lead us to cleave unto Him with purpose of heart. The only way is to "Be filled with the Spirit," then we will not forsake Him. 16. "Nevertheless the Lord raised up judges which delivered them out of the hand of the a the solid charge of the hand of the a the solid charge of the hand of the bord at the way is to "Be filled with indges which delivered them out of the hand of those that spolled them." Many times did He deliver them, but they provoked Him with their counsel and were brought low for their iniquity. Nevertheless He regarded their affliction when he heard their ery (Ps. evi., 43, 44). The story of the book of Judges is that of disobedience fol-lowed by oppression, then weeping and pen-itarce then delivery of the story of the itence, then deliverance and rest until they disobeyed again. It makes us think of Rom. vil., and makes us long for the rest and vic-tory of Rom. viii. Let us be "willing and obedient,"-Lesson Helper.

RELIGIOUS READING.

The best will is our Pather's will, And we may rest there caim and still; O; make it hour by hour thine own, And wish for naught but that alone Which pleases God.

What most would profit us He knows, And no'er denies aught good to the Who with their utmost strength pursuo The right, and only care to do Wint pleases God.

If this be so then, world, from me Keep, if thou will, what pleases thes, Bat thou, my soul, be well content With God and all things He bath sent, As pleases God.

-Paul Gerhardt

THE STOLCTIONS OF PROVIDENCE. There are troubles which come to

through human perversity, there are others which are Divine visitations; they come to us in the order of Divine Providence rather tian from any mission our part. Perse-cution may arise from our adherence to the principles of the Divine economy; the prophets and martyrs suffered wrong and died at the bands of an evil generation. Ged ministers through evil things as well as good. "Shallevil befail a city and the Lord hath not done a?" In the individual as well as the public life we have to take account of this ministry of Incompy passages of their lives it is evil. God's vail to perfect His people through suf-fering. He purposely brings them into atrait phases to test their faith, to try, their patience or to demonstrate to man the superiority of His grace in the individual leb stands as a model of patience the men of all generations, as does Abraham for unshaken confidence in the promises of God. How great were these qualities in these instances could be made known to us only by the crueible to Providence. The tru romained unwasted in the fire That God orders the test is our somfort and hops. The route of Mosse and the hosts of Israel to the Red Ben was indicated by the Divine finger-points: the pillar of fire and cloud had bet them into the place of greatest danger. The sea was in front, the armies of Pharaob were in the rear. We may not wonder that the faith of Messes, for a moment, wavered. If Gost were on their side, how could they be in so evil a

We easily assume that if thid be for us, He where the second Tree use. In this letter provision we are not to "Miniz some strange thing has hap-gened to us and that the whole order of life is to be changed. The order of God same to Moses: "Speak to the people that they go forward." There are times when it is more important to act than to pray there must be no delay even for the most sacred duties when the order to the point the compared the order. omes for the movement of the solumn. But ow can we move in the face of the deep There is no see, so deep or so broad cannot dry it and make a way through it teed cannot dry if and make a way through it for his people. Listen in silence until you hear the Divise order. "Forward." The way out of a human difficulty is to turn square about, the way out of a providential involu-tion is straight forward. In God's order there is no reversal of the standards, He loads out of any trouble by an advance through. through.

OUR MENOR LLD.

Paradoxical as it may seem, our smaller troubles, in this life, are what occasion us most disquiet and are really the bardest to be borne. The mesquitees of a summer evening are more troublesome than all the owls and bats that infest the night. The latter generally stay outside; the former enter our bedehambers and disturb the slumbers of the night. They not only know how to find the sensitive surfaces where the nerve is ex-posed, but, what is most provoking of al, they are too small to be easily apprehensible. If we could only lay hold on them, we could do saminary justice at a blow: but when we put our hands on them and they are not there, we need a measure of patience we hardly ever possess at the time. Man has the forti-inde to endure the calamities of life. The ter generally stay outside; the former enter ever possess at the time. Man has the forti-tude to endure the calamities of life. The same man often finds it most difficult to ensame man often finds if most difficult to en-dure the annoyances and vexations of the most diminutive troubles. If they possessed greater magnitude, so that they could be laid hold of and dealt with by a curative laid hold of and dealt with by a curative process, they would be very tolerable. As it is, they are not large enough for serious consideration, and they are soldow made the subject of prayer. The result is that we struggle on with them ourselves, they become in this way a chronic worry. The frietfons of life are what wear out its delicate machinery. Work burts nobody We leave work in the field and shop to enjoy rest and refreshment for the whole night, work and worry are too much for the strong-Work and worry are too much for the strong est constitutions. The worry even over the smallest matters drinks up the spirits by day and banishes sleep from our pillows at night. Little worries dry the oil in our bones and disturb the whole mental economy. God's general cure for a little trouble is a greater one. When we get out into deep withers, we wonder we were ever disturbed by the break-ing of the waves at our feet. A great trouble has the immense advantage of lifting us from all the little enes.



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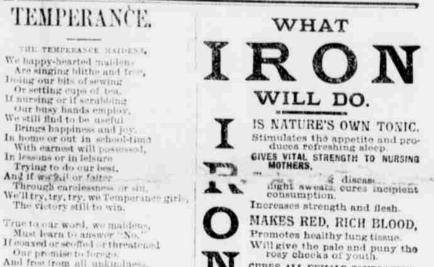
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ace in syllogisms. Here is a a the subject of perseverance He does not believe in it, that point, and he will perse-

very last in not be-Here is a man armed of baptism. He believes immersion. All your dis-slastical hydropathy will not anh5 I remember when I was a boy w boys I went into the river on GES. bathe, and we used to dash other, but never got any re-t our eyes were blinded, and CIAR ing of water between Baptists ists never results in anything Tig 1578 ng of the spiritual eyesight. In sou can never capture a man's Dat 11

int at which he is especially But there is in every man's int can be easily shoved. A ar years old may touch that all spring back, and the door

n, and Curist will come in. the finest of all the fine arts is good, and yet this art is the We have in the kingdom of Sough troops to conquer the Christ if we only had skillful I would rather have the 300 hers of Christian strategem rawn swords of literary and

s subject also that a small of God will have to do all Gideon's army was originand a of adopted 32,000 men, but they went e oaly 10,000 left, and that d from until there were only synthin all ages of the Chris-A few men have to do the hard ROWI Been a. ear.

a membership of 1000, and that that fifty people do the membership of 520, and you that ten people do the work. as of churches where two or er of h it had p o the work. r of peas e yearly at for two probably inion the in the same saths, built back pif the amount

To untains of Lebanon. I $\partial 60,000$ membership of the to-day if $\delta,000,000$ of the e books the church would a know that the more I would rather have the Gideon than the 32,000 the many Christians there are

ney paid h ily different re that the n rolls dat way of all progress! I think the church of God to ride the quicker it does it the 6.0 Christian, if you have to

Your share of the work. You ak God that He has called you deked men rather than to war has h et of stragglers. Would not ne of the 300 that fight than ated at the the late m rup? I suppose those cow-es who went off congratu-#. They said: "We got rid Sailag, did not we? How " been! That battle costs ligating. ve been! it all." But they got none of the victory. After the battle sent down and took the wealth re, and out of the cups and rememics they fonsted. And come, my dear brethren, of darkness will be routed, say to Eis troops: "Well man. Go up and take the than conquerors forever." all deserters will be shot. area this subject that God's from man's, but is always be had the planning of that and the planning of that Churles or Rain.

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Tails that taken those \$2,000 while bionged to the army, and have drilled them and a up and down by the day and tath, and we would have had

they cannot do the work themselves. Just in proportion as these pyramids of sin go up in height will they come down in ghastiness of ruin.

I learn from this subject that the overthrow of God's enemies will be sudden and terrifle. There is the army of the Midianites down in the valley of Jezreel. I suppose their mighty men are dreaming of victory, Mount Gilbon never stood sentinel for so large a host. The spears and the shields of the Midianites gleam in the moonlight and glance on the eye of the Israelites, who hover like a battle of engles, ready to swoop from the cliff. Sleep on, O army of the Midianites! With the night to hide them and the mountain to guard them and strong arms to defend them, let ne slumbering for-

arms to defend them, let he summering foe-man dream of disaster. Peace to the cap-tains and the spearmer. Crash go the pitchers! Up flare the immos! To the mountains! Fly, fly! Troop running against troop, thousands trampling upon thousands. Hark to the scream and groan of the routed foe, with the Lord God A!-mighty after them! How sudden the onset! How wild the consternation! How utter the defeat! I do not care so much what is defeat! I do not care so much what is against me if God is not. You want a better sword or carbine than I have ever seen to go out and fight against the Lord Omnipotent. Give me God for my ally, and you may have all the battlements and battalions. I saw the defrauder in his spiendid house,

It seemed as if he had conquered God as he stood amid the blaze of chandeliers and pler mirrors. In the diamonds of the wardrobe I saw the tears of the widows whom he I saw the tears of the widows whom he had robbed and in the snowy satins the patter of the white checked orphans whom he had wronged. The blood of the oppressed glowed in the deep crimson of the im-ported chair. "The music trembled with the sorrow of unrequitted toil. But the wave of mirth dashed higher on reefs of coral and nearly. The days and the night coral and pearl. The days and the nights went merrily. No sick child darea pull that silver doorbell. No beggar dared sit on that marble step. No voice of prayer floated amid that tapestry. No shadow of a juligment

amid that tapestry. No shadow of a jung near day darkened that frazzo. No tear of human symbolic distribution of the symbolic distribution filled her cup, and all seemed safe as the Midianities in the valley of Jezzeal. But Got came. Calamity smote the money market. The partridge loft its eggs unharched. Crash want all the sourcealing nichear. went all the porcelain pitchers! Euin, rout dismay and wee in the valley of Jezreel!

Alas for those who fight against God! Only two sides. Man immortal, which side are you on? Woman immortal, which side are you on? Woman immorthi, which side are you on? Do you belong to the 300 that are going to win the day or to the great host of Midianites asleep in the valley, only to be roused up in consternation and ruin? Sud-denly the golden bowl of life will be broken denly the golden bowl of life will be broken and the trumpet blown that will startle our soul into eternity. The day of the Lord cometh as a thief in the night and as the God armed Israelites upon the sleeping foe. Ha' Canst thou pluck up courage for the day when the trumpet which hath nevel-been blown shall speak the roll call of the dead, and the earth, dashing against a lost meteor, have its mountains scattered to the stars and oceans emptied in the air? Ob. stars and oceans emptied in the air? Ob, then, what will become of you? What will become of me?

If those Midianites had only given up their swords the day before the disaster, all would have been well, and if you will now surrent or the sins with which you have been fighting against God you will be safe. Oh, make peace with Him now, through Jesus Christ the Lord! With the clutch of a drowning man seize the cross. Oh, surrender Surrender! Christ, with his hand on his pierced side, asks you to.

Sixty-four Paperless Countles. There are sixty-four counties in Texas in which no papers are published.

THE RESULT OF A DRING.

A crowd of men recently went into a saloon at Shamokin, Penn., with Joseph Swartz, to see him drink a quart of whisky for a wager, and they emerged in a little while bearing his cover the sale of the sale of the second and they emerged in a little while bearing his corpse. It was a tradition that Swartz could drink two quarts of the reddest liquor at one time, and the question arose as to whether he could swallow the quart. Joe shrugged his shoulders contemptuously. Without ceremony he ordered the flery liquid. Down his throat coursed the stuff and his areas spartial. Finally the last drop. and his eyes sparkled. Finally the last drop was down and Joe cast a triumphant glance at his companions. Then he sang a song and danced a jig. His brain had been turned, and he said his nerves tingled as three, and he said his nerves tingled as though a thousand needles were pricking him. Faster went his feet until he suddenly threw his arms to the air and grew deathly pale. He groaned, dropped to the floor, and the merry shouts of his comrades died into exclamations of alarm. They rushed to his side, and he seemed in awful agony, but un-able to speak. He became senseless in a few minutes, and then died.—Christian Quiver.

WHAT SHOULD A PREACHER RE 7

He should stand, as it were, on the watch tower, like the Hebrew prophets, exhorting and reproving, breaking down and building up, bebly rebuking vice and patiently suffering for the trath's sake, helping to sway the destines of the nation by uplifting the banner of righteousness. He should be like a heavenly archangel, hurling arrows of light into dark and guilty hearts. He should be the enemy of the oppressor and the champion of the op-pressed. Sometimes his words should descend softly as dow upon the sun-scorched wilderness, and sometimes they should be as Widerness, and sometimes they should be as a harmer, to dash in pieces the stony heart. Never should he spare to smite the heary head of inveterateabuse, but always be ready to throw the shield of his sympathy over per-secuted virtue, and never tobreak the bruised reed or quench the smoking flax. What largeness of sympathy, what binderness of contraction what becomes of indicide what compassion, what keenness of insight, what dauntlessness of courage does the true preacher require! What passionate and neart-searching love of truth, lest, after all, he should but be daubing tottering walls with untempered mortar! All this should be, and alas! what is he? Too often a bur-densel, weary, thaid and conventional man, atraid of what people say and think, and suffering opportunism, policy and slothful-ness to dominate his words.—Dean F. W. Farrar. Farrar.

THE HOUSE MOTHER'S PRATER.

A friend from the Interior writes: In a lit-tle old book of daily readings, Bogatzky's the old book of daily readings, Hogatzky's Golden Treasury, I have read today, for the twenty-fourth year, a delightfully simple and helpful prayer. Long since it was copied upon a card and placed in a corner of the glass upon my bureau, and many times I have copied it for friends, especially for busy mothers, that they, also, might be helped by its practical thought. I have often intended io send it to some widely intended to send it to some widely circulated paper—that its sphere of useful-ness might be broadened—and now without further delay I send it to you, knowing of the desire to place before your readers all things that shall be helpfully stimulating. Lord, preserve me caim in my spirit,

Gentie in my commands, And watchful that I speak not unadvisedly

with my lips, Moderate in my purposes,

Yielding in my temper, And at the same time steadfast in my prin-

ciples. Amen.

It is not easy to ruin him with whom the pressure of Christ's hand yet lingers in the paim.-J. H. Shorthouse,

And free from all unkindness. From slander, and from strife, And innocent and blameless Should be our daily life. Changes will come and tr cubly As childhood slips away. But in all cares and sorrows We still ean watch and pray, Whate'er the sore temptation

That brees us into dia. In Christ's great name, we too

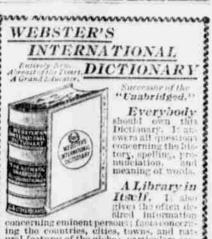
tirls, The victory can will, - National Temperator A log

HELP FOR THE BELPLESS.

In concluding his brief address termedic-gates of the C. T. U. A., who must recently in national convention at New York, Hon. Theodore Receivedt said. "Where we close the saloons which are kept open in defiance of law the men of all others who are helped are those who are promets, waste their week's are those who are promets, waste their week's wages in drink. We help them, but we help, their wives and their children infinitely more. I hope to see the time when a man will be ashinted to take any enjoyment on Sunday which shall rob those who should be because to have and will be dearest to him, and who are dependent or him for the money he has carned during the week, when a man will be assumed to take a selfish enjoyment and not to find some kind of pleasure which he can also share with his own wife and children."

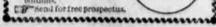
TEMPERANCE PROCRESS IN PARTS

If not France generally, Paris, at any rates at length taking considerable interest in the temperature movement, and the solicity which was formed a short time age has just issued its first programme. The Academy of Medicine and the Chambur of Deputies are soriously considering the subject and will no doubt before long take an active part in the spurade against the new of alcos-hole bunces. part in the standard holie liquors.



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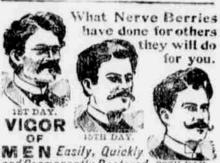
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SOUTHER .

There was no use in saying that it was dirty wives and low-scilling houses that made people drunkards, because it was drunkenness that made dirty wives and low houses. It was the dirty pig that made the dirty pig-siv. Let them part a pig into a parlor. It was a pig still. The parlor would not reform the pig; but the pig would very soon transform the parlor into a pig-sty.—James Guthrie.

MARCHINE D. DISHE W. De Starvelle