some Timely Advice to Young Men-Be on the Right Side.

TEXT: "Is the young man Absalom safe?" -II samuel xviii., 29.

The heart of David, the father, was

or heart of David, the lather, was oped up in his boy Absalom. He was a said boy, judged by the rules of worldly dism. From the crown of his head to sole of his foot there was not a single lish. The Bible says that be had such a riant shock of hair that when once a lives above, what was out of worked. it was shorn, what was cut off weighed three pounds. But notwithstanding all orilliancy of appearance he was a bad and broke his father's heart. He was ing to get the throne of Israel. He had haled an army to overthrow his father's rament. The day of battle had come, conflict was begun. David, the father, stween the gates of the palace waiting the tidings of the conflict. Oh, how liy his heart beat with emotion.

two great questions were to be decid-e safety of his boy and the continue of the throne of Israel. After a while a rant, standing on the top of the house, as off and sees some one running. He is g with great speed, and the man on p of the house announces the coming e messenger, and the father watches waits, and as soon as the messenger the field of battle comes within bailing m the field of battle comes within halling smoot the father cries out. Is it a question in recard to the establishment of his con? Does he say: "Have the armies of sel been victorious? Am I to continue in imperial authority? Have I overthrown enemies?" Oh, no! There is one question that springs from his heart to the lip.

reds of parents. Yea, there are a great great lide plot. Alas, that there should be on this sea of life so many ships that seem bound for no port! They are swept every whither by wind and wave, up by the mountains and down by the valleys. They sail with no chart. They gaze on no star. They long for no harbor. Oh, young man, have a high ideal and press to it, and it will be a mighty safeguard. There never were grander opportunities opening now. Young men of the strong arm and of the stout heart and of the strong arm and of the stout heart and of isgraced for time, disgraced for eter-ill who sacrifice their integrity come or the sacrines their integrity come brow. Take a dishonest dollar and a the center of the earth, and keep to the sacrinest of the mountain on top of it; or these rocks with all the diamonds and, and all the silver of Nevada, be gold of California and Australia, on the top of these all banking and institutions and the sacrinest and sections.

god pity that swing gate, your sister on one and you on the other, she gone fifago into glory; that scene coming to-day, as you swept backward of on the gate, singing the songs

allar. There your children were a that room flapped the wing of the usel. Under that roof, when your done, you expect to lie down and ters is only one word in all the landat can convey your idea of that all that word is "home."

It me say that I never know a man lathful to his early and adopted lo was given over at the same time tensified to his early and adopted lo was given over at the same time tensified to his early and adopted lo was given over at the same time tensified to his early and adopted lo was given over at the same time tensified to his early and adopted lo was given over at the same time tensified to his early and adopted lo was given over at the same time tensified to his early and adopted lo was given over at the same time tensified to his early and adopted lo was given over at the same time tensified with conviction, and crying out for mercy, and telling you he had a very bad business, and he though he would change it? That was the turning point in my history. I gave up my bad business, I gave my heart to God, and the desire to serve Him has grown upon me all these years, until now woe is unto me if I preach not the gospel."

That Sunday night was the turning point of that young man's history. This very Sabbath hour will be the turning point in the history of 100 young men in this house. God help us! I once stood on an anniversary platform with a clergyman who told this marvelous story. He said:

"Thirty years ago two young men started out to attend Park Theatre, New York, to see a play which made religion ridiculous." ass boarding house, into that ather books, pictures and a harp.
Your mother's portrait over the
Bid unboly mirth stand back from

seated in his room at a rent of waiting for the banks to de-vidends and the stocks to run while he gets impatient. ove his penmanship by making other merchants signatures. d-all is right in business. After has his estate, Now is the time retire to the country, amid the the hards, to culture the domestic

hood will come, and with their w him logs, and with their hard will help to heave up the castle. That same yeleach; it is every-day life. I had wonder if there were a rotten is that palace. I should not wonder should shite him with dire sicknesses our into his cup a bitter draft that will have with unbearable agony. I should be set if that man's children grew up to him a disgrace and to make his life on your heart, and it sounds hollow. You want something great and grand and glori-dust two to so to fill it, and here is the religion that can do it. God save you!

Philadelphia's Busy Telephon. 1.

It is estimated that 140,000 conversations, more or less, take place daily over the telephones in Philadelphia.

a shame. I should not wonder if that man died a dishonorable death and were tumbled into a dishonorable grave and then went into the grashing of teeth. The way of the ungodly shall perish.

O young man, you must have industry of head or hand or foot, or perish. Do not have the idea that you can get along in the world by genius. The curse of this country to-liay is geniuses—men with large self conceit and nothing else. The man who proposes to make his living by his wits probably has not any. I should rather be an ox, plain and plodding and useful, than to be an eagle high flying and good for nothing but to pick out the eyes of careases. Even in the Garden of Eden it was not safe for Adam to be idle, so God made him a horticulturist, and if the married pair had kept busy dressing the vines they would not have been sauntering under the trees, hankering after fruit that wines they seed. kept busy dressing the vines they would not have been sauntering under the trees, hank-ering after fruit that ruined them and their posterity! Proof positive of the fact that when people do not attend to their business they get into mischief. "Go to the ant, thou sluggard; consider her ways and be wise, which, having no overseer or guide, provideth her food in the summer and gathereth her meat in the harvest." Satan is a roaring Hon, and you can never destroy him by gun or pistol or sword. The weapons with which you are to beat him back are pen and type and hammer and ads and saw and pickax and yardstick and the weapon of honest toil. Work, work, or die.

and vardstick and the weapon of honest toil. Work, work, or die.

Another safeguard that I want to present to young men is a high ideal of life. Sometimes soldiers going into battle shoot into the ground instead of into the hearts of their enemies. They are apt to take aim too low, and it is very often that the captain, going into conflict with his men, will cry out, "Now, men, aim high!" The fact is that in life a great many men take no aim at all. life a great many men take no aim at all. The artist plans out his entire thought before he puts it upon canvas, before he takes up the crayon or the chisel. An architect thinks out the entire building before the workmen, begin. Although everything may seem to be unorganized, that architect has in his mind hat springs from his heart to the lip, prings from the lip into the ear of the cated and bedusted messenger flying the battlefield—the question, "Is the gaman Absalom safe?" When it was to David, the king, that, though his arbad been victorious, his son had been start the important structure of life without start the li and yet there are a great many men who start the important structure of life without knowing whether it is going to be a rude Tartar's hut or a St. Mark's casent, wringing his hands sometimes and again pressing them against his temples hough he would press them in, crying: Absalom! my son! we son! my son! Would to it had died for thee. O Absalom! my son!" to rearrange the died for thee. O Absalom! my son!" to rearrange the died for thee. O Absalom! my son!" to rearrange the died for thee. O Absalom! my le friends, the question which David, the gasked in regard to his son is the question of the text is appropriate when sain of the text is appropriate when so in the text is appropriate when so in regard to them. They know the start the important structure of life without knowing whether it is going to be a rude Tartar's hut or a St. Mark's canted to a Homer's "Odyssey" or a rhymester's botch. Out of 1600, 939 have no life plot. Booted and spurred and caparisoned, they hasten along, and I run out and say. "Hello, man! Whither away?" "Nowhere." they say. Oh, young man, who will be plot. Alas, that there should be on this sea of life so many ships that seem bound for no port! They are swept every whither by wind and wave, up by the mountains and down by the valleys. They sail with no chart. They gaze on no star.

day when we are to look after our souls. Is it exorbitant, after giving six days to the feeding and clothing of these perishable bodies, that God should demand one day for the feeding and clothing of the immortal

There is another safeguard that I want to the gold of California and Australia. It can the top of these all banking and institutions, and they cannot keep at one dishonest dollar. That one dishonest dollar. That one dishonest dollar in the center of the earth will be have and rock and upturn itself unmest other resurrection of damnation. The great safeguard for every young man is the Christian religion. Nothing can take the place of it. You may have gracefulness enough to put to blush Lord Chesterfield, you may have foreign languages dropping the them not, so he that getteth riches from your tongue you may discussed by the control of the co hes to the resurrection of damnation.

e partridge sitteth on eggs and at them not, so he that getteth riches by right shall leave them in the fhis days, and at his end shall be a what are the safeguards of young what are the safeguards of young be as sharp as Herod and as strong as these what are the safeguards of young. The first safeguard of which I want is a love of home. There are those we no idea of the pleasures that consure around that word "home." Persour early abode was shadowed with poverty. Harsh words and petulance wiling may have destroyed all the roll that spot. Love, kindness and miles, which have built their altars in my abodes, were strangers in your abodes, were strangers in your abouse. God pity you, young man; fortune. Seek first the kingdom of man: | fortune Seek first the kingdom of

cuse. God pity you, young man; that a home. But a mulitude in God and His righteousness, and all other mover forget. It may have been a fold but you cannot think of it now ideash of emotion. You have seen in earth that so stirred your soul. It passing along that place might acremarkable about it; bur, oh! how means to you. Fresco on palace that the property of the pour the dregs on God's aliar. To a generous saviour you will not act like that; you have not the heart to act like that. That is not manly. That is not manly. That is not brave. Your great want is a new heart, and in the name of the Lord Jesus Christ I. means to you. Frese on palace and most brave. Your great want is a new heart, and mean so much to you as those as it is not mean so much to you as that to put mean so much to you as that to put mean so much to you as that to put mean so much to you as that to put the eup of life to your thirsty lips. Oh, thrust it not back. Mercy presents it—bleeding mercy, long suffering mercy. Despise harred gateway swung open by full dress does not mean as much that swing gate your size on one that swing gate your size of the large that swing gate your size of the same of the Lord Jesus Christ I tell you so to-day, and the blessed Spirit presses through the solemnities of this hour to put the same of the Lord Jesus Christ I tell you so to-day, and the blessed Spirit presses through the solemnities of this hour to put the same of the Lord Jesus Christ I tell you so to-day, and the blessed Spirit presses through the solemnities of this hour to put the same of the Lord Jesus Christ I tell you so to-day, and the blessed Spirit presses through the solemnities of this hour to put the same of the Lord Jesus Christ II tell you so to-day, and the blessed Spirit presses through the solemnities of this hour to put the same of the Lord Jesus Christ II. for your dying soul—do not do that. There comes a crisis in a man site, and the trouble is he does not know it is the crisis. I got a letter in which a man says to me:

and on the gate, singing the songs sidhood. But there are those here their second dwelling place. It is deal home. That is also sacred There you established the first lar. There your children were that room flapped the wing of the the close of the service when you came from Philadelphia. Do you remember that room flapped the wing of the came from Philadelphia. Do you remember that room flapped the wing of the close of the cryice a man coming up

see a play which made religion ridiculous and hypocritical. They had been brought up in Christian families. They started for the theatre to see that vice play, and their early convictions came back upon them. sheld. Consecrate some spot in with the knee of prayer. By the fother days, a father's counsel, a love and a sister's confidence, call theatre. One of the young men stopped and started for these young men is to the door, but he had not the courage to the habits. There are a great to the door, but he had not the courage to the habits. bablis. There are a great be trying to make their way world with their wits instead of oil. There is a young man who at the country to the city. He again started for home and went home. The other young man went in. He went from one degree of temptation to another. Caught in the whiri of frivolity and sin, he sank lower and lower. He lost his business position. He lost his morals, he seated in his room at a vent of not one star of mercy shining on it. I stand not one star of mercy shining on it. I stand before you to-day," said that minister, "to thank God that for twenty years I have

been permitted to preach the gospel. I am the other young man."
Oh, you see that was the turning point the one went back, the other went on. The great roaring world of business life will soon break in upon you, young men. Will the wild wave dash out the impressions of this day as an ocean billow dashes letters out of the sand on the beach? You need something better than this world can give you. I beat on your heart, and it sounds hollow. You

SABBATH SCHOOL

INTERNATIONAL LESSON FOR DECEMBER 1.

Lesson Text: "David Anointed," 1 Samuel xvi., 1-13-Golden Text: I Samuel xvi., 7-Commentary.

1. "I will send thee to Jesse the Bothlehemfte, for I have "provided me a king among
his sons." The last verse of the previous
chapter shows that, although Samuel came
not near Saul any more, yet he clung to him
in his heart. It is a scarching question, Am
I wholly with God in everything, or do I in
say sense cling to that which He has disapproved? Observe the words "I will send,"
"I have provided." In Saul's case it was
God indulging the people, but now it is God
working and choosing for His pleasure. See
Ps. lxxviii., 70; lxxxix., 19, 29.

2. "Take an heifer with thee and say, I am
come to sacrifice to the Lord." It is not like
Samuel to be atraid of a man (Isa. Ii., 12),
but the least lack of fellowship with God is
apt to cause poor vision, and tremblings of
heart, and fears and forebodings. When God
speaks, it is not ours to reason, but simply
obey. "Willing and obedient" are the words
for us if we would eat the good of the land
and see the newer of the Lord [Isa. In]

for us if we would eat the good of the land and see the power of the Lord (Isa. I., 19). He sees the end from the beginning always knows what He will do (Isa. xlvi., 10; John vi., 6).
3. "I will show thee what thou shalt do."

3. "I will show thee what thou shalt do." Here is sure guidance. Samuel had only to trust and obey. The Lord sends, provides, shows and names, and Samuel watches to see His way. The same Lord will guide us in all that which He requires of us, and wa may in quietness and confidence dwell with Him for His work (Isa. xxx., 15; I Chron. iv., 23). As to His guidance see Ps. xxxii., 8; Isa. xxx., 21; xlviii., 17. To enjoy Him and be ied by Him we must be as clay in the hands of the potter, with no will of our own.

4. "And Samuel did that which the Lord spake and came to Bethlehem, and the oldspake and came to Bethlehem, and the eld-ers of the town trembled at his coming." There was no occasion to tremble if they had been walking with God. The godly man can say, "What time I am afraid I will trust in Thee," Or better will "I will trust in Thee," Or, better still, "I will trust and not be afraid" (Ps. ivi., 3; Isa, xii., 2). The Lord's thoughts to His people are aiways thoughts of peace (Jer. xxix., 11; Ps. lxxxv., 8; John xiv., 27). To believe wint Hesays and do what he tells us is always pleasing unto Him.

5. "I am come to sacrifice unto the Lord; sanctify courselves and come with me to the sacrifice." He uses the very words of the Lord (yerse 2), and in this he was very safe and right. The Lord's messenger should say exactly what the Lord tells him. Thus did Jeremian and Ezekiel and our Lord Jesus Christ also (Jer. i. 7, Ezek, it., 7; iti., 4, 17; John xii., 49). We are never, under any circumstances, to lie, but we are not supposed always to tell all we know to everybody.

6. "Surely the Lord's anointed is before Him." This said Samuel as he looked upon Eliab, Jesse's ediest son, but had he been looking to the Lord and watching for His message he would not have spoken thus. 5, "I am come to sacrifice unto the Lord;

message he would not have spoken thus. It seems so easy for us to look away from the Lord and use our own eyes or our own judgment. But all this we must contend against, and prayerfully and patiently seek

and wait His guidance.

7. "Man looketh on the outward appearance, but the Lord looketh on the heart."

Not until the heart is right are we in any sense right before God. The natural heart, or carnal mind, is enmity against God and never can be made better (Rom, viii., 7), but when we receive Jesus Christ we are said to be born anew, or from above, and then we have a new heart, which cannot sin, while the old can do nothing but sin. This is the work of the Spirit through the Word. A person may be outwardly all that can be de-sired, even to moral character, but if the heart is not a new heart, if Christ is not there, all else goes for naught. Ponder I John v., 12. The whole world is wrong, and John v., 12. The whole world is wrong, and will be till the heart gets right, which is Ismel and Jerusalem, and the throne of David.

8-10. "Neither hath the Lord chosen this." "The Lord hath not chosen these."
As the seven sons of Jesse passed before Samuel the verdict for each was "Not chosen." Let us bear in mind that this was a question of service, not of salvation. For salvation the word ever stands, "Him that cometh to Me I will in no was least out" (John vi., 37). But for service it is still true that "few are chosen," not because the Lord does not want them, but because they do not want Him; they are not willing to submit want Him: they are wholly to Him, and His Word and His ways,

not willing to have Him think for them, and not through them and live just to please Him in all things. "There remaineth yet the youngest, and 11. "There remaineth yet the youngest, and behold he keepeth the sheep." This was Jesse's reply to Samuel's question as to whether all his sons were present or not. Jesse evidently was expected to bring all his sons, but he supposed the lad David would not be wanted, and that was just where he was mistaken. It is generally the unlikely one that is wanted and the unlikely and unexpected thing that hayeens. Let us keen expected thing that happens. Let us keep nothing back from God, but yield to Him every whit that He may use what He pleases. David was the eighth son (vii., 12), which is suggestive of the resurrection Man, and the resurrection day, the man who to the Jews was so unacceptable that they killed Him. It has made me laugh in my heart many a time to see all those big brothers passed by and set aside, and the whole proceedings at a standstill until little David is sent for and arrives upon the seen. We do not know how David took his being left at not know how David took his being left at home that day. Perhans his mother com-forted him if he needed any, but we may learn this lesson. Where God wants you to be there He will put you. 12. "And the Lord said, Arise, anoint him, for this is he." When at last the surprised boy arrived, this was the Lord's message to

Samuel. This is our first introduction to the man after God's own heart, who is mentioned about 1000 times in the Old Testament, and about 1000 times in the Old Testament, and
fifty in the New. Even his outward appearance is fair to look upon, but his heart is
right with God, and he has already learned
to trust Him for great things (chapter xvii.,

13. "Then Samuel took the horn of oil and anointed him in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward." The revised ver-sion says, "Came mightily upon David," which makes the meaning more plain, as the pirit must have been on him before. By comparing H Sam. ii., 4, and v., 3, with this Somparing II Sam. ii., 4, and v., 3, with this serse we see that David was anointed three Simes. The full significance of this we shall see some day in Christ, the true David or Be-loyed. David, though anointed, waited long for the throne and suffered much. Our David is still waiting for His throne and kingdom, and we must rejoice to wait and suffer with Him (II Tim. ii., 12; Rom. viii., 18).-Lesson Helper.

A FAMOUS JUDGE'S OBSERVATION.

The famous Judge, Sir Matthew Hale, said in his day: "The places of adjudication I have long held in this kingdom have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years; and by due observation I have found that if the murders and manslaughters, the burglaries and robberies, the riois and tumults, and other enormities that have happened in that time were divided into five parts, four of them have been the issue and product of excessive drinking-of tavern and ale-house drinking."

THE BICYCLE AND TEMPERANCE. "The bicycle is the most important temperance reformer of the times, and milk is the beverage of those who ride to win," said Miss Willard at the opening of the Baltimore con-vention. That's the best hurrah for the wheel in a month of Sundays,—Boston Transcript.

RELIGIOUS READING.

What is in thine hand? A broom? Use it for God. The broom of the domestic servant may be as truly used for God as was the sceptre of David or Solomon. What is in thine hand? A trowel, a hanmer, an ax a chisel, a saw, or some other mechanical tool? Use it for God. Jesus Christ gave dignity to labor; the sweat-beads of honest toil stood on His brow. What is in thine hand? A pen? A pen is mightier than the sword. The pen of Shakespears, of Longfeliow, of Feanwayn, of A pen is mightier than the sword. The pen of Shakespeare, of Longfellow, of Tennyson, of Whittler! Oh matchless instrument! A pen in hand of Harriet Beecher Stowe stabled slavery to the heart. A pen in the hand of George Kennan to tell the story of darkest Russia is mightier than the sword of the Czar of all the Russias. Have your pen? Use it for God. Perhaps it is a typewriter. Touch its keys; make sweet music that shall echo around the globe. We are all familiar with George Herbert's admirable expression with George Herbert's admirable expression of this thought:

Makes drudgery divine; Who sweeps a room, as for Thy laws, Makes that and the action fine."

some poor soul today who does not know Jesus? Can you not tell some wanderer about the Christ? What is in thine hand? about the Christ? What is in thine hand? Wealth? Consecrate it now to God. What is in thy mouth? A tongue of eloquence? Use it for God. The tongue is the mightiest instrument that God ever made. What is in thine hand? A kindly grasp? Give that to some sad soul. Let us consecrate everything to Him. The office, the plow, the pen, the needle, the tongue, the hands, the feet, and the heart for Jesus. When the pierced hand of Jesus Christ is laid on the printing-press on wealth, on learning, on beauty, on culture, on every gift and grace in every relation in life, then the and grace in every relation in life, then the splender of the millennial drawn will colothe eastern sky with its crimson, and gold. R. S. MacArthur, D. D., in "Quick Truths in Quaint Texts.

than increasing sensitiveness to the ropa siveness of all kinds of sin, and despenin consciousness of the constant peri frain it is which every human soul lives. In the great est saint there are all the possibilities which est said there are all the possibilities when being worked out, make the greatest sine and the truer the saintliness the deeper't consciousness of this fact. The materials of of which heaven and hell are build are found in every life, and the many who slowly builds beaven within has constantly the terrible knowledge to be has only to see his band for he has only to put his hand forth in and direction in order to build hell, both within reach. But as a man builds hea his vision of the infernal possibilities of grows clearer, and his horror of wrdoing becomes more constant and coing. The disguises under which exil ing. The disguises under which evitself become more apparent, no beautiful mask no longer produces momentary illusion, the hideons face seen at a glance. When one has come see sin as it is, and to bathe and hate not for its consequences but for itself has gone a long way toward the fin-demption from its power which we call it is not only a terrible reality, but that has touched the best of us with its det ment; and that, at some moment in on lives, the noblest of us must cry: "O Go the Son, Redeemer of the world, have more upon us miserable sinners:"—The Outlook.

CULTIVATE AN EXE OF PAITE.

I turn to the spirit of Jesus and I see that the same circumstances, which to many eve-looked hopelessly barren, gave to Him the ground for a lofty and tranquil optimism, was a part of His faith in God to be full hope for man, and without that comprehensive hope He would have been no Saviou of mankind. It is the same to-day. The of mankind. It is the same to-day, In ehief reason for the Ineffectiveness of man educated men in the modern world i intellectual cowardice in the presence of the imperfection of life; and the world is waiting to-day for men who, all their equipment of culture, mainta robust and genuine hope. The Saun plain, by the well of Jacob lay not and seed had just been planted, and it gave a yet no signs of life. But the Master read a the hidden signs of His own time the ce-tainty of the future. Before His might hope the sterile fields already waved the tassels of ripened grain. Lift up your eyes eries the prophetic optimist to His unde-cerning and unwelcoming are—all up your eyes and look at the fields, for they are white air-ady to My harvest —Frances G Peabody, D. D.

AN UNFINISHED DIAMOND.

"Alas!" eried a diamond to the wheel upon which it was being cut, "here I have been fortured for the last three days. What i misfortune it was that I ever came your

Say not so," replied the wheel in encour aging tones. "The inst stone that came to me was so rough and duil that you coul-scarce tell it was a damond; but when I has done with it, it was placed in a ting

"A king's crown!" exclaimed the aston ished stone, "and do you think that I shall ever adorn the brows of a king?"
"It is quite possible; but if not allowed to enjoy so great an honor, you may find some other exalted and brilliant position; but you will never see the glories of a royal house un-less I do my utmost for you."

"Then grand away," said the gem, as it nerved itself to endure the trial. "I'll stand it if it means an increase of beauty and promotion."—Selected.

STRIVE TO BE ALONE.

Scure for yourself some privacy of life. As George Herbert says: "By all means use sometimes to be alone." God has put each into a separate body. We should follow the divine hint, and see to it that we do not lapse again into the general flood of being. Many people cannot endure being alone: they are lost unless there is a clatter of tongues in their ears. It is not only weak, but it fo-ters weakness. So it it is well at times to get away from our world—companions, actions, work—in order to measure it and ascertain our relations to it. The moral use of the night is in the isolation it brings, shutting out the world from iation it brings, shutting out the world from the senses that it may be realized in thought. It is very simple advice, but worth heeding. Get some moments each day to yourself, take now and then a solitary walk, get into the silence of thick woods, or some other isolation as deep, and suffer the mysterious sense of selfhood to steal upon you, as it surely will. -T. T. Munyer,

"IN PATIENCE POSSESS YE YOUR SOULS." Dost thou wonder why thou art passing

through some special time of sorrow? Wait till ten years are passed. I warrant theo that in that time thou will find some one that in that time thou will find some one-perhaps ten-afflicted as thou art. Thou wilt tell them some day how thou has suf-fered and hast been comforted; then as the tale is unfolded, and the ano-dynes applied which unce thy God had wrapped around thee, in the eager look and glistening eye, and the gleam of hope that shall chose the shadow of despair across the soul, theu shall know why thou wast afflictsoul, theu shalt know why thou wast afflicted, and bless God for the discipling that stored thy life with such a fund of experience and helpfulness.—F. B. Meyer.

TOOLS IN GOD'S SERVICE.

Bicycling for Women = Physicians recommend bicycling. Dame Fashion says it is "good form." Two

"A servant with this clause

We need grit and grace to use the old sword, the old hammer, the old fire, the old and always new Gospel. Oh! can you not find

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