DR. TALMAGE'S SERMON.

resolutions as they have who have in the path, and they are realy to In the path, and they are ready to be ask the question of my text, "Is the r man Absalom safe?" The fact is that fe is full of peril. He who undertakes hout the grace of God and a proper un-inding of the conflict into which he is must certainly be defeated. Just look an society to-day. Look at the ship-of men for whom for this safe. are. Look at those who have dropped high social position and from great for-diagraced for time, disgraced for eterconda, and all the silver of Nevada, I the gold of California and Australia, at on the top of these all banking and red institutions, and they cannot keep that one dishonest dollar. That one lishe partridge sitteth on eggs and th them not, so he that getteth riches d not by right shall leave them in the det of his days, and at his end shall be a

a shame. I should not wonder if that mun died a dishonorable death and were tumbled into a dishonorable grave and then went into the grasshing c' teeth. The way of the

<text>

work, work, or die. work work, or die. 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

n society to-day. Look at the ship-of men for whom fair things were ed and who started life with every ad-w. Look at those who have dropped ich social position and from great for-inserneed for time discrete for-the social position and from great for-inserneed for time discrete for the eternal world. God has thrust into our busy life a sacred day when we are to look after our souls. Is All who sacrifice their integrity come sthrow. Take a dishonest dollar and it is xorbitant, after giving six days to the t in the center of the earth, and keep stocks of the mountain on top of it; hower these rocks with all the diamonds how the feeding and clothing of the same day for the feeding and clothing of the immortai sould

There is another safeguard that I want to present. I have saved it until the last be-cause I want it to be the more emphatic. that one dishonest dollar. That one dis-st dollar in the center of the earth will to heave and rock and upturn itself un-comes to the resurrection of damnation. The place of it. You may have gracefulness enough to put to blush Lord Chesterfield, you may have foreign languages dropping from your tongue, you may discuss laws and literature, you may have a pen of une-qualed polish and power, you may have so much business that that you can get the w, what are the safeguards of young The first safeguard of which I want sak is a love of home. There are those have no idea of the pleasures that con-rale around that word "home." Per-syour early abode was shadowed with for powerty. Harsh words and petulanes sewiling may have destroyed all the sewiling may have destroyed all the sewiling, which have built their altars in many abodes, were strangers in your of shouse. God pity you, young man, new had a home. But a multitude in shouse, God pity you, young man; shouse, God pity you, young man; discuss can look back to a spot that in never forget. It may have been a roof, but you cannot think of it now at a dash of emotion. You have seen pour the dregs on God's altar. To a gener-ona Saviour you will not act like that; you in dash of emotion. You have seen to earth that so stirred your son. The art is a set in the solution of the s for your dying soul-do not do that. There and you on the other, she gone has ars ago into glory; that scene coming you to-day, as you swept backward you to-day, as you swept backward "I start out now to preach the gospel of "I start out now to preach the gospel of rightcourness and temperance to the people, Do you remember me? I am the man who appeared at the close of the service when you here you established the first ar. There your children were introom flapped the wing of the d. Under that roof, when your de, you expect to he down and be is only one word in all the lan-at can convey your idea of that point in my history. I gave up m bal bus-iness. I gave my heart to God, and the de-size to serve Him has grown upon me all was given over at the same time these years, until now woe is unto me if I as form of wickedness. If you preach not the gospel." That Sunday night was the turning point of that young man's history. This very Sab-bath hour will be the turning point in the history of 100 young men in this house. God help us! I once stood on an anniver-theatre. One of the young men stopped and started for home, but returned and came up to the door, but he had not the courage to go in. 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 whirl of frivolity and sin, he sank lower and lower. He lost his business position. He lost his morals, He lost his soul. He died a dreadful death,

# SABBATH SCHOOL.

INTERNATIONAL LESSON FOR DECEMBER 1.

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

"I will send thee to Jesse the Bethlehem-the, for I have "provided me a king among his sons." The last verse of the previous not near Saul any more, yet he clung to him in his heart. It is a searching question, Am wholly with God in everything, or do I in any sense cling to that which He has disap-proved? Observe the words "I will send," "Thave provided." In Saul's case it was dod indulging the people, but now it is God working and choosing for His pleasure. See ps. ixxviii., 70; ixxxix., 10, 20.
"Take an heifer with thee and say, I am from to sacriflee to the Lord." It is not like samuel to be atraid of a man (Isa, H., 12).

come to sacriflee to the Lord." It is not like Samuel to be atraid of a man (Isa. IL, 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 power of the Lord (Isa. I., 19). He sees the end from the beginning always knows what He will do (Isa. xivi., 10; John vi., 6). vi., 6)

"I will shew 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 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 Pa, xxxii., 8; Isa, xxx, 21; xiviii., 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 are 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 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 still, "I will trust and In thee. Or befor 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. 1xxxv., 8; John xiv., 27). To believe what He says and do what he tells us is always pleasing unto Him.

"I am come to sacriflee unto the Lord; "I am come to sucrifice unto the Lord; snactify yourselves and come with me to the sacrifice.' He uses the very words of the Lord (verse 2), and in this he was very safe and right. The Lord's messenger should say exactly what the Lord's messenger should say exactly what the Lord's messenger should say christ also (Jer, L. 7, Ezek, H. 7; H. 4, 17; John xil., 49). We are never, under any cir-cumstances, to lie, but we are not supposed always to fell all we know to everybody.
"Surely the Lord's anointed to heater and the Lord and the lord and the lorger

6. "Survey the Lord's anointed is before Him." This said Samuel as he looked upon Elinb, Jesse's oldest son, but had he lees looking to the Lord and watching for His 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.

and wait this guidance. 7. "Man looketh on the outward appear-ance, 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 horn anow or from above and these me 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 per-son 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 will be till the heart gets right, which is Is-rate and Jerusalem, and the throne of David. mel 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 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 wisepenst 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 them the service it is still true. TOOLS IN GOD'S SERVICE.

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 trows!, a hammer, an az a chias!, 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 mightler than the sword. The pen of Shakescence, of Longfeilow, of Tennyson, of Shakespeare, of Longfellow, of Tenuyson, of Whittier! Oh matchless instrument! A pen in hand of Harriet Beecher Stowe stabled slav nand of Harriet Beecher Stowe stabled slav-ery to the heart. A pen in the hand of George Kennau to tell the story of darkest Russia is mightler than the sword of the Czar of all the Russias. Have you a pen 7 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 Harbert's dataschi with George Herbert's admirable expressio of this thought :

## "A servant with this clause Makes drudgery divine: Who sweeps a room, as for Thy laws, Makes that and the action flue,"

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 some poor soul today who does not know have? Jesus? Can you not tell some wanderer 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 pulphies 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 con-secrate everything to Illim. The office, the plow, the pen, the needle, the tongue, the hands, the feet, and the heart for Josus. When the pierced hand of Jeaus Christ is haid on the printing-press' on wealth, on learning, on beauty, on culture, on every gift and grace in every relation in life, then the spiendor of the millennial drawn will color the castern sky with its crimeon and gold. the eastern sky with its crimson and gold. R. S. MacArthur, D. D., in "Quick Truths in Quaint Texts.

#### ENCOURAGE AN AVERSION TO SON. There is no better test of spiritual growth

than increasing sensitiveness to the reput siveness of all kinds of sin, and deepenin consciousness of the constant peril from it is consciousness of the constant perii from it in which every human sopi lives. In the great-est saint there are all the possibilities which, being worked out, make the greatest sinner, and the truer the saintliness the desper the consciousness of this fact. The materials out of which heaven and held are builded are found in every life, and the man who slowly builds heaven within him has constantly the terrible knowledge that he has only to put his hand forth in another direction in order to build held, both are within reach. But as a man build heaven, his vision of the informal possentiates of life his vision of the informal possibilities of in grows clearer, and his horror of wrom grows clearer, and his hornor of wro-doing besomes more constant and contr-ing. The disguises under which evil up that the disguises under which evil up the disguises under apparent, until the beautiful mask no longer produces ever momentary fluxion, the holesons these seen at a glance. When one has some see all as it is, and to loaths and hate not for the ensembles but for that see sin as it is, and to bothe and hat not for its consequences but for itself, has gone a long way toward the fun demption from its power which we call vation. But we are never saved until we have looked sin in the face and know that it is not only a terrible reality, but that i has touched the best of us with its defi-ment; and that, at some moment in au-lives, the noblest of us must ery ''O Go the Son, Redeemer of the world, have mere-upon us miserable sinners !''—The Outlook,

#### CULTIVATE AN EXE OF FAITH.

I turn to the spirit of Jesus and I see that the same circumstances, which to many eye looked hopelessly barren, gave to Him the ground for a lofty and tranquil optimism. I was a part of His faith in God to be full of hope for man, and without that comprehet sive hope He would have been no 8, of mankind. It is the same to-day, chief reason for the ineffectiveness of ms educated men in the modern world intellectual cowardice in the present the imperfection of life; and is waiting to-day for men who all their equipment of culture, main robust and genuine hope. The Sa plain, by the well of Jacob, lay hot : one day before Jesus and His triends, seed had just been planted, and it gay yet no signs of life. But the Master real yet no signs of life. But the Master real the hidden signs of his own ince the c tainty of the inture. Before His migt hope the sterile fields already waved in respective devices and all all all wave traces eries the prophetic optimist to this units certain and unwelcoming account of your even and look at the fields, for they are white already to My harvest '-- Francis G Peabody, D. D.



that swing gate, your sister on one and you on the other, she gone fiftheir second dwelling place. It is stel home. That is also sacred There you established the first Aitar/ h that r hat can convey your idea of that al that word is "home."

the say that I never know a man inithful to his early and adopted gross form of wickedness. If you re-enjoyment in the club room, in society, in the art salon, than here unpretending home pleasthese re on the road to ruin. Though be cut off from your early asso-i though you may be separated our sindred, young man, is there on somewhere that you can call Though it be the fourth story declass boarding house, into that ther books, pictures and a hare ve and a sister's confidence, call

safeguard for these young men is habits. There are a great trying to make their way world with their wits instead of toil. There is a young man who m the country to the city. He before he is as old as his father he first saw the spires of the great is seated in his room at a rent of u, waiting for the banks to de-dividends and the stocks to run awhile he gets impatient. H ove his penmanship by making if other merchants signatures. mind-all is right in business. After the has his estate. Now is the time to retire to the country, amid the and the hards, to culture the domestic

oung men who were his schooloyhood will come, and with their traw him logs, and with their hard will help to heave up the eastle. That incysketch; it is every-day life. I not wonder if there were a rotten a that palace. I should not wonder should snite him with dire sicknesses fur into his other with dires if that will Sar into his cup a bitter draft that will him with unbearable agony. I should Guader if that man's children grew up to him a disgrace and to make his life phones in Philadelphia.

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. Th 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 bliow 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 want something great and grand and glorious to fill it, and here is the religion that can do it. God save you!

want Him; they are not willing to wholly to Him, and His Word and His ways; not willing to have Him think for them, and act through them and live just to please Him in all things.

and through them and live just to please thim in all things. It. "There remains 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 un-expected thing that happens. Let us keep nothing back from God, but yield to Him every whit that He may use what Ho 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 How is 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 procoodings at a standstill until little David is sent for and arrives upon the scene. We do not know how David took his being left at home that day. Perhaps 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 suid, Arise, anoint him, for this is he." When at last two surprised for this is he." When at last two surprised boy arrived, this was the Lord'a 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 fifty in the New. Even his outward appear-ance 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. 34-37). 13. "Then Samuel took the horn of oil and

anointed mm 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 Spirit must have been on him before. By comparing II Sam. ii., 4, and v., 3, with this verse we see that David was anointed three times. The full significance of this we shall see some day in Christ, the true David or Beloved. 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. vili., 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 more 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 manslaugh-ters, the burgiaries 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 tavera and ale-house drinking."

THE BICYCLE AND TEMPERANCE.

"The bleycle is the most important temper-ance reformer of the times, and milk is the beverage of those who ride to win," said Miss beverage of those who ride to win," said Miss Willard at the opening of the Baltimora con-vention. That's the best hurrah for the wheel in a month of Sundays,-Boston Transcript.

#### AN UNUMBRICH DIAMOND.

"Alas!" cried a diamond to the wheel upor which it was being cut, "here I have been tortured for the last three days. What i misfortune it was that I ever came you

way!" "Say not so," replied the wheel in encour aging tones. "The last stone that came to me was so rough and duit that you easily scarce tell it was a diamond, but when I had done with it, it was placed in a king crown "A king's crown!" exclatmed the a-ton

"The state of the second secon

will never see the glories of a royal house un-less I do my utmost for you." "Then grant away," said the gen., as it nerved itself to endure the trial. "TI stand it if it means an increase of beauty and promotion,"---selected,

#### STRIVE TO BE ALONE.

STRIVE TO BE ALONE. Becure 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 endare being alone ; they are lost unless there is a clatter of tongnes in their ears. It is not only weak, but it forbers weakness. . . So it it is well at times to get away from our world—compations, actions, work—in order to measure it and ascertain our relations to it. The moral use of the night is in the iso-lation it brings, shutting out the world from the senses that it may be realized in thought. It is very simple advice, but worth beeding. very simple advice, but worth beeding Get some moments each day to yourself, take now and then a solitary walk, get into the si lence of thick woods, or some other isolation as deep, and suffer the mysterious sense of selfhood to seeal upon you, as it surely will. -T. T. Muovee -T. T. Munyer,

#### "IN PATIENCE POSSESS VE YOUR SOULS."

Dost thou wonder why thou art passing Dost thou wonder why thou art passing through some special time of sorrow? Wait till ten years are passed. I warrant these that in that time thou will find some one— perhaps ten—afflictel as thou art. Thou wilt tell them some day how thou has suf-fered and hast been conforted; then as the tale is unfolded, and the ano-dynes applied which ones thy God had wrapped around thee, in the eager look and glistening eve, and the glean of hope that shall chase the sindow of despair across the soul, they shalt know why thou was afflictsoul, theu shalt know why thou wast afflict-ed, and bless God for the discipline dust stored thy life with such a fund of experience and helpfulness.-F. B. Meyer.

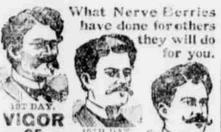
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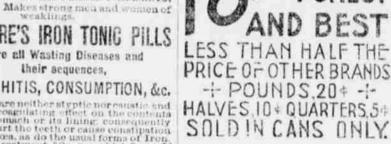


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