DR. TALMAGE'S SERMON.

SOME SEASONABLE ADVICE

Subject: "The Opening Winter,"

TEXT: "I have determined there to win-er."-Titus iii., 12.

Paul was not independent of the seasons. He sent for his overcost to Trons on a mem-mable occasion. And now in the text he is making arrangements for the approaching cold weather and makes an appointment with Titus to meet him at Necopolia, saying: "I have determined there to winter." Well, this is the Sth day of December and the sec-end Sabhath of winter. We have had a secand Sabbath of winter. We have had a few shrill, sharp blasts already, forerunners of whole regiments of storms and tempests. No one here needs to be told that we are in the 'Dening gates of the winter. This season the coming gates of the winter. This season is conly a test of one's physical endur-tion, but in our great cities is a test of moral character. A vast number of people have by one winter of dissipation been de-stroyed, and forever. Seated in our homes an some stormy night, the winds howling cutside, we imagine the shipping helplessly driven on the coast, but any winter night, if our ears were good enough, we could hear the trash of a thousand moral shipwreeks. There are many people the come to the cities on the ist of September who will be biasted by the lat of March. At this season of the year temptaarch. At this season of the year tempta-ns are especially rampaut. Now that the any whoter evenings have come, there are any whoter evenings have come, there are any who will employ them in high pur-aits, in intelligent socialities, in Christian tork, in the strengthening and ennobling of garal character, and this winter to many of a will be the brightest and the best of all ar lives, and in anticipation I congratu-e you. But to otherr it may not have an effect, and I charge you, my beloved, a out where you spend your winter

in the first place, I have to remark at this on of the year evil allurements are es-ally busy. There is not very much tation for a man to plunge in on a hot amid blazing gaslights, and to breathe setid air of an assemblage, but in the nights satan gathers a great harvest, uch times the casinos are in full blast, sh time, the grogshops in one night more than in four or five nights in wer. At such times the playbilis of low s of entertainment seem especially at-, and the applause especially bewitching, ay a man who has kept right all the rest of ar will be capsized now and though last in he came from the country and there ister in the eve and there were roses in wheek and elasticity in the step, by the scheek and arently he looks from what he looked September." Slain of one winter's dis-ation. At this time of the year there are py entertainments. If we rightly em-chem, and they are of the right kind, enlarge our socialities, allow us to f important acquaintance, build us up r morals, and help us in a thousand a. I can scarcely think of anything bet-han good neighborhood. But there are as entertainments from which others will a basedled in character. There are these be besoiled in character. There are those by the springtime will be broken down health, and though at the opening of the ason their prospects were bright, at the base of the season they will be in is hands of the doctors or sleeping in the emetery. The certificate of death will be senetery. The certificate of death will be nade out, and the physician, to save the seeings of the family, will call the disease y a Latin name. But the doctor knows, and everybody else knows, they died of too hanv levees. Away with all these wine trinking convivialities. How dare you, the ather of a family, tempt the appetites of the oung peeple? Perhaps at the entertain-oung peeple?

save the feelings of the minister or me other weak temperance man, you leave e decanter in a side room, and only a few sople are invited there to partake, but it is selare of your eye and the stench of your h, that you have been serving the

etimes excuse themselves and say relate suppersit is necessary to take some as fatimulant to aid digestion. My plain is is that if you have no more self con-than to stuff yourself until your diges-

into his room and ait there from 7 to 11 o'clock in the evening, reading Motley's "Dutoh Bepublic" or John Poster's sensys. It would be a beautiful thing for him to do, but he will not do it. The most of our young men are busy in offices, in factories, in banking houses, in attores, in athops, and when evening comes they want the fresh air, and they want sight-seeing, and they must have it. they will have it, and they ought to have it. Most of the men here assembled will have three or four evenings of leisure on the winter nights. After tea the man puts on his hat and coat and he goes out. One form of allurement says, "Come in here." Satan says: "It is best for you to go in. You ought to have seen everything." And the temptations shall be mightly in dull times youngh to have seen everything. And the prophecy of great prosperity, and the rail-of admine and the merchants, they all teil mo-fue days of prosperity hey think are com-ing, and in many departments they have al-ready come, and they are going to come in all departments, but those duit it household, but they have been dis-mased have destroyed a great many men. The question of a livelihood is with a vasi-they cannot support themselves, how can be the foot of the siles they have made. They cannot support themselves, how can be the foot of the siles they have been dis-prophecy of the siles they have made. They cannot support themselves, how can be the thousehold, but they have been dis-protentied in the gains they have made. They cannot support themselves, how can be the foot of the siles they have been dis-protent society, the theory is abroad that a sam must not marry until be has achieved a for the foot of the siles they have they disten to be the new fashioned way. If society is will be the new fashioned way if society is will be the new fashioned way if society is will be the new fashioned way if society is will be the new fashioned way if society is will be the new fashioned way if society is will be the new fashioned way if society is will be

the dulltimes, so many men were discourged, so many men had nothing to do-they could so many men had nothing to do-they could get nothing to do-a pirate bore down on the ship when the sails were down and the vessel was making no headway. People say they want more time to think. The trouble is, too many people have had too muchtime to think, and if our merchants had not had their minds diverted many of them would long before this have been within the four walls of an insane asylum. These long win-ter evenings, be careful where you spend them. This winter will decide the temporal and eternal destiny of hundreds of men in this audience.

this audience. Then the winter has especial temptations Then the winter has especial temptations in the fact that many homes are peculiarly unattractive at this seasod. In the summer months the young man can sit out on the steps, or he can have a bouquet in the vase on the mantel, or, the evenings being so short, soon after gaslight he wants to retire anyhow. But there are many parents who do not understand how to make the long of not understand how to make the long do not understand how to make the long winter evenings attractive to their children. It is amazing to me that so many old people do not understand young people. To hear some of these parents talk you would think they had never themselves been young and had been born with spectacles on. Oh, it is dolorous for young people to sit in the house from 7 to 11 o'clock at night and to hear par-ents groan about their ailments and the nothingness of this world. The nothingness of this world'. How dare you talk such of this world! How dare you talk such biasphemy? It took God six days to make this world, and He has allowed it 6000 years to hang upon His holy heart, and this world has shone on you and blessed you and ca-ressed you for these fifty or seventy years, and yet you dare talk about the nothingness of this world! Why, it is a magnificent world. I do not believe in the whole universe there is a world equal to it, except it be heaven. You cannot expect your chil-dren to stay in the house these long winter evenings to hear you denounce this star lighted, sun warmed, shower baptised, flower strewn, angel watched, God inhabited planet.

Oh, make your home bright! Bring in the violin or the picture. It does not require a great salary, or a big house, or chased silver, or gorgeous upholstery to make a happy home. All that is wanted is a father's heart, home. a mother's heart, in sympathy with young folks. I have known a man with \$700 sal-ary, and he had no other income, but he had a home so happy and bright that, though the sons had gone out and won large fortunes and the daughters have gone out into splendid spheres and become princesses of so-ciety, they c23 never think of that early home without tears of emotion. It was to them the vestibule of heaven, and all their mansions now and all their palaces now cannot make them forget that early place. Make your homes happy. You go around your house growling about your rheumatism and acting the lugubrious, and your sons will go into the world and plunge into dissipation. They will have their own rheumatisms after awhile. Do not forestall their misfortunes what a beautiful thing it is to see a Oh. young man standing up amid these temp-tations of eity life incorrupt while hundreds are failing! I will tell your history. You will move in respectable circles all your days, and some day a friend of your father will meet you and say: "Good morning! Glad to see you. You seem to be prosper-ing. You look like your father for all the world. I thought you would turn out well when I used to hold you on my knee. If you ever want any help or any advice, come to me. As long as I remember your father Fil remember you. Good morning." That will be the history of young man standing up amid these temp your father I'll remember you. Good morning." That will be the history of hundreds of these young men. How do I know it? I know it by the way you start. But here's a young man who takes the opposite route. Voices of sin charm him He reads bad books, mingles in bad. The glow has gone from his cheek, away, society. society. The glow has gone from his check, and the sparkle from his eve, and the purity from his soul. Down he goes little by little. The people who saw him when he came to town while yst hovered over his head the blessing of a pure mother's prayer and there was on his lips the dew of a pure sister's kies, now as they see him pass cry. "What an awful wreck!" Check bruised in groz-shop fight. Eye bleared with dissipation. Lip swollen with induigences. Be careful what you say to him; for a triffe he would take your life. take your life. Lower down, lower down until, outcast of God and man, he lies in the asylum, a blotch of loathsomeness and pain. One moment he calls for God and then he calls for rum. He prays, he curses, he laughs as a fiend laughs, then bites his nails into the quick, then puts then bites his hails into the quick, then puts his hands through the hair hanging around his head like the mane of a wild beast, then shivers until the cot shakes, with unuitora-ble terror, then with his fists fights back the deviis, or clutches for serpents that seem to wind around him their a wful folds, then asks wind around nim their awarfolds, then asks for water, which is instantly consumed on his cracked lips. Some morning the sur-geon going his rounds will find him dead. Donot try to comb out or brush back the matted locks. Straighten out the limbs, wrap him in a sheet, put him in a box, and let two men carry him down to the wagon at let two men carry him down to the wagon at the door. With a piece of chalk write on top of the box the name of the destroyer and destroyed. Who is it? It is you, oh, man, if, yielding to the temptations of a dissipated life, you go out and perish. There is a way that seemeth bright and fair and beautiful to a man, but the end thereof is death. Em-ploy these long nights of December, January ploy these long nights of December, Janua and February in high pursuits, in intellige socialities, in innocent amusements, in Christian work. Do not waste this win-ter, for soon you will have seen your last snow shower and have gone up into the comsnow shower and have gone up into the com-parionship of Him whose raiment is white as snow, whiter than any fuller on earth could whiten it. For all Christian hearts the winter nights of earth will end in the June morning of heaven. The river of life June morning of heaven. The river of life from under the throne never freezes over. The foliage of life's fait tree is never frost-baten. The festivities, the hilarities, the family greetings of earthly Christmas times will gree way to larger reunion and brighter lights and sweeter garlands and mightier joy in the great holiday of heaven.

RELIGIOUS READING.

DO TOU WANT & REVIVAL NOW.

Do you want a revival in your church this year? If so, begin it now. The place to be gin is in your own heart. Give it anew to God Ask film to direct you in your efforts to save others. Let a new song be upon your tips Pay no attention to your circomstances, for circumstances cannot hinder God's revivals. When Paul and Silas were tied up in Philip plan jail, they began to sing and praise God. A great revival instantly broke out. There are twenty thousand persons in Methodism to-day who could instantly inaugurate tremendous revivals in their communities if they would. Were the silent-tongued to begin to would. Were the silent-tongued to begin to praise and pray and testify, they would soon arouse their neighbors to new life. Were the hesiming ones to throw themselves on the strength of God and begin boldy to toil for Jesus, they would speedily witness their re-ward. In their inception, revivals are simply the quickened religion life of one or more people, but in their sweep they often gather in hundreds or thousands. They are the most important and the hap-plest events that can come to communities. They are the most important and the hap-plest events that can come to communities. They thrill more people with true joy, and bring more solid comfort and satisfaction to the community, than anything else that can be named in earthly experience. Oh, for ten thousand of them in Methodism now! They would cause a shout to girdle the globe and to penetrate the ear of heaven.—Michigan Christian Advocate.

THANKSOIVING SYMPATHY PORTENDS PRACE.

The first holiday which comes to a home after it has been shadowed by bereavement, is very hard to bear. The general bithe-heartedness, the happy aspect of the world, contrasts with our own sense of loss and grief, and the pain deepens as we remember how happy we were only a little while ago, and feel how desolate we now are. "I will be very glad when Thanksziving is over," cries many an aching heart. In the over, " cries many an aching heart. In the dirst feeling of foncliness words of cheer avail little. Far better is it to extend silent sympathy to snow by tender tone, and firm band-clasp, and loving looks, that one is grieved with the mourners, than to speak. The first holiday which comes to a home grieved with the mourners, than to speak be it ever so tactfully, when the car canno listen. To those who sit in the shadow only one can bring the subshine. In Hi own good time the Master will send peace and perhaps show the trustful and confiding soul why He removed the desire of the eye from the human sight .-- Christian Intelligencer.

IN HAPPY DEATHS WE ARE UNITED IN CURIST.

But there are many happy families where there will be no empty sear, no vacant chair, where no losses and sorrows will intrude, where virtue will preside and peace will abound, where three or four generations will meet around the hearthstone, and the chilmeet around the hearthstone, and the chi-dren will light anew the torch of love at the old council fire. What unions there will be on Thanksgiving Day. What sacred mem-ories of the dead and absent will cluster about the occasion. And what a cause for thanksgiving are such homes, such memories and kinships. If the dead could come back to carth—and perhaps they do—they would come on Thanksgiving evening. They would make the old homested a living place with their presence.—Christian Louirer. their presence.-Christian Inquirer.

"I AM THE RESURDECTION AND THE LIPE." We have a right to lay flowers on the cof-We have a right to lay flowers on the cof-ins of our Christian dead. They will came forth in the beauty of naw life. We open our New Testament and see Jesus, after He had risen, away beyond death. He has not been harmed by dying. No beam of the beauty of this life is quenched. The threads of the sarthly life are not severed. He has not for-cettee His felence but threads on the rotten His friends, but takes up again the old companionships and friendships. So will it be with our beloved ones who sleep in

Iesus. They will rise; and they will be the same persons we have known here, only hey will be cleansed of their earthliness and nortality. And they will not have forgette us. Love never falleth. We shall resum riendship's story on the other side, -S. E.

LET US PRAISE GOD FOR EVERYTHING.

We cannot truly worship unless we are genuinely grateful. We are not likely to be grateful unless we mediate on our deliverandes and mercies. Experience is material which ought to be worked up into paulus, Each of us ought to find enough in our ex-Each of the logar is to cry out as David did "Exalted be the God of my salvation. . . . Surely there is need of our cultiva-ing the art of praising. We doubt and spesuiato and philosophice as naturally as the sparks fly upward. It would be better with us if we praised God more. If Christians praised God more, the world would doubt him less. One man in ten returns to give God thanks, but where are the nine !

TEMPERANCE.

HE JUST QUIT.

Int JUST QUIT. A navigator of ripe years and rare skill was discharged by his employers for drunk-ennese. He had used liquor for more than thirty years, but he began a new life. "What" sneared an old-time companion. "won't take a drink? Haven't sworn off, have you?" "No." was the answer: 'I've just quit." To "swear off" is to begin a dreary struggle. To "just quit" is to win a quick, sure victory.-Sunday-School Times. Times,

A NATIONAL VICE.

The sin of the tippling habit, which is rampant in this country, consists chiefly in this, that it starts many men on the road to alco-holic excess. It first tempts men to drink house excess. It first tempts men to drink who do not wish to drink and do not wish to refuse. Then it brings them successively to the points where they take liquor because they like it, because they crave it, because they eannot get along without it. And so our habit of tippling would seem to ben National conspiracy for the making of drunkards, its pernicitous influence being all the more deadly that it is concealed under an inno-cent and respectable guise.

DRUNKARDS' RETREATS.

⁴ Drunkards, retreats have now been in ex-istence in England for fifteen years. The principle on which they are conducted is to make the patients stop drinking at once and to make them abstain entirely for a long period, twelve months when possible, keep-ing them basy during that time. The pa-ing them basy during that time. The particular principle of the particular principle of the particular principle of the particular period. ing them busy during that time. The pa-tients always come in an advanced stage of alcoholism. It has been found, as the Lan-cet reports, that no harm, but good, is done by the sudden and complete disuse of alco-hol in such cases, that a large number of the cases are permanently cured, and that habitual drunkenness in women is by m means a homeles discuss. means a hopeless disease.

A DRAVE LITTLE INFAMORE.

A little Japanese lad was engaged on the occasion of a special eeremony in the array to pour out the wine, and on being asked at the close by the General-in-Chief to take a drink himself, as he must be tired and in need of something refreshing, the little fellow said he didn't care for any. The Gen-eral thought this strange, and urged him to take some anyway, as it would be good for his health, even though he disdiked it. But the temperance youth persisted that he didn't want any. This somewhat vexed the officer, to find anyone guilty of disobeying orders, and he said rather roughly to the lad, "Well, if you won't do as I say, you never can become a soldier in the army."

Ind, "Well, if you won't do as I say, you never can become a soldier in the army." One of the lower officers, who was standing by and heard the conversation, haughed, and came up to the boy, and asked him why he was so disrespectful to the General, threatening that if he persisted in suborlination he would cut him down with his sword. (This was in old feudal days.) The brave little fellow, with tears in his eyes, said he could not drink, even if he had to disobey the General's order, and, in *last*, he dinot think it was necessary for a soldier to obey such orders. His own (the boy's) father, he said, had lost his life through Irinking "sake," and when he left home I's solemnly promised his mother that he would never taste "sake," and when he left home I's solemnly promised his mother and General were so filled with admiration at the boy's simple firmness, that they from that time showed him special kindness, and it is said that the boy became one of the most trusted officers in the army. most trusted officers in the army.

THE SALOON AND THE HOME.

The saloon devours the money on whose wise expenditure much of the happiness of the home depends. If the wife has toiled at the wash tub till every muscle aches and her whole being is weary, it is simply exuspera-ting to have her husband leave her and go to spend in one hour in the saloon the money that would have paid needed help. Clothes wear out. No amount of washing

or mending can keep things forever neat. The rags will come, and when they come those who wear them will look shabby. Not even cleanliness can be fully maintained when there is a lack of changes and a lack of towels, and these cost money. The saloon cuts off the supply. Fuel and light cost money. A smouldering fire and a din hanp can bot make a cheery room. The saloon puts the fire that should be in the grate into the man's stomach. The rations grow short, The children worry, and the wife is spiritless from exhaustion. The man looks over the bare table and grumbles, "There's no con-fort at home." Then he claims he is driven fort at home." Then he claims he is driven to the saloon because it is so bright and his home so wretched, and anthors, moralists and divines support him in the claim. This is putting effect for cause. The fact is, that if we could put out the saloon lights and fires—every one—empty the harrols, smash the crockery, and make the saloon dark as the traffic is, those homes would soon grow bright. Dickens represents one of his wretched characters showing a cau of foul water to a characters showing a cup of foul water to a visitor, and saying: "If you had such water, wouldn't you drink gin?" Very touching: But if that man had been willing to pay for water the price of his gin, he could have had the clearest ico water to drink. The saloon becomes bright by making the The saloon becomes bright by making the home dark. Science tells us that when you light your fire of wood or conl, and the ruddy flame springs up and fills the room with its glow, you are simply basking in the impris-oned sunlight of long ago. So, when the saloon throws its light across the highway, a blaze of splendor, you simply see concentra-ted into one dazzling focus the light that it has stolen from scores for durkened homes. Yet the more of every good it sucks out of a man's life, and the more hopelessly wretched he becomes, the fairer the saloon seems by contrast, till he grows to esteeming his destroyer his only refuge and hope. The lower the saloon casts him down, the more necessary the saloon becomes to him. But his wife and children can not flee to its glare and oblivion. Our eivilization will not yet tolerate that. They must stay in the desc-late home. Now if this were honest poverty, forced upon them by hard necessity, which the man was doing all he could to share and brighten, a true wife would rally all "the beauty and truth of woman's devotion" to bear up and sustain her husband amid it all. But when she knows that the husband who brought her to it has deserted her in the midst of it for a selfish and swinish delight which will sink him-and them-lower yet, how can she endure it?-Sacred Heart Review.

SABBATH SCHOOL.

Lesson Text "David and Jonathan," I Sawuel xx., 32-42 - Golden fext Prov. xvill., 24-Commentary.

32. "And Jonathan answered Saul, his father, and said unto him, Wherefore shall he be slain? What bath he done?" After David had slain Gollath and had finished he be shall, what bath he done? After David had shin Gollath and had finished speaking with Saul, it is written that Jona-than, son of Saul, loved David as his own soul and gave him his robe and garments (and sword and how and girdle (chapter xviii, 1-5), and that Saul also set him over his men al war and would let him go no more home. But when the women sang "Saul has slain his thousands and David his ten thousands" (xviii, 7), then Saul became jealous and sought to take David's hite. Having rejected the Lord by his dis-obedience, he became the prey of an evil spirit, but the Lord was with David and prospered him (xviii, 10-16). As Saul's persecutions of David increased. David said one day to Jonathan, "As the Lord liveth, and as thy soul livetb, there is but a step between me and death" (xx, 3), but Jonathan could not believe that his father meant death to David and so agreed to sound his father could not believe that his father meant death to David and so arreed to sound his father (xx., 12) in David's absence, and then let David know. Saul's answer was that David must die (verse 31), hence Jonathan's reply as in this first verse of our lesson. 33. "And Saul east a javelin at him to smite him, whereby Jonathan knew that it was determined of his father to slay David."

was determined of his father to slay David," If there was anger enough in Saul to kill his own son, then it was certainly a poor prospect, humanly speaking, for David. We see in Sanl what may become of a man when he rejects God. Saul might have been the Lord's own representative, honored by God and man, for everything was put within his reach for his good.

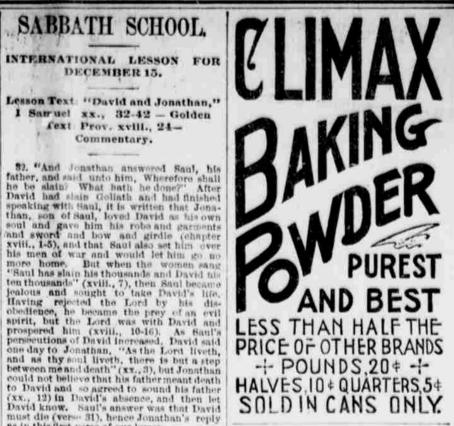
34. "He was grieved for David, because his father had done him shame." There-fore he arcse from the table and went away without enting. It is easy to fast when the heart is grieved, and if our love to Jesus Christ was more like the love of Jonathan to David we would be more sensitive concertaing the slights put upon our Saviour and not find pleasure and a degree of saids-faction in persons and places and things which dishonor Him. Oh, for a whole heart or the state. for Christ!

"And it came to pass in the morning is. 'And it came to pass in the morning that Jonathan went out into the field at the time appointed with David, and a little lad with him.'' See the story of this appoint-ment in verses 18 to 23 and note Jonathan's batteries. faithfulness in keeping it. Our comfort is not in our faithfulness in heaping our word, but in the faithfulness of our covenant keep-ing God and Saviour. See David's comfort when he came to his dying hour (II San.

when he cannot to me over a non-tri Sam, xviit, 5. Seconiza I Core, 1., 9; x., 13; I Thesa, v., 24; II Thess, iii, 3 35; "And he said unto his Ind. Run, fetch unto me the arrows which I shoot. And as the lad ran he shot an arrow beyond him." I suppose any lad would cheerfully go anywhere with the king's son for "any manner of service" (I Chron. xxviii., 21). Think how cheerfully Samuel ran at the sup-posed call of Eli three times in succession in one night. Let the question search us, "Am I a ready and cheerful messenger for the King and His Son at all times?" (II Sam.

xv., 15). 37. "Jonathan cried after the lad and said, Is not the arrow beyond thee?" See the sig-nificance of this in verse 22. How it must have gone to David's heart, for it was even as he feared. He must separate himself even from Jonathan, he must become a stranger and flee for his life because an enemy is on the throne which rightfully belongs to him. But it is all a part of the foreordained plan for him, and God's way for him to reach the throne in due time. See Eph., ii., 10; Math. xvi., 24

38, "And Jonathan cried after the lad, Make speed, basis, stay 1 27, " in additional grievens word for David from the heart that loved him as its own life, but it was for David's sake and just because Jonathan loved him so, for it hurt Jonathan as much, if not more, than David, All that God says to us is infinite love; the very worst that can come to us is love and goodness and mercy, as God sees it, and we must trust lim. 39. "But the lad knew not anything, only Jonathan and David knew the matter." So



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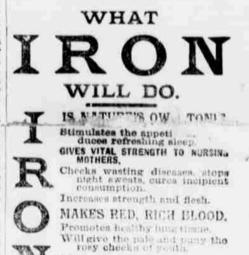
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gans refuse their office you had better i yourself a man, but class yourself thebenets that perish. At this season year the Young Men's Christian Asso-a of the land send out circulars asking subseenk a word on this subject, ound in your ear the words of the Almighty, "Woe unto him that is bottle to his neighbor's lips," that remind you of the times when ldhood you were shone on by ather, mother, brothers, sisters, a alast nother, brothers, sisters, a alast no more to meet you py New Year' or a "Merry But again and again have we Year's Day the sons of some of lies drunk, and young men have selves by the fact that the wine offered by the ladies, and again has been found out that a lady' died the young man's thirst for k, and long after all the of the holiday have passed woman crouches in her her desolation, and her wuplifted hand of the drunken oom she had passed the fascin-New Year's Day. If we want let us go alone and not take Can we not sacrifice our be? When the good ship d be? went down, the captain was told light escape in one of the lifeboats, replied, "I'll go down with the "All the world applauded his And can we not sacrifice our tastes

etites for the rescue of others of a very great sacrifice. On Oh. the innocent beverage of the oison of adders! Mix not with ar of the cup the snow of this ! Mar not the clatter of the is festal occasion with the clank a's chain.

We the street and look into the ers window. Elegant watch, ele-elegant flute, elegant shoes, ele-elegant books, elegant mementos, imes see people with pleased is looking into such a window, kinto a pawnbroker's window it as if I had looked into the win-To whom did that watch bea drunkard. To whom did those I take the three brazen balls at a pawnbroker's shop and I together, sounding the knell of and's soul. A pawnbroker's shop and's soul. A pawnbroker's shop heaf the eddies in the great torrent signi drunkenness. "Oh." says are "I don't patronize such I have destroyed no young man inframess. I only take ale, and is a great amount of the tetral great amount of ale to intoxi-but 1 tell you there is not a America that did not begin with X's-I do not know what they here X's on the brewer's dray, the door of the ginshop, three de of the bottle. Three X's, I He could not tell, I asked a was the meaning of the three binot teil me. Then I made that the three X's was an alle-with the three X's heartbreaks, 30 Borban and 30 heartbreaks, 30 "a up households, 30 pros-"d's grave, 39 ways to per-

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Ers. If I were going to write first chapter I would call to the last chapter I would decourd's Shop." Oh, beware 430. the

The Demand for Pennies.

Though the mints have for two months out states 2 the long evenings al-ticit swing for evil induigences. Though the mints have for two months out been coining pennies at the rate of 150,-000 a day they are not able to meet the de-mand. The amount of cents how outstand-ing is re borted at 780,000,000, but many more are needed. Though the mints have for two months

LET ALL THINGS REFORCE AND DE THANKFUL

Let the Thanksgiving bells ring out! Sound forth the old "Gioria Patri," the "Le Deum, the "doxology in long measure?" Let organ swell their notes, and give utterance in tones of thunder to our human praise. Let Niegars roar, and the sublimity of Yosemite, and upspringing fountains of Yellowstone process the thanks of the people to the God of the n the thanks of the points to the total of the har tions. Let the pains of the sumry Soul wave their fronds, and let the trees of the North and of the West clap their hands, in praise to the God who ruleth among the armies of the skies and among the inhab-tants of the earth. In all things, for a binary through all things, they at thanks [1]. things, through all things, "be ye thankinh -Bishop Vincent.

"I AN THE GOOD SHEPHERD."

Do not be afraid of God. He has a shep-terd's heart and skill. He will not over-trive. When He puts forth His own sheep He will certainly go before them, and they shall follow Him. He will suit his pace to heirs. Words can never tell His ten der con-iderateness. If the track lies over difficult and stony roads, it is because there is no other way of reaching the rich meadow-ands beyond. When strength fails, He will sarry thee. When heavy demands are made, He will be gentioness itself. He is the Go d Shepherd, who knows His sheep. -- Rev. F. B. Moyer.

"A GOOD TRING TO DIVE THANKS."

That it is really "a good thing to give thanks" everyone may discover for himself by making the experiment. Many a croad has been driven from the spiritual and mental sky by a breath of praise. It is not a good thing to count over our sorrows and losses and periexities; as a rule, we make them worse by doing so; but the counting of our mercies has an invigorating effect and we are often surprised to find how much richer we are than we had thought.-Christian Advocate.

GABNER IN THE SHEAVES.

Most gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew, we yield These unfeigned thanks and praise, as for all Thy mercies, so especially for the returns of seed-time and harvest, and for crowning the year with Thy goodness, in the increase of the ground, and the gathering in of the fruits thereof. And, we because these situat sector of this we beseech Thee, give us a just sense of this merey; such as may appear in our lives by an humble, holy, and obedient walking before Thee all our days. - The Prayer Book.

CFLIFT YOUR HEARTS IN THANKSOLVING. There ought to be on Thanksgiving Day an uplifting of all Christian hearts into a lottler spirit of gladness. Thanksgiving should become more an integral element in all our worship, in all our spiritual life. Anniver-saries are sad days because they recall the losses and sorrows of the year. In many homes there is a vacant chair today. Voices homes there is a vacant chair today. Volces that sang in the songs last Thanksziving are missed and faces that brightened the circle have vanished. Tears will choke many a symm of praise. Yet, even in the sadness, Thanksziving should not be left out of the song. Indeed, the purest, sweetest joy of surth is transformed sorrow.-J. R. Miller, D. D.

TEMPERANCE NEWS AND NOTES.

Topeka, Kan., has passed an ordinance forbidding the street car companies to transport drunken men.

In Paris the demand for small dogs is met by rearing pups from an alcoholic diet, which retards their growth.

Sims Reeves attributes the marvellous preservation of his voice in old age to the fact that he is a total abstainer. He holds that the use of stimulants will break a voice sooner or later.

"Wherever I go," recently said Bishop Spalding, "I ask the children to take the pledge until they are twenty-one years old. By that time they will be able to see how good a thing temperance is,

The Sunday law in Germany hits the drinker instead of the purveyor. The Court of Appeal at Erfurt has just sustained the lower court in fining a thirsty man seventylive cents for drinking a glass of beer at a tavern during the hours of divine service.

Jane Cakebread's record is surpassed by that of William Onions, 5.20 has been con-victed 326 times for drunkenness in London courts. In his case a small quantity of liquor that would have no effect on ardinary persons makes him violent and gets him into trouble and "gaol."

A soldier in Africa, a former drunkard, re-fusing to drink, had holes burnt in his coat aleeves by his former associates, who thought by so doing they could make him get angry and lose his salvation and then drink, but the soldier meither lost his temper nor drank, but kapt gaved. — Ohriotian Standard.

to on not knowing. He holds the key of we go on not knowing. He holds the key of all unknown, and we are glad. When He usked Pullp about feeding the 5000, it was only to prove him, for "He Himself knew what He would do" (John vi., 6). The lad with the beaves knew nothing, but was evi-dently ready to be used, "Jeans knew from the beginning," and that is enough. 40. "And Jonathan gave his artillery (R. V. weapons) into his hel, and said anto him, Go, carry them to the city," The lad stud-hess was simply to do what he was tod; "an **GILMORE'S IRON TONIC PILLS**

was simply to do what he was told; ra after the arrows, gather them up, brin, them to his master and now take them home His muster knew what he-was about, and the fail did not need to know. There are many His master knew what howns about, and the had did not need to know. There are many things which we now do not need to know we do need to obey and to have implicit a m fidence in our Master, and in all that He does Thus in quictness and in confidence we shall find strength (Isa, xxx., 15). Whatsoever the King down should pience all His people (If

6am, 10., 36). 41. "And they kissed one another and wept basis or provided in the second of the s 41. "And they kissed one another and wept one with another, until David exceeded." Their baye was wonderful, passing the love of women (II Sam, 1., 26). There was noth-ing that they would not do for each other if it lay in the power of each other to do it. Yet this was but the finitest shadow of the love of Christ to us. Jonathan's love cost him much and brought him much service, yet it was steadfast to the end. David never injured Jonathan nor rejected nor wounded injured Jonathan nor rejected nor wounded his love. The love of Jesus cost Him thirty-three years of absence from home and of hu-

three years of absence from home and of hu-miliation and suffering indescribable, and it was all for His enemies. Behold what man-ner of love (I John Hi, 2, 3). 42. "And Jonathau said to David, Go in peace." And so they parted, each having the peace of God in the midst of much tribu-lation. See John xvi., 35. xiv., 27. Math, xxiv., 6. They met again, and Jonathan strengthened David's hand in God and bade him fear not, telling him that he (David) would yet be king in Brasi and he would be next to him (chatter xxii., 17). Such self rewould yet be king in Israei and he would be next to him (chapter xxiii, 17). Such self re-nouncing is very rare, It is truly Christ-like. As next week's lesson will be a Christ-mas lesson, and the next a roylew, we will not return to the Old Testament story till July, 1896. What better thought could we carry with us than that which is here shall-ord with the low of the Kingi San and owed forth, the love of the King's Son who "Loved me and gave Himself for me." He has given Himself and all the benefits of His finished work to each one who accepts Him, He shall be King and we shall reign with Him (Rev. I., 5, 6; v., 9, 10),-Lesson Helper

When a snake has gorged itself with a large meal, its skin is so stretched that the scales are some distance apart.

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Cruci Woman.

He deeply loved the learned editress To whom his pretty verses he directed: But then she blighted all his happiness. For both his suit and verses she rejected!

-Detroit Free Press.