ELECT RELIGIOUS READING.

SELF TRUST

oroughly trust oneself is the highest evidence of character. It is comly easy to trust another; but when or woman, knowing himself, as he the very core, beneath all seeming tending and withholding—when this older is also a serene and fearless ter, then may he, without presumplieve that he has attained to some ss and greatness of character. For no masquerading in a man's own d if he can honestly say that the sees there is fit for himself to trust, n may be counted fit for nobody to t, as a matter of fact, self-trust is such dingly rare virtue that the world is nger of having to canonize more andful of saints because of it. The n is one toward which humanity nates, rather than an assured moral It is like these other conditions speak of so frequently and somemiliarly, heaven and holiness, neither we have permanently attained, but s borders we sometimes feel that for a moment, entered. Any new of self-trust, any increasing conn one's own moral integrity, small may be, should be humbly and hailed as a step in the direction ghteousness. When a person can ed to be weak under this temptawith God's help, I feel that rust myself now," he is gotner hold upon Christian charis the part of a weak man to be ding his trust in others. Even es not want us to lean altogether but to have such sturdy faith that ed in us some strength of indirpose and will. Thus, when Peter come to Him, walking on the t, losing his confidence, began to was a tone of distinct reproof for self-trust in Christ's, "O thou of h, wherefore didst thou doubt?" self-trust simply denotes that a sees in himself more of the the Master, and knows that in so attains that likeness, he is inevioler, stronger, holier. This kind of is no less becoming than reverh faith, than humility. It is not ility that one displays to the world, ecret estimate of one's own heart, ly to God, in whose eyes no man flaunt presumption. And God at the man who trusts himself more, is the man in whose heart most reverential humility.

BE AND DO.

tion of being to doing, and of doing, is one of much complexity and . There is room for vigorous as to which is the more excelwould seem that being were the damental, since goodness consists outward things we do than in the ings we are, and fine-appearing prompted by a pure motive are better than the rattle of Yet, on the other hand, being is be counted an end in itself; the ould eventuate in action before stamped as noblest, and our ur sincerest prayers. We are not perfect being before attempting deeds determine us, and we grow of them into larger stature. Yet it ss to expect to come into perfect hrough the multiplicity and high r doings. Only by much meditahe patient suffering of sorrow is ined and brought into close likeDeity. We can spare neither of actors. The doing and the being, nd the doing, must proceed hand h helping the other, each tested r.

A PRAYER.

all grace and patience, who hast hearts from the beginning, keep end that we fail not through urance in the quiet hours of life, n ceases and we can only wait, on gives place to doubt, when r ignorance leave room only for when we have spoken our last our final effort, and in our own n do no more, then, for the sake who was tempted with our and straitened in lingering his work might be accomne thou to our aid! Assure sence when we sit in loneliness, ed hearts may find their rest in the words in our perplexity upon the lips of Christ brought troubled sea. Turn even our o profit in the deepening of a is not dependent upon immedint, and a faith that lays hold ternal purposes of God. And ne assistance, we have been en- the word of thy patience, suffall away in the hour of death, e of Jesus Christ our Lord.

AR-TREE CHRISTIANS.

are, presumably on the way to whom we shall perhaps be happy with there, that we are very d of from the earth. There is when they die. Everybody is more than willing, that they moted, transferred to the betey have a vast amount of vineth their disposition. They con- be their duty to set like a flint against about hat goes on in this degenerate suits them in church or state. defend religion without getting They are so sour that people's on edge at the very sight of sadly they misrepresent and Master at the very time they out the only ones that know er else the Christian lacks, ableness and winsomeness must . However cantankerous the ition, there is provision for its mething good to live with.

THE REAL WORD.

s are the real word, the lifech speech often falsifies. s that never deceive or misspiritual nature can but be best because its foundation in the truth and it knows that lds. It is in us as human tively to recognize and hate obody is in the end deceived that is merely outward and Our inner life is transparent; al itself; if it is a true life, it r desire of concealment.—

will of Christ that we should on the hope of the future. It hat any part of life should be an uncomforted stretch of which we march to the promremedy for care is to realize in Christ, moment by moall existence and glorifying with peace and joy.—W. H.

petitions are not unheard, ait shall prevail. Canst thou o wait a little? Will not thy better than thy time? By comfortably appear, to thy make thee put away the ashes of long waiting, and riest and fine linen of full oon.

durance in waiting at the your patience ye shall win our Lord to His disciples eir trial. Patient, hopeful work, when it is the only us in an emergency. But is in its time the highest soul.—H. Clay Trumbull.

LIVE TEMPERANCE TOPICS.

JACK SPRAT.

Jack Sprat was very fat,
His wife was very lean,
And not a bone for pussy cat
Was ever to be seen.
Jack Sprat had got no hat,
His wife had got no money,
And not a single little Sprat
Had ever tasted honey.
But Jack Sprat soon altered that,
And gave up being beery;
Then Mrs. Sprat got well and fat,
And looked so bright and cheery.
Then Jack sat with Mrs. Sprat
Within their pew on Sunday,
And little feet went pit-a-pat
To school upon the Monday.
—Youth's Temperance Banner.

TO RECLAIM DRUNKARDS.

The League of Love, a branch of the Salvation Army, will put into operation in New York City a new plan for saving of drunkards. It is proposed to patrol certain parts of the city at night with ambulances driven by a Salvation Army lassie. There will be two members of the army besides the driver in each ambulance and whenever drunken men and women are found on the streets they will be bundled into the ambulance and taken to the Salvation Army Shelter, where they will be allowed to sober up. Of course, no one will be restrained and taken against their will. The patients will, if they wish, be allowed to pay for their lodging and breakfast after they have become sober.

The ambulances will be painted red and and white and drawn by white horses.

A WOMAN'S MOAN.

Hear the despairing cry that one of the women of San Francisco addressed to the editor of the Examiner:

"Liquor keeps us where we are. The gin holes, curse them! Their keepers, God forgive. The laws which make them possible, curse them! curse them!! curse them!!! Reform us? How, when rum makes three every week? Reform us? Reform your laws! How I laugh—laugh with a despairing shriek at the attempts of some kindhearted and well-meaning people to reform us without reforming and informing themselves! Reform, when the greatest enemy to moral reform is standing open day and night in thousands of places in San Francisco? What colossal nonsense! The law smiles and Christian law-makers wonder. Heaven is impoverished; hell is enriched. My hot head is against the window pane; my aching heart is bursting."

HUMAN EXISTENCE.

Existence comes to feel to many of us like a great river, which is always flowing with unbroken force downward to the sea. It never stops. It is always pushing its waters outward. It gives the sea no change to flow up into it. So is the ever energetic life of one whose sole idea is to exert influence, to make himself felt in some result. How often the river must long to pause! How often it must become aware that its impetuous rush is losing for it the richness of the great deep, salt sea! How often the busy life of man becomes aware that somewhere round it there is richness which it does not get because it opens outward only, and not inward! How often it desires to pause and grow receptive, and take into itself the richness which it now is keeping out!—Phillips Brooks.

LET THE BAR-ROOMS ANSWER.

Under this caption, the Patriot Phalanx says:

We do not wish to assail the bar-rooms unjustly. We would not make an unfair charge against them. We want to give them credit for all the good they do. We will praise them for all the benefit they confer upon society.

As we are totally uniformed concerning the blessings the saloon gives to the world, we must make a few inquires, and we beg the bar-rooms to come forward with an honest answer.

How has the saloon helped civilization?

What has the bar-room done to protect the households and homes of our people?

When and how has it shielded our daughters?

What has it done to ennoble our sons?

What has the dramshop done to promote social order?

When has the saloon posed as the upholder of the laws of the State?

How has the public drinking place added to the activity of legitimate trade?

When did the liquor traffic ever defend the weak against the strong?

What aid has the saloon given in building up the grocery or drygoods or furniture store?

How has the bar-room helped the laborer to obtain a competence?

What useful purpose has the whisky business served in promoting public enterprises?

Does it help to establish mills? or to open mines? or to build factories?

Does the saloon crown man with honor?

Does it send solace to sorrowing hearts?

Has it promoted woman's happiness?

Has it scattered flowers in childhood's path?

Does it put food in the workingman's cupboard?

Has it ever filled a mother's soul with holier hope for her son's future?

Has it ever lifted a shadow from the heart of a wife or sister?

Does the bar-room induce the study of the Bible, attendance at Sunday-school, or sympathy with the church?

Does it teach a high code of morals?

Is it an inspiration to noble deeds?

Does it repress evil passions?

Does it cultivate the best tendencies of the human heart?

Does it make its patrons purer and better?

Has the saloon introduced cleaner methods into politics?

Has it made candidates less corruptible?

Has it put purity, and patriotism, and principle into the hearts of voters?

Does it make its patrons worthier of public trusts?

Does it create a truer and more efficient class of public servants?

Does it help legislators to enact better laws?

Does it cause courts and juries to act more justly and impartially?

Does it make our lives and property more secure?

Does it lessen the population of the prisons, poorhouses and insane asylums?

Who can tell us of just one heaven-approved deed done by the dram shop?

TEMPERANCE NEWS AND NOTES.

Fill man with whisky and he can give the pig points.

It is only those who are in the power of rum that cannot see its harm.

The man who has not decided that he will never drink, has more than half decided that he will drink.

The Indians of Eastern Washington are said to have taken steps to prevent the sale of liquor among them by unprincipled white men.

According to the National Temperance Almanac there are eighty-five papers published in this country that are devoted to the temperance cause.

Doctor Norman Kerr warns medical practitioners against employing alcohol or antipyrin in the treatment of influenza.

Why is it that a town, when giving a "writeup" of its industries, never boasts of the number of its saloons and the genial saloon keeper?

The notion prevails among a great number of otherwise sensible people that alcohol in the form of wine and whisky is a "cure-all." And this despite the testimony of the ages that alcohol in any form is detrimental to the health of the body, so much so that it may well be termed a "kill-all."

THE SABBATH-SCHOOL LESSON.

INTERNATIONAL LESSON FOR SEPTEMBER 6.

Lesson Text: "David's Love for God's House," I Chron. xxii., 6, 16—Golden Text: Psalm lxxxiv, 4—Commentary.

6. "Then he called for Solomon, his son, and charged him to build a house for the Lord God of Israel." It is written of David that the Lord preserved him whithersoever he went, and that he reigned over all Israel, executing judgment and justice among all his people (I Chron. xviii., 13, 14). His later years were given to making preparation for the temple which he desired to build for the Lord and which was built by Solomon on Mount Moriah, where Abraham offered up Isaac, and which David afterward bought from Arannah or Ornan the Jebusite.

7. "And David said to Solomon, my son, as for me, it was in my mind to build a house unto the name of the Lord, my God." In chapter xxviii., 2, he calls it, "An house of rest for the ark of the covenant of the Lord." The ark was the symbol of the presence of God, for He told Moses that He would meet with him and commune with him from above the mercy seat, from between the cherubim, and that there He would dwell among them (Ex. xxv., 8, 22). Nathan the prophet thought so well of David's plan that he said, "Do all that is in thine heart, for God is with thee" (chapter xvii., 2).

8. "Thou shalt not build an house unto My name, because thou has shed much blood upon the earth in My sight." This was the Lord's message to David through Nathan. Compare chapter xviii., 3. There was a ceremonial uncleanness connected with the shedding of blood (Num. xxxi., 19, 20), but from the words of Solomon to Hiram in I Kings v., 3, it would also seem that the hindrance to David's building the temple was the wars that were about him on every side, and the temple must wait for a time of rest. The tabernacle of Moses and its lessons are very applicable to the times in which we live, while the temple of Solomon rather points to the next age, the time of earth's rest, when the true Solomon shall reign.

9. "His name shall be Solomon (peaceable), and I will give peace and quietness unto Israel in his days." Thus said the Lord of him who should build the temple, calling him a man of rest, and saying that he should have rest from all his enemies. The other name of Solomon, Jedediah (beloved of the Lord) (II Sam. xii., 25, and margin) is also very suggestive of Him who is the true beloved and also the Prince of Peace. "He shall build the temple of the Lord, and he shall bear the glory and shall sit and rule upon his throne, and he shall be a priest upon his throne." Behold the man whose name is The Branch (Zech. vi., 12, 13). Compare Jer. xxiii., 5, 6.

10. "He shall build an house for My name, * * * and I will establish the throne of his kingdom over Israel forever." While Solomon is surely referred to in these words and in this lesson, and also the temple which he builded, we may well say in the words of our Lord, "A greater than Solomon is here" (Luke xi., 31). A throne established forever could not be for any mortal man, but David, being a prophet, knew that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne (Acts ii., 30).

11. "Now, my son, the Lord be with thee, and prosper thou and build the house of the Lord thy God, as He hath said of thee." We come back from the prophetic and Messianic outlook to the temple then about to be builded at Jerusalem. The whole story of the temple and kingdom of Israel had both a near and a far off fulfilment, the near being partial, but the far off being complete and abiding. To the latter we are now in this year 1896 drawing nigh, but how nigh God alone knoweth. "The Lord be with thee" (see also verse 16) is what we all need as we live to complete the present building, the church, or body, of Christ, built of stones from all Nations (Acts xv., 14; Rev. v., 9, 10; Eph. ii., 19-22).

12. "Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel." The plans of everything concerning the temple were given to David by the Spirit of the Lord (chapter xxviii., 12-19). All that Solomon needed was wisdom to carry out the plan, and the same Spirit who gave the pattern would give the wisdom to complete the work, if only Solomon would rely upon Him. God has a plan and purpose concerning the completion of the church, and the Spirit will carry out the plan through us if only we are willing and obedient. See Eph. ii., 10; Heb. xiii., 20, 21; Isa. xiv., 24; xliii., 13.

13. "Then shalt thou prosper, * * * Be strong and of good courage. Dread not, nor be dismayed." The secret of prosperity is found in taking heed to the word of God, meditating therein day and night that we may observe to do all that is written therein, according to Josh. i., 8, 9. Thus the Lord Himself will be our strength, and fearing Him—that is, fearing to grieve Him—we need have no other fear. The comfort of Isa. xli., 10, and Jer. xxix., 11, will then be ours. See also Deut. xxxi., 8.

4. "Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold and a thousand thousand talents of silver." This besides brass and iron without weight and abundance of timber and stone. Valuing a talent of gold at $25,000 and a talent of silver at $1500, which is a very low valuation, we have here gold and silver to the value of $4,000,000,000. Then from David's private purse we have $75,000,000 in gold and $10,500,000 in silver (chapter xxix., 4), while the ruler gave $125,000,000 in gold and $15,000,000 in silver. Thus we have a total in gold and silver alone of more than $4,225,000,000 (four billions two hundred and twenty-five millions) for this temple of the Lord. Where is the giving of to-day?

5. This verse speaks of workmen in abundance for every manner of work, or, as in chapter xxviii., 21, willing, skillful men for all the manner of workmanship, for any manner of service, wholly at thy commandment. All seemed inspired with the great fact that the palace was not for man, but for the Lord God, therefore David prepared with all his might and the people with perfect heart offered willingly to the Lord (chapter xxix., 1, 2, 9).

16. "Arise and be doing, and the Lord be with thee." It is written in Dan. xi., 32, "The people that do know their God shall be strong and do." Can it be that our great difficulty is that we do not know our God? Are we ignorant of His love, His purposes, His power, and, while bearing His name, yet not in sympathy with Him? He is with us. He has given us all things. He has all power. Let us set our heart and soul to seek the Lord our God (verse 19), that we may know Him and yield to Him for His pleasure.—Lesson Helper.

SAVE THE CHILDREN.

The Journal of Hygiene publishes a suggestive article entitled "The Greater Temperance," by Charles H. Shepard, M. D., in which he says: "Judging from the past experience, there seems but little hope for the adult inebriate, but we may at least save some of the younger generation." He adds: "When children shall have been taught and thoroughly indoctrinated with the right principles on the subject there will be a regenerated mankind." Doctor Shepard thus indicates what should impress more fully the friends of temperance everywhere, the fundamental importance of juvenile temperance work.

NEVER USEFUL.

Doctor Frank Hamilton, one of the most competent army surgeons in his day, once said: "In my own mind the conviction is fully established by experience and observation that the regular use of alcoholic stimulants by man in health is never useful. I make no exception in favor of cold or heat or exposure and fatigue, nor in favor of old drinkers, when considered as soldiers."

KEYSTONE STATE NEWS CONDENSED.

A DRUNKEN QUARREL.

Two Huns Slash Each Other and One Died From the Efforts.

A charter was granted by the Dauphin county court to the American Salvation army headquarters in Harrisburg. The five trustees tor the first year are: Daniel H. Refford, Coatsville; H. J. Schriener and Wm. Hawk of this city; Andrew Henningson, Westchester and Harrison Carson, of Parkersburg.

A drunken quarrel between two Hungarian miners at Hahnstown, near Irwin, Lucas Robbi was stabbed to death by John Chisno. The murderer narrowly escaped lynching at the hands of his infuriated countryman. Murderer and victim had been good friends up until a few minutes preceding the tragedy.

The overcrowded condition of the insane asylum in Dixmont, necessitating the putting of two patient in one room, resulted in the murder of Samuel Wallace, of Butler, by Henry Heinbaugh of Somerset county in a moment of frenzy.

Three road viewers appointed by the Fayette county court to locate a new road, got lost in the mountains and wandered about for three days before they could find their way out. They were then nearly famished.

The residence of William Moffott, in Burrell township, Westmoreland county, was destroyed by fire Thursday night, the occupants barely escaping with their lives.

At Dawson Officer Bonner discovered two colored burglars trying to enter Goldberg's store, but when he attempted to arrest them they knocked him down and escaped.

A valuable horse was stolen from the barn of Samuel Gilbert near Greensburg. The thief was tracked to the Alleghany county line, where all signs of him were lost.

A boy at Williamsport swallowed a toad and nearly died. A doctor succeeded in making him cough it up after several hours of suffering, the toad was dead.

James Green, who claims to be from Pittsburg, tried to commit suicide at Altoona, by throwing himself under a trolley car. He was terribly bruised but may recover.

Ernest C. Wood, aged 26 years, and James Sugroe, 23 years, were struck and killed at Paschal station on the Philadelphia, Wilmington and Baltimore railroad.

The Carlett brewery, at Washington, lease, stock and all, was sold by Sheriff Clark to Henry Zelt for $6,500. The judgments against it amounted to $8,500.

The one policeman of West Washington, Samuel J. Wise, has been sentenced to nine months imprisonment in the workhouse for violating the Brooks law.

The mountain brigands in the vicinity of Ligonier are again at work, and the farmers in the region report the loss of cattle, horses and other property.

J. M. Fox, of Pittsburg, lighted a cigar near a gas well at Kittanning, and the gas lighted and he was badly burned. The derrick was destroyed.

So far in 1896 there have been more prisoners in the Lawrence county jail at New Castle than there were in the entire twelve months of 1895.

Near Sharon, David Kilgore, of Jackson Centre, was fatally hurt by falling from his mowing machine, his body being almost cut to pieces.

Mrs. Freidley, of New Derry, while delirious from typhoid fever, saturated her clothing with kerosene and burned herself to death.

The sawmill of J. S. Francis, of Jacob Creek, Westmoreland county, was destroyed by fire, with several thousand feet of lumber.

Abraham Ginder, a miner, 18 years of age, was instantly killed by a fall of slate at the Eureka mines near West Newton.

S. S. Woods was convicted at Washington of forgery and raising a note and was given seven months in the workhouse.

Brenatt & Quick, leading grocers of Meadville, were closed by the sheriff Saturday on executions aggregating $3,200.

James C. Rose, of Beaver Falls, died Saturday from blood poisoning in a wound received nearly 30 years ago.

The Punxsutawney Y. M. C. A. has disbanded and its belongings are to be sold to help pay its debts.

The Lloyd and Sterritt engine works at Erie have been closed by the sheriff on executions for $20,000.

The Lauffer family held its annual reunion at Harrison City, Saturday, with about 500 persons present.

Calvin and George Diehl, aged 16 and 18, were drowned while bathing in the canal at Middletown.

John Botzin was killed by a fall of slate in the Catsburg mines, near Monongahela.

Frank Kane, aged 25 years, of Sharon, was drowned Saturday by the upsetting of a boat.

Fire at Beaver Falls destroyed the bakeshop of Louis Bergner and two stables.

A man named Ward was arrested at Sharon for arguing politics on the street.

CYCLING NOTES.

Bicycles that are too cheap seem to be expensive luxuries.

Only two per cent. of the accidents in the highways and streets of Great Britain came from bicycling.

Dr. James P. Cooke, of Boston, though blind, is one of the most enthusiastic bicycle riders. He rides a duplicate with Mrs. Cooke.

When Linton, the professional bicyclist was buried in London the other day, his bicycle draped in black was led behind the hearse.

Many bicycles have been stolen in Brooklyn since the year opened, and the question arises, Did the Bedford-Brooklyn bicycle burglary gang get any of them?

In several villages and small towns near New York City there is something of a crusade going on to prevent bicycle-riders from making use of sidepaths and sidewalks.

A man who rises to the defence of bicycling says: "The woman who neglects home and babies for cycling would neglect them anyway. The fault is with the woman, not the wheel."

Even to the farthest eastern part of the world the bicycle has found its way. A bicycle club has been formed at Vladivostok, which is the end station of the great Siberian railway.

Wheelmen of Sioux Falls, South Dakota, are required by a new ordinance to ring a bell fifty feet from a pedestrian they desire to pass and to slacken speed, under penalty of arrest.

Women bicycle riders will no longer be allowed to obtain accident policies. The accident insurance companies of New York have been issuing policies to women riders, but have discontinued this practice.

It has been rumored that the bicycle trust will raise the price of the high grade wheel to $125. The rumor is believed to be without foundation, but dealers in the high grade wheel say that it could be successfully done.

Some inventors persist in trying to make a bicycle that can be operated with a motor, and such machines have already made their appearance. Why ingenuity should be employed in this way is not apparent to the ordinary cyclist, to whom the exercise he gets on his wheel is one of its most potent attractions.

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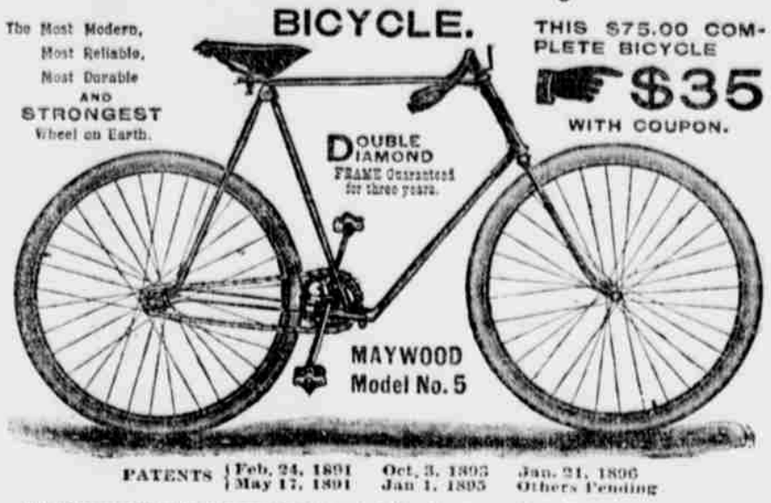

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NO MEDICAL EXAMINATION REQUIRED

TIMELY SERVICE IS NOT SERVICE.

It is noteworthy that while David is well spoken of for having "served his own generation," and while we sing of our purpose to "serve the present age," it is not thought complimentary to call a man a "time-server." This latter appellation has come to designate a trimmer or temporizer, who yields to the demands of the hour with close reference to his own advancement, but without much of any concern for consistency or principle. It is common in politics, both civil and ecclesiastical, and has been known to taint things that should be most sacred. Time-serving religion is despicable. Yet religion should be both timely and serviceable, adapted to the age, not inopportune or outworn in its methods, up to date and wide awake. To be all things to all men is right, provided it be not for personal gain, but in order to save the more.

FREE INDEED.

That a man is merely free to do what he likes, free from external restraints and bonds, if not genuine freedom. The only freedom that is real and true is that which enables a man to do gladly and easily what he ought. This is as much higher than the other as the heavens are higher than the earth. A man fettered by evil passions has only the semblance of freedom. He who finds himself unable to do what he knows he should is a slave. Only he whom Christ makes free by empowering against all temptation, which is the same as cleansing from all sin, is free indeed. This freedom is the birthright of God's children, their most precious possession.

THE DOWNWARD START.

Said Mrs. Lake in one of her late lectures: "Every man starts out to be a moderate drinker, 'a man among men,' as he puts it. He enters into the social custom of drinking. He takes it once, twice, three. Gradually he creates an appetite and he awakens to find that he has a terrible burning thirst which even drink itself can not satisfy."

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