EV. DR. TALMAGE.

DAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: "The Disabled."

"As his part is that goeth down to so shall his part bethat tarrieth by "—I Samuel xxx., 24.

have never seen an army change syou have no idea of the amount of e-twenty loads, fifty loads, 100 loads e-twenty loads, fifty loads, 100 loads age. David and his army were about on a double quick march for the restful of their captured families from the pites. So they left by the brook Besor lankets, their knapsacks, their baging their carriages. Who shall be it to watch this stuff? There are deliers, and wounded soldiers, and soldiers who are not able to go on swift y expedition, but who are able to do nork, and so they are detailed to watch re, and so they are detailed to watch rage. There is many a soldier who rong enough to march thirty miles y and then plunge into a ten hours' y and then plunge into a ten hours' ho is able with drawn sword lifted his shoulder to pace up and down as at to keep off an enemy who might torch to the baggage. There are those crippled and aged wounded detailed to watch the baggage of them, I suppose, had bandages to brow, and some of them had their direct and some of them had their direct and some of them had their direct and some of them.

them, and some of them maked on They were not cowards shirking hey had fought in many a flerce their country and their God. They part of the time in hospital and he time on garrison duty. They
y because they cannot go with the
ups to the front. While these sentih the baggage the Lord watches

quite a different scene being en-edistance. The Amalekites, hav-d and ransacked and robbed whole are celebrating their success in a usal. Some of them are dancing with wonderful gyration of heel d some of them are examining i victory—the flager rings and ad necklaces, the wristlets, the diamond starred, and the coffers is and carnellons and pearls and all emeralds and all the wealth of wels and decanters, and the sil-gold banked up on the earth in bes, and the embroideries, bes, and the turbans, and the an imperial wardrobe. The as gone on until the ban-e mandlin and weak and stu-decent and loathsomely drunk, ne it is now for David and his on on them. So the English let on them. So the English lost Bannockburn because the night were in wassail and bihulous while the Scotch were in pray-vrians were overthrown in their the Israelites. So Chedorlaomer Abraham and his men. So in more than once the battle was one of the generals was drunk. time for David and his men to on these carousing Amalekites. ne Amalekites are hacked to pieces t, some of them are just able to go r and hiccoughing off the field. crawl on camels and speed off David and his men gather towardrobes, the jewels, and put the backs of camels and into on the backs of camels and into and they gather together the sheep is that had been stolen and star: rard the garrison. Yonder they come, stard the garrison. Yonder they come, they come. The limping men of the mrome out and greet them with wild the Bible says David saluted them is he asked them how they all were, ity your broken arm?" "How is your red jaw?" "Has the stiffened limb mlimbered?" "Have you had another "Are you getting better?" He salut-

a very difficult thing, the we came a donof the spoils of victory. Drive up len camels now. Who shall have the Well, some selfish soul suggests that ould giadly enough have been they had been able, and the looks up from under his helmed No. no, let us have fair play." tes up to one of these men ve, 'Hold your hands to-the hands are held to-e fills them with silver! And he another man who was sitting ad had no idea of getting any of throws a Babylonish garmens d fills his hand with gold. llis his hand with gold. And o another man who had lost y in serving God and his coun-re, and he drives up some of some of the shoep that they ack from the Amalekites, and a three of the cattle and three sheep to this poor man, so he be fed and clothed. He sees a lated and worn out and sick he ints, and he gives him a little of it he brought from the Amai-nder is a man who has no ap-rough rations of the army, and a rare morsel from the Amale-net, and the 200 crippled and aged soldiers who tarried on t just as much of the spoils of the 200 men that went to As his part is that goeth down so shall his part be that tarrieth

ion is abroad that the Chrisare for those who do conspicu-in distinguished places—great at preachers, great philanthro-my text sets forth the idea that is much reward for a man that and minds his own business ippled and unable to go forth great movements and in the high earth, does his whole duty just Garrison duty as important rative as service at the front. is that goeth down to the bat-

Kintore said to me in an Eng-Mr. Talmage, when you get a I want you to preach a serdischarge of ordinary duty in es, and then send me a copy of rd an English clergyman, comed, brought from the Earl of yto do what he asked me to ari of Kintore had departed that man, surrounded by all bundings, and in a distin-re, felt sympathetic with d ordinary duties to per-ary places and in ordinary many people are discouraged

stand still, I shall never be

significant. I am clear discouraged."
Woman, Got biaces you on garrison duty, and your reward will be just as great as that of Florence Nightingale, who, moving so often night by night with a light in her band through the hospitals, was called by the wounded the "lady of the lamp." Your reward will be just as great as that of Mrs. Hertzog, who built and endowed theological seminary buildings your reward will be just as great as that of Hannah More, who by her excellent books won for her admirers Garriek and Edmund Burke and Joshua Reynolds. Bewards are not to be given according to the amount of noise you make in the world, nor even noise you make in the world, nor even according to the amount of good you do, but according to whether you work to your full capacity, according to whether or not you do your full duty in the sphere where

than He gives to the ordinary man, is He go-ing to give to the favored man a reward because he has more power and more influence? On, no. In other words, if you and I were to do our whole duty, and you had twenty times more talent than I have, you will get no more divine reward than I will. Is God going to reward you because He gave you more? That would not be fair: that would not be right. These 200 men of the text who fainted by the brook Besor didtheir whole duty. They watched the baggage, they took care of the stuff, and they got as much of the spoils of victory as the men who went to the front. "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."

There is high encouragement in this for all who have great responsibility and little credit for what they do. You know the names of the great commercial houses of these cities. Do you know the names of the confidential cierks—the men who have the key to the safe, the men who know the combination lock? A distinguished merchant goes forth at the watering place, and he flashes past, and you say, "Who is that?" flashes past, and you say, "Who is that?"
"Oh," replies some one, "don't you know?
That is the great importer; that is the
great banker; that is the great manufacturer." The confidential clerk has his week threr." The confidential clerk has his week off. Nobody notices whether he comes or goes. Nobody knows him, and after awhile his week is done, and he sits down again at his desk. But God will reward his fidelity just as much as He recognizes the work of the merchant philanthropist whose investment this unknown clerk whose investment this unknown clerk that are the constitute of the merchant philanthropist whose investment this unknown clerk so carefully guarded. Hudson River Rall-road, Pennsylvania Ballroad, Eric Bailroad, New York and New Haven Bailroad—jusi-ness men know the names of the Presidents of these roads and of the prominent directors, New York and New Haven Railroad.—Jusiness men know the names of the Presidents of these roads and of the prominent directors, but they do not know the names of the engineers, the names of the switchmen, the names of the flagmen, the names of the names of the flagmen, the names of the names of the flagmen, the names of the trackets. These men have awful responsibilities, and sometimes, through the recklessness of an engineer or the unfaithfulness of a switchrecklessn the unfo eklessness of an unfaithfulness of or the unfaithfulness of a switch-man, it has brought to mind the faithfulness of nearly all the rest of them. Some men do not have recognition of their services. They have small wiges and much complaint. I very often ride upon locomotives, and I very very often ride upon locomotives, and I very often ask the question, as we shoot around some curve or under some ledge of rocks, "How much wages do you get?" And I am always surprised to find how little for such year responsibility. Do you suppose God is not going to recognize that fidelity? Thomas Scott, the President of the Pennsylvania. Scott, the President of the Pennsylvania Railroad, going up at death to receive from God his destiny, was no better known in that hour than was known last night the brakeman who, on the Erie Railroad, was immed to death amid the car couplings. "As his part is that goeth down to the bat-tle, so shall his part be that tarrieth by the

stuff. Once for thirty-six hours we expected every moment to go to the bottom of the ocean. The waves struck through the skylights and rushed down into the hold of the lights and rushed down into the hold of the ship and hissed against the bollers. It was sures ought all to belong to those serious in active service. "We algating while these men stayed in the garrison, and we ought to lie treasures." But David looked to have so of these veterans who is treasures. But David looked to his the garrison, and he looked to have been all the same out of the cyclone, and we arrived at home. Each one before leaving the ship thanked Captain Andrews. I do not think there was a man or woman that went off that ship without thanking Captain Andrews, and where was a first. I heard of his death, and he saw that the wanging age was a man before to his family in Livareal. It was supported by the blessing of God and the faithfulness of the men in charge we can out of the cyclone, and we arrived at those was a man or woman that went off that ship without thanking the ship and hissed against the bollers. It was supported and the faithfulness of the men in charge we can out of the cyclone, and we arrived at home. Each one of the cyclone, and we arrived at the faithfulness of the men in charge we can out of the cyclone, and we arrived at the faithfulness of the men in charge we can out of the cyclone, and we arrived at the men in charge we can out of the cyclone, and we arrived at the men in charge we can out of the cyclone, and we arrived at the men in charge we can out of the cyclone, and we arrived at the men in charge we can out of the cyclone, and we arrived at the men in charge we can out of the cyclone, and we arrived at the men in charge we can out of the cyclone, and we arrived at the men in charge we can out of the cyclone, and we arrived at the men in charge we can out of the cyclone, and we arrived at the men in charge we can out of the cyclone, and the faithfulness of the men in charge we can out of the cyclone, and we arrived at the men in charge we can out of the cyclone. knew that the wounded and | dolence to his family in Liverpool. Everybody recognized the goodness, the courage, the kindness of Captain Andrews, but it occurs to me now that we never thanked the engineer. He stood away down in the darkness, amid the hissing furnaces, doing his whole duty. Nobody thanked the engineer, but God recognized his heroism and his continuance and his fidelity, and there will be just as high reward for the engineer who worked out of sight as the Caprain who stood on the bridge of the ship in the midst of the howling tempest. "As his part is that gooth down to the battle, so shall his part be that tarrieth by the stuff."

A Christian woman was seen going along the edge of a wood every evening, and the millions of souls study to the salvation of the edge of a wood every evening, and the millions of souls the part is that gooth down to the battle, so shall his part be that tarrieth by the stuff.

Cheer up, man and woman of unappresiated sarvices. You will get your reward, if not here, hereafter. When Charles Wesley comes which were waited into giory through his songs shall be enumerated, he will take his songs shall be enumerated. the engineer. He stood away down in the

the edge of a wood every evening, and the neighbors in the country did not understand how a mother with so many cares and anxieties should waste so much time as to be idly sauntering out evening by evening. It was found out afterward that she went there to pray for her household, and while there one evening she wrote that beautiful hymn, famous in all ages for cheering Christian hearts:

I love to steal awhile away From every cumbering cars
And spend the hours of setting day
In humble, grateful prayer.

Shall there be no caward for such unpretend-

ing, yet everlasting service?

Clear back in the country there is a boy who wants to go to college and get an education. They call him a bookworm. Wherever they flud him—In the bara or in the ever they find him—in the barn or in the house—he is reading a book. "What a pity it is," they say, "that Ed cannot get an education!" His father, work as harl as he will, can no more than support the family by the product of the farm. One night Ed has retired to his room, and there is a family conference about him. The sisters say: "Father, I wish you would send Ed to college. If you will, we will work narder than we ever did, and we will make our old dresses do." The mother says: "Yes; I will get along without any hired help. Although I am not as strong as I used to be, I think I can get along without any hired help." The father says: "Well, I think by husking corn nights I can get any hired help." The father says: "Well, I think by husking corn nights i can get along without any assistance." Sugar is banished from the table, butter is banished from the plate. That family is put down on rigid—yea, suffering—sconomy that the boy may go to college. Time passes on. Commencement day has come. Think not that I mention an imaginary case. God knows it bappened. Commencement day has come, and the professors walk in on the stage in their long gowas. The interest of the ocand the professors walk in on the stage in their long gowns. The interest of the occasion is passing on, and after awhile it comes to a climax of interest as the valedictorian is to be introduced. Ed has studied so hard and worked so well that he has had the honor conferred upon him. There are rounds of another sections of the conferred upon him. There are rounds am the story of Moses, and of David, and of Luther, and of Ed has studied so hard and worked and of Deborah, and of Florence They say, "Oh, that was all of for them, but I shall never be called to command the sun to stand still. I shall never be stand back in the galleries are his sisters in their plain hats and their faded shawis, and the old fashioned father and mother—lear me, plain hats and their faded shawis, and the plain hats and their faded shawis, and the plain is a grant, I shall never perach hall never be called to make a has not had a new hat for six years; he has not had a new coat for six years—and they for her crimes, I shall never a hospital."

Women who say, "If I had as sphere as those people had I as brave and as grand, but my to get children off to school, and they look pale, and then they are very much flushed. Ed gets the garlands, and the old fashioned group in the gallery have their full share of the triumph. They have made that scene possible and in the

ject also for those who once wrought mightily for Christ and the church, but through sickness or collapse of fortune or advanced years cannot now go to the front. These two hundred men of the text were veterans. Let that man bare his arm and show how the muscles were torn. Let him pull aside the turban and see the mark of a battleax. Pull aside the coat and see where the spear thrust him. Would it have been fair for those men, crippled, weak and old by the brook Besor, to have no share in the spoils of triumpa? I was in the Soldier's hospital in Paris and I saw there some of the men of the first Napoleon, and I asked them where they had fought under their great commander. One man said, "I was at the Pyramids." Another man said, "I was at the Pyramids." Another man said, "I was in the awful retreat from Moscow." Another man said, "I was at the bridge of Lodi." Some of them were lame, you do your full duty in the sphere where God has placed vor.

Suppose you give to two of your children errands, and they are to go off to make purchases, and to one you give \$1 and to the other you give \$20. Do you reward the boy that you gave \$20 to for purchasing more with that amount of money than the other you give wealth or social position or eloquenes, or twenty times the faculty to a man than He gives to the ordinary man, is He goturn off His old soldiers because they are weak and worn and because they fainted by the brook Besor? Are they going to get no part of the spoils of the victory? Just look at them. Do you think those crovices in the face are wrinkles? No. They are battle scars. They fought against sickness, they fought against trouble, they fought against sin, they fought for God, they fought for the church, they fought for the truth, they fought for heaven. When they had plenty of money their names were always on the subscription list. When there was any hard work to be done for God they were ready to take the heaviest part of it. When there came a great revival they were ready to pray all heaviest part of it. When there came a great revival they were ready to pray all night for the anxious and the sin struck. They were ready to do anywork, endure any sacriflee, do the most unpopular thing that God demanded of them. But now they cannot go further. Now they have physical infirmities. Now their head troubles thom. They are weak and faint by the brook Besor. Are they to have no share in the triumph? Are they to get none of the treastriumph? Are they to get none of the treas-ures, none of the snolls of conquest? You must think that Christ has a very short

memory if you think Ho has forgotten their Fret not, ye aged ones. Just tarry by the You not ye aged ones. Just farry by the stuff and wait for your share of the spoils, Youder they are coming. I hear the bleating of the fat lambs, and I see the jewels giint in the sun. It makes me laugh to think how you will be surprised when they throw a chain of gold over your neek and tell you to go in and dine with the king. I see you backing out because you feel unworthy. The shining ones comes up on the one side and the shining ones come up on the other side and they push you on, and they push you up, and they say, "Here is an old soldier of Jesus Carist," and the shining ones will rush out toward you

down to the battle, so shall his part by that tarrieth by the stuff."

There is high consolation also in this for aged ministers. I see some of them here to-day. They sit in pews in our churches. They used to stand in pulpits. Their hair is white with the blossoms of the tree of life, their names marked on the roll of the general assembly, or of the consociation, emeritus. They sometimes hear a text announced which brings to mind a sermon they preached fifty years ago on the same subject. They preached more gaspel on \$400 a year than some of their successors oreach on \$4000. Some Sunday the old minister is in a church, and near by in another pew

\$4000. Some Sunday the old minister is in a church, and near by in another pew there are a husband and a wife and a row of children. And after the benediction the lady comes up and says. "Doctor, you don't know me, do you?" "Well," he says. "your face is familiar, but I cannot call you by pame," "Why," sha says, "you baptized me, and you married me, and you buried my father and mother and sisters." "Oh, yes," he says. "My eyesight isn't as good as it used to be." They are in all our churches—the heroes of 1820, the heroes of 1832, the heroes of 1857. By the long graye 1832, the heroes of 1857. By the long grave trench that out through half a century they have stood sounding the resurrection. They have been in more Balaklavasand bave taken more Sevastopols than you ever heard of. Sometimes they get a little festful because they cannot be at the front. They hear the sound of the battle and the old war hores camps his bit. But the 60,000 ministers of efficients they are the colours that the colour ministers of efficients. religion this day standing in the brant of the fray shall have no more reward than those ratired veterans. "My father, my father, the chariots of Israel and the horsemen thereof." "As his part is that goeth down to

Other up, man and women of unappreciated sorvices. You will get your reward, if not hare, hereafter. When Charles Wesley comes up to judgment, and the thousands of souls which were wafted into giory through his songs shall be enumerated, he will take his farone. Then John Westey will come up to judgment, and after his name has been mendement, and after his name has been mendement. iudgment, and after his name has been men-tioned in connection with the salvation of the millions of souls brought God through the Methodism which he founded he will take his throne. But between the two forcess of Charles Wesley and John Wesley there will be a throne higher than either, on which shall sit Susanuah Wesley, who, with maternal consecration in Epworth rec-tory, Lincoinshire, started those two souls on their triumphant mission of sermon and song through all the following ages. Oh what a day that will be for many who rocked Christian cradles with weary foot, and who patched worn out garments and darned socks, and out of a small income made the children comfortable for the win-fer. What a day that will be for those to made the children comfortable for the winter. What a day that will be for those to
whom the world gave the cold shoulder and
called them nobodies and begrudged them
the least recognition, and who, weary and
worn and sick, fainted by the brook Besor.
Oh, that will be a mighty day when the
Son of David shall distribute among
them the garlands, the crowns, the scepters,
the chariots, the thrones. And then it shall
be found that all who on earth served God
in inconspicuous sphenes receive just as in inconspicuous spheres receive just as much reward as those who filled the earth with uproar of achievement. Thea they shall understand the height, the depth, the length, the breadth, the pillared and domest magnificence of my text, "As his part is that goeth down to the battle, so shall his par, be that tarrieth by the stuff."

DEATH IN GOLDEN ROD.

A Wisconsin Veterinarian Decides the Flower Produces an Incurable Disease. State Veterinarian Dr. C. F. Scott, of Wisconsin, has discovered that under the shaggy yellow blossoms of the golden rod flower there lurks the germs of the most dangerous

there lurks the germs of the most dangerous disease to horses which has ever been discovered. Like consumption it is the same and it affects the equine in much the same way as that disease eats away the tife of man. The horses which eat the tempting plant go into a gradual decline, the blood is destroyed, the tissues waste away and thoy die in from three weeks to three months. Thousands of horses have perished in the pineries of Michigan, Minnesona and Wisconsin from this disease.

The State Veterinarians of these States have for a long time tried in vain to discover the cause of it. Dr. Scott said: "I am satis-fied this is where the trouble lies. There is no cure for it. Nothing can be done except to destroy the leaf and roots."

Hanged Her Child and Then Herself. sphere as those people had I wery much flushed. Ed gets the garlands, and the old fashioned group in the gallery have and as grand, but my ogot children off to school, and have their full share of the triumph. They have made that scene possible, and in the bar is ready, and to keep account schold expenses, and to hinder from being strangulated by the sugh, and to go through all the dad vexations of housekeeping.

There is high encouragement in this sub-On the farm of William McClarney, near

SABBATH SCHOOL

INTERNATIONAL LESSON FOR NOVEMBER 10.

Lesson Text: "Saul Chosen King," 1 Samuel x., 17-27-Golden Text: Psalms xevil., 1 -Commentary.

17. "And Samuel called the people to-gether unto the Lord to Morpeh." Israel was chosen to be a special people unto God above all people on the carth; separated from, all others unto the Lord, that He-might show through them who and what He-was, that thus all Nations might know Him-for their good, Ex. vis. 56, but your for their good (Ex. xix. 5, 6; Beut. vii., 6; II Sam. vii., 23). When therefore they de-stred to be like other Nations (I Sam. viii., 5, stred to be like other Nations (I Sam, viii., 5, 20), they went right contrary to the will of the Lord for them. Samuel told them just how the king they desired would freat them (viii., 11-19), but they insisted on baying their own way. The steps by which the Lord brought Saul to Samuel are fully recorded in chapter ix., and the first part of this chapter x., and form one of the most interesting, in-structive and practical of all Bible stories.

A precious nugget which I enjoy and love to pass on is found in x, 7, "Do as occasion serve thee, for God is with thee."

18. "Thus saith the Lord God of Israel, I brought up Israel out of Egypt." The suggestiveness of Mupch was seen in our last lesson, and there the people saw the power of the Lord on their behalf. Now they are again before the Lord on their behalf. of the Lord on their behalf. Now they are again before the Lord, but turning their backs upon Him deliberately in order to be like other Nations. He reasons with them concerning their conduct, reminding them of His love to them when they were slaves in Egypt and how He delivered them from all their oppressors. They should therefore consider that they were His property, a people for His own possession (Litus it., 14, R. V.), and that He and not they should have the right of deciding in all things concerning their welfare.

12. "Ye have this day rejected your God, who Himself saved you out of all your adversities and your tribulations." Samuel at first felt that they had rejected him, but the Lord said, "They have not rejected thee, but they have rejected Me," and He added that in doing as they had done they were only treating Samuel as they had always treated Him (chapter viil, 7, 8). When Israel murmured, it was not against Moses and Aaron, but against the Lord (Ex. vii. 8). See the application to us in Lake x., and let us con-

mured, if was not against Moses and Aaron, but against the Lord (Ex. vvi. 8). See the application to us in Luke x., and let us consider well that all that touches the Lord's people touches the Lord Himself (Zach. it., 8; Acts ix., 4,5), and all rebellion or complaining on the part of His people is against Him.

10. 20, 21. "When they sought him, he sould not be found." All Israel presented themselves before the Lord by their tribes, and the lot was cast for the tribe, and for the family, and for the man, and the result was that Saul, the son of Kish, of the tribe of Benjamin was taken, but he could not be found. God knew the man whom they would like and had chosen such a one for them, and now He guided the lot to bring him before them, for "The lot is east into the lap, but the whole disposing thereof is of the Lord' (Prov. xvi., 38). 22. "The Lord answered, Behold he hath

22. "The Lord answered, lishold he hath hid himself among the stuff." The word translated "stuff has nine different meanings given to it in this book alone. It is translated furniture, armor, carriage, artillery, weapons, vessels, things, etc. Somewhere and somehow, and for some reason. Saul hid himself. He knew through Samuel that God had selected him (chapter x., I), and knowing this it was a becoming thing not put himself forward, but let all see that he had no hand in the election. It did not

not put himself forward, but let all see that he had no hand in the election. It did not cost him a penny for votes; the place sought him not he the place. What a contrast contrast to many elections in our day.

23. "When he stood among the people, he was higher than any of the people, from his shoulders and upward." In addition to this statement we flud in chapter 17. 2, that he was a choice young man, and that there was not a goodlier person in all Israel. Size is not everything, however, else Goliath and other giants might be envied, neither is out. other giants might be envied neither is out ward appearance, as Samuel afterward tearned when he appointed a man after God's heart instead of one to please the people (chapter xvi., 6, 7). Contrast the youth and probable slight figure of David (xvii., 33) else what is written of Saul of Parsus (H

also what is written of Saul of Tarsus (H. Cor. x., 10).

24 "See ye him whom the Lord hath chosen, that there is none like him among all the people. And all the people shouted and said, God save the king." As we said in a previous verse, Saul was the Lord's choice that He might please the people and for the time being satisfy them, and so in due time humble them. As on another occasion, "He gave them their request, but sont leanness into their soul" (Ps. cvi., 15). The people have now a visible king, a choice man and a noble looking one; they are like other Nanoble looking one, they are like other Na-tions in the matter of a king, but the invisible one, their Redeemer, is rejected and they

ble one, their Redeemer, is rejected and they prefer to walk by sight.

25. "Then Samuel told the people the manner of the kingdom and wrote it in a book and laid it up before the Lord." All this state of affairs had been forweren by the Lord and failly written about in Deat. xvii., 14-20. This it was, probably, with perhaps additions, that Samuel wrote in the book. Now if the king would consider himself the Lord's representative, and act for the Lord toward the people, in all things consulting Him and obeying Him and honoring Him, all might yet be well, but to please self or the people or to rely on human wisdom or strength will spoil all.

26. "And Saul also went home to Gibeah,

26. "And Saui also went home to Gibeah, and there went with him a band of men, whose hearts God had touched." God would help him by giving him helpers and friends. help him by giving him helpers and friends.

He does everything to make it easy for us to
do right if we are only willing to serve Him
in sincerity and truth. He is the same God
who saw that it was not good for Adam to be
alone (Gen. ii., 18); who also sent the disciples out by twos (Luke x., 1), and He always, in due time, provides helpers for such
as are willing to dwell with Him for His
work.

work.

27. "But the children of Belial said, How shall this man save us? And they despised him and brought him no presents. But he held his peace." Saul was in the place of God's representative and as such had his friends and his enemies. It has been and will be ever so. See John xv., 18. As king of Israel he in a sense typitied Christ, the true King of Israel he in a sense typitied Christ, the true King of Israel (John 1., 49), and before his enemies held his peace, or, as in the margin, "was as though he had been deaf." See also Ps. xxxviii. 13. The wise men from the also Ps. xxxviii., 13. The wise men from the East brought Jesus gold and frankincence and myrrh, but many who bear His name to-day bring Him no presents. See Rom. xii., 1, 2.—Lesson Helper.

Old English Poets.

There are at the present time three English poets each of whom has passed his 80th year and is living in retirement and in the enjoyment of a reputation that is in the past. One is Prederick Tennyson, now near his both year, who has carried his art into old age and is even now preparing a volume for publication. The time was when he seemed to be a greater poet than his brother Alfred, but the laureate long ago let him behind in the race. Another is Aubrey de Vere, whose father, Sir Aubrey de Vere, was a friend of Words worth, and whose poetry is in some sense a repetition of the "Lake poets," He has written largely on Reman Catholic subjects, but his work has been better adapted for a small circle than for the multitude. The third is Philip James Balley, who sixty years ago was famous as the author of "Festus."

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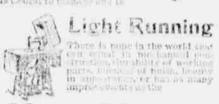
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