Subject : "A Mighty, Warfare.

Texts "In the name of God we will set up

I hate war. In our boyhood we may have at the biography of Alexander or of some ad the biography of Alexander or of some resolutionary here until our young hearts at hich and we wished we had been born ar 169 years ago just for the glory of striker of the properties of th ernow, for we make a vast distinction en the poetry and the prose of war, sell of drums, and the call of bugles, the champing of steeds foaming and ing for the battle, a hundred the ag for the battle, a hundred thousand less glittering among the dancing less, "God Save the King" waving up clarinets and trumpets and rung back deep deflies or the arches of a prostrate r, distant capitals of kingdoms illuminated tidings, generals returning home unfaming arches and showering amarshout of empires-that is

lied and half blanketed, lying on the arth, leet sore with the march and ing at the slightest touch, hunger pulleding at the convery fiber of flesh or attempting to any very fiber of flesh or attempting to asy itself with a scantly and spoiled ran, thirst licking up the dew or drinking of fitthy and trampled pool, thoughts of me and kindred faraway while just on the f a deadly strife where death may leap one of a hundred bayonets ng in of two armies now changed to adred thousand maniaes, the ground ery with blood and shattered flesh, fallwriting under the hoofs of unled chargers maddened with pain, the strife is over, the struggle of the wounded crawling out over the corpses, the long, rish ageny of the crowded barrack and versh ageny of the crowden barrack and spital, from whose mattresses the frag-ents of men send up their groans, the only use of carnage and butchery, desolate mes from which fathers and husbands and others and sons went off, without giving dying message or sending a kiss to the cones at home, tumbled into the soldiers' ve trench, and houses in which a few eks before unbroken family circles re-ed now plunged in the great sorrows of downood and orphanage—that is prose. But there is now on the earth a kingdom hich has set itself up for conflicts without imber. In its march it tramples no grain-id; it sacks no cities; it impoverishes easuries it fills no hospitals; it bereaves families. The courage and victory of sine and Magenta without carnage—the rdom of Christ against the kingdom of -that is the strife now raging. We will We will make no treaty it all the revolted nations of the earth I submit again to King Emmanuel 'in name of God we will set up our ban-

ery army has its ensigns. Long before time when David wrote the text they ein use. The hosts of Israel displayed The tribe of Benjamin carried a flag the inscription of a wolf, the tribe of a representation of cherubim, Judah a wrought into the groundwork of white, shook fire into the hearts of such bers as were in the field when Abijah ht against Jehoram, and there were ,000 soldiers, and more than 500,000 left dead on the field. These ensigns heroism to such numbers as were as bled when Asa fought against Zerah, and were 1,580,000 troops in the battle. The ians carried an inscription of the owl, was their emblem of wisdom. The of modern nations are familiar to you and many of them so inappropriate for character of the nations they represent impolitie to enumerate then ensigns are streamers borne on the of a lance and on the top of wooden They are carried in the front and ies. They unroll from the main masthead of an admiral's flagto distinguish it among other ships of same squadron. They are the objects of qual pride. The loss of them on the field

tanner of proclamation, the banner of sit and the banner of victory. When a on feels its rights infringed or its honor ited, when its citizens have in foreign es been oppressed and no indemnity has dered to the inhabitant of the republic inglom, a proclamation of war is uttered. of batteries and arsenals and om houses and revenue offices flags are lediately swung out. All who look upon a realize the fact that uncompromising is declared. Thus it is that the church esus Christ. jealous for the honor of its ign and determined to get back those lave been carried off captive into the age of satan and intent upon the deion of those mighty wrongs which so long cursed the earth and bent upon extension of the Saviour's reign of cy, in the name of God sets up its banner

turch makes no assault upon the I do not believe that God ever made world than this. It is magnificent in s. Let us stop talking so much against orid. God pronounced it very good at ginning. Though a wandering child od, I see in it yet the great Father's neats. Though tossed and driven by torms of 6000 years, she sails bravely and as at ner launching in the beginning morning stars sang together and all the of God shouted for joy, so at last, when beginto the caim harbor of God's mercy, hall as eeted by the huzzas of glorified It is not the world against which toms. It is not the world against which ontend, but its transgressions. Whatis obstimate in the will, degrading in ob, harmful in custom, false in friendhypocritical in profession—against all thirst makes onset. From false profession would car the mask. From oppression would car the rod. From pride he are off the plumes. From revenge he end off the plumes. From revenge he mornes the devil. While Christ loved id so much he died to save it, he hates il that to eradicate the last trace of don he will utterly consume ents and the oceans. At the gate a the declaration of perpetual enmity de against the serpent. The tumuit bout Mouat Sinat was only the roar sh of God's artillery of wrath against odom on fire was only one of God's bulletins announcing hostility. h and Tyre and Jerusalem in awful ark the track of Jehovah's advanceark the track of Jehovah's advance-They show that God was terribly in twhen he announced himself abhor-f all intquity. They make us believe lough nations beliigerent and revenge-ysign articles of peace and come to an ile adjustment, there shall be no cessa-bestilities between the forces of light e adjustment, there shall be no cessa-hostilities between the forces of light forces of darkness until the king-this world have become the king-our Lord. Affrighted by no opposi-scouraged by no temporary defeats, as from no exposure, every man to atton, while from the tops of our louses and churches and seminaries flums "in the name of God we will set banners."

banners, and an early of God we will set banners, are nonprofessors who have a very idea of what Christians ought to be, see seen members of the church who proud as Ahab and lied as badly as and wao were as foul hypocrites and har glorious charitable and pattent display and charitable and pattent giving. Amen. So they ought. Come kingdom of Christ, my hearer, and has glorious Christian that you have it. Every church has enough stingy to arrest its charities, and enough an in it to grieve away the Holy ad enough lazy men in it to hang on

behind till its wheels, like Pharach's charlots, drag heavily, and enough worldly men
to exhaust the patience of the very elect, and
enough snarly men to make appropriate the
Bible warning, "Beware of dogs." It any
of you men on the outside of the kingdom
expect to make such Christians as that, we
do not want you to come, for the church has
already a million members too many of just
that kind. We do not want our ranks
crowded with serfs when we can have them
filled with zouaves. led with zounves.

filled with zouaves.

There are men now, as in Christ's time, possessed of seven devils. In some instances it seems as though at conversion only six of these evil spirits were cast out, while there remains still one in the heart—the devil of avarice, the devil of lust or the devil of pride. Men of the world, if you would be transformed and elevated by the power of the gospel, now is the time to come. It is no mean ensign I lift this hour. It is a time-honored flag. It has been in terrific battle. Draggled in the dust of a Saviour's humiliation from Bothlehem to Calvary. Bent by hell's onslaught, the spears of a Rent by hell's onslaught, the spears of a maddened soldiery and the hands of men who said, "Let him be crucified." With this easign in His bleeding hand the Saviour scaled the heights of our sin. With this He mounted the walls of perdition, and amid its very smake and flame and blasphemy He very smoke and flame and blasphemy He waved His triumph, while demons howled with defeat and heaven

Thronged His chariot wheels And bore Him to His throne, Then swept their golden harps and sung.

The glorious work is done. Again, when a grand victory has been won it is customary to announce it by flags float-ing from public buildings and from trees and from the masts of ships. They are the signal for eulogy and rejoicing and festivity. So the easign which the church hoists is a banner of victory. There was a time when the religion of Christ was not considered respectable. Men of learning and position frowned upon it. Governments anathematized its supporters. To be a Christian was to be an underling. But mark the difference. Raligion has compelled the world's respect. Infidelity, in the tremendous effort it has made to crush it, has complimented its power. And there is not now a single civilized nation but in its constitution or laws or proclamations pays homage to the religion of the cross. In the war in In-dia, when Sir Archibald Campbell found, in an hour of danger, that the men he ordered to the field were intoxicated, and asked for the pious men whom the Christian Havelock had under his management, he said: "Call out Havelock's saints. They are never drunk, and Havelock is always ready." That Christianity which gathered its first trophies from the fishermen's huts on the shore of Galilee now has Samsonian strength thrown upon its shoulders and has carried off the gates of science and worldly power. We point not to the fortresses and standing armies and navies as the evidence of the church's progress. We point to the men whom Christ has redeemed by His blood.

What if arsenals and navy yards do not belong to the church? We do not want them. The weapons of our warfare are not carnal, but spiritual and mighty through God to the pulling down of strongholds. The world and satan have no idea of the strength and and satan have no idea of the strength and heroism which God will yet let out against the forces of darkness. As yet they have had only one round from the first regiment. The Lord of Hosts will soon appear in the field at the head of his troops. Depend upon it that when God inspires the scul with a new life he puts in it the principle of "never give up." In all ages of the church there have been those who have had a faith that was almost equal to sight, looking that was almost equal to sight, looking through persecution and reverses with as much expectation as through palpable achievements. There have been men for Christ who have acted as did the favorite troops of Brien, attacked by Eitzpatrick of Ossory. The wounded soldiers begget that they might enter the fight with the others. They said, "Let stakes be stuck in the ground and suffer each of us, tied to and supported by one of these stakes, to battle in the ranks by the side of a sound man." It is said that 700 or 800 mgn, pale and emaciated from former wounds and thus supported by the stakes, struggled through the combat. Thus has it been that multitudes of the children of God, though feeling themselves weak and wounded—perhaps in body, perhaps in estate, perhaps in troops of Brien, attacked by Eitzpatrick of

ing themselves weak and wounded—perhaps in body, perhaps in estate, perhaps in soul—supported by the staff of God's promise, have warred it up to the hilt in the subjugation of a world of wickedness.

We are mighty in this cause, for we have the help of the plous dead. Messengers of salvation from high heaven, they visit the field. They stand behind us to keep us from ignominious retreat. They go before us to ignominious retreat. They go before us from proclamation, the banner of banner of victory. When a rights infringed or its honor its citizens have in foreign ressed and no indemnify has the inhabitant of the republic. say that three great leaders of the Heivetic nation, though seemingly dead, are only lying down under the ground in their old time dress, refreshing themselves with sleep, and that if at any time the liberties of their country are in danger they will immediately spring to their feet and drive back the enemy. May I not have the thought that if ever the church of the blessed Christ shall be threatened with destruction by the foes which seem too great for her strength the Lord himself will not only come to the deliverance, but those great ancients who have seemed to be sleeping among the dead shall immediately hear the trumpet blast of the church militant, and, full armed, spring back to their old positions in the ranks of God, with the battleery, "More than conquerors through Him that loved us?" Although we have already much to encourage us in the work of the world's

evangelization, yet we must confess that much of our time has been consumed in planting our batteries and getting ready for the conflict. We have not yet begun to preach. We have not yet begun to pray. We have not yet begun to work. On the coast of heathendom are missionary stations. They have scarcely yet begun to accomplish what they propose. It takes some time to dig the trenches and elevate the standard and direct the great guns. From what I hear I think they are about ready now. Let but the great Captain wave the signal, and the ringing of celestial weaponry shall quake every dungeon of hell and sound up among the thrones of heaven. Pagodas and temples shall tumble under the shock and besotted nations shall fly from their idols and superstitions, shouting like the confounded worshipers of Baai: "The Lord, He is the God! The Lord, He is the God!"

We go not alone to the field. We have in-vincible allies in the dumb elements of navincture. As Job said, we are in league with the very stones of the fleid. The sun by day and the moon by night, directly or indirectly, shall favor Christianity. The stars in their courses are marshaled for us, as they fought against Sisera. The winds of heaven are now as certainly acting in favor of Christ as in reformation times the invincible arounds in reformation times the invincible armada in its pride approached the coast of Eegland. As that proud navy directed its guns against the friends of Christ and religious liberty, God said unto his winds, "Seize hold of them," and to the sea, "Swallow them." The Lord, with his tempesis, dashed their hulls together and splintered them on the rocks until the flower of Spanish pride and valor lay crushed among the waves of the seabeach. All are ours. Aye, God the Father, God the Son and God the Holy Ghost are our allies! formation times the invincible armada in

The Mohammedans, in their struggle to subjugate the world, had passages from the Koran inscribed on the blades of their scimi-Koran inscribed on the blades of their scimiters, and we have nothing to fear if, approaching the infidelity and malice that oppose the kingdom of Christ, we shall have glittering on our swords the words of David to the glant, "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defled."

Now the church goes forth bearing precious seed, but after awhile it will be the sheaf binding, and reaper angels shall shout the harvest home. Now it is tents and marching and exposure, but then, in the ranks of prostrate iniquity and on the very walls of heaven, "in the name of God we will set up our banners."

The earth sends up its long, deep group of

pain and classes the great chains of its bond-age and cries by the voice of sea and land and sky, "How long, O Lord, how long?" There was a tradition on the other side of the water that the daughter of Lir was transformed into a bird of the air and that she wandered for hundreds of years over river and take until the atrival of Chris-tianity and that at the stroke of the river and take until the arrival of Christianity and that at the stroke of the first cathedral bell her spirit was freed. Uncounted millions of our race by the power of sin and satan have been transformed into a state of wretchedness, and they wander like the poor daughter of Lir, but they shall after awhile he released. When the great church of Christ shall in those darkened lands from its tower ring out the glad tidings of the gospel, then millions of wandering souls shall find rest in a Saviour's pity and a Saviour's love, transported from the kingdom of satan into the kingdom of God's dear Son.

By and by you would hardly know the

By and by you would hardly know the earth if you saw it. The world as a whole shall be as greatly improved as the individual heart by conversion. Frand, leaving its trickery, will go to work for an honest living. Knavery shall begin to make righteous bargains. Passion shall answer to the con-trol of reason. Scoffers shall be changed into worshipers and skeptics into Bible lovers Christ shall begin His reign on earth. Whether He shall descend on to the earth in person and establish a government at Jorusalew, I cannot say, but it will be an era of more than Augustan splendor. That is enough. Knowing this, we can never despair. But as we see the church of Christ putting on her beautiful garments and arising to shine we will say, with the enthusiasm of Oliver Cromwell, who, standing before his sick and famine-stricken soldiers at Dunbar, saw the sun rising out of the moraing mist and, pointing to it with his sword, uttered a prayer which hurled his men upon the crushed foe like a sky full of thunderbolts: "Arise, O God! Let thine enemies be scattered." With the ear of faith I eatch the sound of the latter day glory. Church of Christ, unbattle! In the name of Christ, march on! Upon every school and hospital, upon every manker's desk and merchant's counter, upon very chemist's inhoratory and astronomer' tower, upon shepherd's hut and woodsman's cabin, upon ship's deck and sailor's hammock, far out on the sea and high up in the mountain, before the gaze of nations, under the plaudits of heaven, "in the name of

God we will set up our banners."

My subject has taught you that in this contest we are not without ensures and colors. All we want now is men to carry them. Be fore I sit down I must propose to each of you this great honor. Becoming a Christian is not so ignoble a thing as many have thought

it. "It makes a man stoop," you say. I know it, but it is only the stoop of an heir of royalty who on his knees is to receive a rown of dominion. We want standard carers in all pulpits, in all places of business-everywhere. I do not ask you how old you are nor how young, how weak or how strong, how dull or how sharp, nor what your home, nor who your an-cestors. Without any condition, without any reserve, in the name of the God of Israel, I offer you the honor of carrying the church's ensigns. Do not be afraid of the assaults of a world whose ranks you desert nor of devils who will oppose you with infernal might, it were more blessed to fall here than stand invwhere else. It were more of an honor, ogaged with Christ, to be trampled underfoot with this army of banners than, oppos-ing Christ, to be buried, like Edward I., in

cyptian porphyry. You know in ancient times elephants were rained to fight and that on one occasion, trained to fight and that on one occasion, instead of attacking the enemy, they turned upon their owners, and thousands were crushed under the strokes of their trunks and the mountain weight of their step. These mighty opportunities of work for Christ may accomplish great things in over-throwing the sin of the world and beating to pieces its errors, but if we do not wield them aright these very advantages will in ungarded moments turn terribiy upon us ungarded moments turn terribly upon us and under their heels of vengeance grind us to powder. Rejected blessings are sevenfold curses. We cannot compromise this matter. We cannot stand aside and look on. Christ has declared it, "Ali who are not with me are against me." Lord Jesus, we sur-

The prophecies intimate that there shall before the destruction of the world be one great buttle between truth and unrighteous-We shall not probably see it on earth. God grant that we may see it, bending from the battlements of heaven. On the side of sin shall be arrayed all forms of oppression and cruelty, led on by infamous kings and generals; the votaries of paganism, led on by their priests; the subjects of Moham-medanism, following the command of their sheiks. And gluttony and intem-perance and iniquity of every phase shall be largely represented on the field. All the wealth and splendor and power and glory of wickedness shall be concentrated on that one decisive spot and, maddened by 10,000 previous defeats, shall gather themselves up for one last terrible assault. With hatred to God for their cause and biasphemy for the battle cry, they spread out over the earth in square beyond square and legion beyond legion, while in some overhanging cloud of blackness foul spirits of hell watch this last struggle of sin and darkness for dominion. Scattered by the blasts of Jehovah's nos-

scattered by the blasts of Jenovan's nos-trils, plunder and sin and satantic force shall quit the field. As the roar of the con-flict sounds through the universe all worlds shall listen. The air shall be full of wings of heavenly cohorts. The work is done, and in the presence of a world reclaimed for the crown of Jesus and amid the crumbling of vrannies and the defeat of satanic force and amid the sound of beavenly acclamations the church shall rise up in the image

of our Lord, and with the crown of victory on her head and the scepter of dominion in her hand in the name of God shall set up her banners. Then Hima-laya shall become Mount Zion, and the Pyrenees Moriah, and the oceans the walk-ing place of Him who trod the wave cress of Galilee, and the great heavens become a sounding board which shall strike back the sound of exultation to the earth till it rebound again to the throne of the Almighty, Angels of the Apocalypse, flv, fly! For who will stand in the way of thy might or resist the sweep of tny wing?

A GREAT WAGON TRAIN.

Sixty Horses Hauling It to the De La Mar Mines in Utalt.

P. B. McKeon left Milford, Utah, for De La Mar the other day with the heavi-est team train ever undertaken under like condition of roads. With seventy-five miles of very muddy roads he is attempting to transport with sixty horses 60,000 pounds of heavy machinery loaded on three wagons. This outlit is accompanied by other outlits, and as the train pulled out over the hills to the west it looked not unlike some circus at-

tempting to invade the western country.

It will require an immense amount of oats and hay to feed the teams, and will keep two four-horse teams busy hauling water. It is expected that for miles the axles of the heaviest-loaded wagons will drag the ground. This machinery is for the De La Mar mines. I he new plant consists of many carloads of machinery, nearly all of which is now on the road between Mitford and the mine,

NEW ARMY POLICY.

The Public No Longer to Be Allowed to Visit Forts.

glittering on our swords the words of David to the giant, "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defled."

Now the church goes forth bearing precious seed, but after awhile it will be the sheaf binding, and reaper angels shall shout the harvest home. Now it is tents and marching and exposure, but then, in the ranks of prostrate iniquity and on the very walls of heaven, "In the name of God we will set up our banners."

The earth sends up its long, deep groan of the Secretary of War.

Visit Forts.

Visit Forts.

General Miles, commanding the United States army, has issued a general order prohibiting, in the strictest terms, the admission of any person, except officers of the Navy of Government employes, to any lake or sea coast defences without a permit from the commandant of the place. Moreover, such permits are to be given only for true miliproses, and under no conditions are written or pletorial descriptions of such decisions to be made without authority from the Secretary of War.

THE SABBATH-SCHOOL LESSON

INTERNATIONAL LESSON FOR MARCH 21.

Lesson Text: "Christian Self Restraint," I Cor. ix., 19-27-Golden Text: I Cor. ix., 25-Commentary.

19. "For, though I be free from all men, yet have I made myself servant unto all, that I might gain the more." For the sake of a temperance lesson we turn from the narrative in the Acts to a section of this epistle, but it is a temperance lesson in the sense of every form of restraint and control of the self life that the Christ life may be made more manifest, and thus the gospel be lived as well as preached in order to gain more people for Christ. The section in which we find our lesson begins with chapter viii., 1, and runs to the end of chapter xi., the beginning of each section being easily recognized by the words "now as touching" or "now concerning" (chapters vii., 1; viii., 1; xii., 1; xvi., 1). The central thought in this section seems to be chapter x., 31, "Whether, therefore, ye cat or drink or whatsoever ye do, do all to the glory of God," the object of such a life being primarily that God in all things may be glorified through Jesus Christ (I Pet. iv., 11), and then that some may be speak (I Pet. iv., 11), and then that some may be saved (enapters ix., 22; x., 33). Paut was indebted to no one for favors; he was under compliment to no one. He said to these very Corinthians that if he had wronged them it corinthians that if he had wronged them it was in that he had not been a burden to them, and for this he asked their forgiveness. He sought them and not their possessions (II Cor. xii., 13, 14). Being thus free from obligations to all, except the obligation laid upon him by God to preach the gospel to all, he gladly became servant to all for Christ's sake that he might gain more for Christ.

Christ's sake that he might gain more for Christ.

20. "Unto the Jews I became as a Jew that I might gain the Jews." We must think of Paulas a servant of Christ, a member of the body of Christ in perfect joint and health, under full and complete control of Christ, the head and over seaking in all Christ, the head, and ever seeking in all things to please Him (chapters iii, 5; xii., 12; Gal. 1., 16; I Thes. iii, 4). He had a great desire that Christ should be magnified in his body whether by life or death (Phil. 1., 20). We must keep this in mind in considering this and the next two verses lest we might be tempted to think Paul gulity of some inconsistency or of conniving at a wrong thing in order to win men to Christ. He was a Jew and knew what it was to live under the law. In dealing with such he would, as far as he conscientiously could, put himself in their place and from their standpoint lead them

to Christ. 21. "To them that are without law, as without law, that I might gain them that are without law." He often speaks of gen-tiles as "them that are without." He would have believers exercise special care in walk-ing honestly toward them as to win them. As far as Paul could in the sight of God, he put himself in their place, saw things with their eyes and from their standpoint sought to lead them to Christ that they might be

saved. 22. "To the weak became I as weak that 22. "To the weak became I as weak that I might gain the weak. I am made all things to all men that I might by all means save some." In Rom. xv., 1-3, he takes, as he always does, Christ for his example and teaches us not to please ourselves, but others and to hear the indignities of the weak. ers, and to bear the infirmities of the ers, and to bear the initimities of the weak, and this even in the common acts of eating and drinking, as the context shows. There is a self centered life and a Christ centered life, and, though strange it is yet true, sadly true, that the former is often manifest in be itevers to the great grief of the Spirit and dis-honor of God. Paul, like his Master, thought not of himself, but of how he could glorify Christ and win people to Him.

23. "And this I do for the gospel's sake.

23. "And this I do for the gospel's sake, that I might be partaker thereof with you." What is this which, as a servent of Christ, he is aiming to be a partaker of? It cannot be eternal life, the gift of God, nor the forgiveness of sins, nor peace with God, nor justification, nor sanctification, for all these come to us in Christ freely by virtue of His finished work. See Rom. iii., 24; v., 1; I Cor, iii., 21-28; vi., 11. We do not work for redemption and its benefits: but, receiving Christ as God's unspeakable gift to us, we believe that his divine power hath given believe that his divine power hath given unto us all things that pertain unto life and godliness (II Pet. 1., 3). Being a saved man through the blood of Christ, Paul knows that denial of self in preaching the gospoi will bring him a roward (verses 17, 18), and he wishes the believers at Corinth to share this with him.

24. "Know ye not that they which run in a race run all, but one receiveth the prize. Go run that ye may obtain." Now, salvation is not obtained by running, for we cannot is not obtained by running, for we cannot run till we have obtained satvation. Until we are saved we are dead in trespasses and sins (Eph. ii., 5), and dead people cannot run for God. To run in an ordinary race, those who desire to run must first enter; so in the race before us, the Christian life or race, we must first enter, and the entrance is at the cross. The fee is paid for all who are willing to enter, for the blood of Christ cleanseth from all sin.

are willing to enter, for the blood of Christ cleanseth from all sin.

25. "And every man that striveth for the mastery is temperate in all things. Now, they do it to obtain a corruptible crown, but we an incorruptible." The wreath, the roward, the honor associated with the victor in the Grecian games soon faded or passed away, but the Christian seeks a crown incorruptible to east at the feet of Christ (Rev. iv. 10). That there are rewards for the faithful in addition to salvation, which is the free in addition to salvation, which is the free gift of God, and that it is possible to be rewarded or be saved and have no reward. See I Cor. fil., 14, 15; II John viii.; Rev. xxii., 12; Luke xiv., 14, etc.

26. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."

In an ordinary race there is uncertainty as to who shall win, and only one can possibly win the prize. In the Christian race there win the prize. In the Christian race there need be no uncertainty, for Christ Himself will be the judge, and He will reward every one according to his works. All who will may have rewards for service—the crown of life for patient endurance, the crown of our lesson for denial of self, etc. (Jas. 1., 12; Rev. II., 10; I Thess. II., 19; I Pet. v., 4; II Tim'iy. 8).

Rev. 11., 10: I Thess. 11., 10: I Fet. V., 2: At Tim. iv, 8).

27. "But I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a custaway." Not a lost soul, for none of Christ's sheep can perish (John x., 20, 20), but disapproved as to service. See 28, 29) but disapproved as to service. See R. V. Paul never questioned, nor ever taught others to question, the eternal safety of every true believer (Phil. i. 6; II I'm. i., 12; Eph. v., 25-27; Jude xxiv). But he did strongly emphasize the possibility of the loss of service and the necessity of a whole hearted denial and renunciation of the self life (Gal. ii., 20; vi., 14; II Cor. iv., 10, 11; Rom. xii., 1, 3).—Lesson Helper.

Two Murderers Hanged.

John E. Sullivan was hanged at Dorchester, N. B., for the murder of Mrs. Eliza Dutcher and her small son on September 11, 1896, at Meadow Brook, N. B. The murders followed an attempt at robbery.

George Matthews, the murderer of James
J. Irwin, was hanged in the jall yard at La
Plata, Md.

Three Children Drowned.

The three eldest children of Frederick Buxen were drowned just outside the garden gate of their home, at Bowmansville, Canada, in a pond that once formed part of a mill-race. The youngest child slipped into the pond, and in the efforts to save it the other wo were also drowned.

President and Five Alderman Indicted. At Louisville, J. M. McKnight, President of the German National Bank, and five Al-derman have been indicted for bank wreck-ing.

times out of

The New York Journal recently offered ten bicycles to the ten winners in a guessing contest, leaving the choice of machine to each. All of them chose



STANDARD OF THE WORLD.

Nine immediately, and one after he had looked at others. And The Journal bought Ten Columbias. Paid \$100 each for them, too. On even terms a Columbia will be chosen

times out of Beautiful Art Catalogue of Columbia and Hartford Bicycles is free if you can apon any Columbia agent; by mail from us for two 2-cent stamps.

POPE MFG. CO., Hartford, Conn.

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SELECT RELIGIOUS READING

To think his thoughts is blessedness suprome: To know himself, the Thinker, is our life; o rest this weary intellect on his.

Is the glad ending of mind's endless strife. For this is life eternal him to know And Jesus Christ his son whom he bath sent:

And this is light, to walk in his dear love, Light brighter than the noon-bright firma-

A PHAYER FOR LOVE.

Dear Saviour, we thank thee, that when you wast upon earth thou didst take little children up in thine arms and bless them. Now thou art gone into the heavens, we re-joice to feel that thy love is none the less tender and watchful, and that thy hands even now are laid upon them in blessing. Then dost abide with as still, and art nearer to us and dearer than when thou didst walk the earth in human form, for thou dost never leave us. We pray thee to illumine our hearts, that we may see with the eye of faith. Give us to feel thy touch upon us that we may go forth foour duties in the greatness of thy strength, and rejoice evermore in thee. May we be so filled with the precious love of Christ that we shall reflect. It upon our children, and they, in turn, shall taste its sweetness and power, and grow up into thee in all things. Help us, as a family, to take hold of hands today with a new cove-nant, with a higher and deeper joy; and pledge to thee our love and loyalty and service. If there come times of darkness and struggle, when the burdens press and per-plexities thwart us, O, may we lean the harder upon thine aimighty arm, and find strength in thee for every time of need. We

ask it in Jesus' name. Amen.

THE GREATER MAN, THE GREATER LOVE. It is the great patriots that interpret the value of their country to the common citi-zen. The man absorbed in his own small affairs, or so restricted in his power of thought that he would never have taken in the national idea for himself abstractly, sees how Washington and Webster and Lincoln loved the land; and through their made known to him. love for his country, when it is awakened, is his own, and may impel him to serve her in most peculiar personal ways, very differ-ent from theirs; but none the less is it true that but for the interpretation of these great men's honor for her, he would have hon-ored his country less or not at all. They in-terpret to their fellowmen what God has first interpreted to them, till ultimately the fire which starts from the central heart of all runs through the world, and the blindest are enlightened to discern, and the most timid become bold enough to praise, the movement which at first had no friend but God. Phillips Brooks.

THE BUILD IN SOURCE OF WORK

I do not know of any single Christian to-day doing any work—any real work—who is not a dilligent student of his little, who does not read the little is some of these business men read the fluctuations of the market. I do not know one of them who does not make the personal culture of the ables not make the personal culture of the spirit as great a business in life as yender athlete makes the training of the body in preparation for the race. I do not know one of them that does not cultivate an eager, earnest interest in the Christian fellowship, Christlan testimony, and Chris-tian service, bestowing upon them as much toil, and time, and thought as the world be stows upon its society engagements and its constant round of pleasures. The great difference between the Christian and the worldling is, not that one works and the other does not, but the worldling toils and moils and dies, and the Christian toils and moils and lives for evermore,-Rev. R. F. Horton.

Hear, O Lord, our humble supplications. O thou who knowest what things we have need of before we ask, give us grace, we beseech thee, to seek first thy kingdom and righteousness; and do thou add to us all that is necessary for this present life. Ma we desire thee more than all thy gifts, tha so desiring we may seek thee, and find i thee our true joy. Quench in us, O tho Lord of our life, all wrong desires. Delive us from seifishness and pride, from sloth and idleness, from narrowness of mind and hardness of heart. Fill our hearts, we beseech thee, with the grace of thy Holy Spirit: make us kind, long-suffering and gentle; give us grace to deny ourselves, and to submit to the kele will. to submit to thy holy will. In adversity, help us to be patient; in prosperity, keep us hum-ble; and when we cannot see the way before us, may we fear no evil, knowing that thou ar us, may we lear no ever, knowing that thou are with us. May thy grace be sufficient for us. and thy strength be made perfect in our weakness. We beseech thee to hear us, through Jesus Christ our Lord. Amen.

LIFE MUST BE CUBIC.

Our choice in life must be a cubic choice Our choice in life must be a cubic choice. It must have three dimensions. First, it must be very high—as high as I can reach with my life. Next, it must be very broad, covering all the powers of my life—mind, voice, bands, feet. And then it must be very long—run out seventy years, if that be the sum of my days on earth. I cannot afford to swan horses in the middle of the afford to swap horses in the middle of the stream. I cannot afford to change my choice at 30 or 40. We are to make our choice the highest, the broadest, and the longest possible. This is to be our aim; that the life of Christ in us shall be and do what the life of Christ was and did in Himself.
We are so to live that our life shall repeat
the life of Jesus of Nazareth,—Alexander
McKenzie, D. D.

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