

THE SEVENTH SCHOOL LESSON. INTERNATIONAL LESSON COMMENTS FOR AUGUST 29.

Lesson Text: "Paul Opposed to Ephesus," Acts xix. 31-41. Golden Text: Luke xii. 15 - Commentary on the Day's Lesson by the Rev. D. M. Stearns.

"After these things were ended, Paul proposed in the spirit to go to Jerusalem. After I have been there I must also come to Rome. Our last lesson in the Acts dealt with Paul at Corinth, where he continued a year and six months teaching the word of God. He then returned to Antioch in Syria, making Ephesus, Caesarea and Jerusalem on his way. After some time spent at Antioch Paul started on his third missionary tour, going through Galatia and Phrygia till he came to Ephesus, where he had his first meeting with Priscilla, and to which city he had promised to return, God willing (chapter xxi. 21). He tarried at Ephesus over two years (xix. 10; xx. 31), and all the province of Asia heard the word of the Lord Jesus, so that many believed, the name of the Lord Jesus was magnified, the word of God grew mightily and prevailed, and thousands of dollars' worth of bad books were burned. Here begins our lesson.

"His purpose was to go through Macedonia and Achaea, where he had been on his previous tour, but he still tarries in Asia a season while he sends Timothy and Erastus ahead of him into Macedonia. In a future lesson we shall have his testimony to his labors in Asia. Whether sojourning or journeying his one ambition was that Christ should be magnified in him and that he might better know Him (Phil. i. 3, 8, 10)."

"And about that time there arose no small stir concerning the way (the way is made in chapter ix., 2, this way is called 'The Way.' See also in the R. V. chapters xix., 9; xxii., 4; xxiv., 14, 22. Jesus himself said, 'I am the Way' (Jas. iv., 6). In Ps. exix., 1, we read, 'Blessed are the people in the way who walk in the law of the Lord. It is a joyful way, but very narrow, and few there be that find it. It is with Him and with Him and excludes all that are not of Him."

"Sirs, ye know that by this craft we have our wealth. This is the beginning of the address of Demetrius, a silversmith, to his fellow workmen, whom he had called together. His object was to craft or trade or manner of making money, a thing which will get an interested audience almost any time. Witness the labor organizations and the strikes often associated therewith in our own day. Whatever will seem to turn more money into people's pockets is apt to be an interesting subject."

"Not alone at Ephesus, but almost throughout all Asia, this Paul hath persecuted and turned away much people." What a good testimony to Paul, or rather to the Spirit's work through Paul, in the name of the Lord Jesus! The Lord, through Him, had turned many from idols unto God (1 Thess. i. 9), so many that the idol busts were being severely, and those interested were greatly stirred."

"Not only this our craft is in danger to be set at naught, but also that the temple of the great goddess Diana should be despised." It would never do to have such a magnificent temple that all the world worshiped, for what would all the world ever do without Diana? Yet three men dared to despise Nebuchadnezzar's image, which all the world worshiped, and the time will come when many will dare to despise another image, which all the world will worship (Rev. xiii., 8, 15), choosing death rather than such favor."

"And when they heard they were full of wrath and cried out, saying, 'Great is Diana of the Ephesians.'" Theodas boasted himself to be somebody; Simon the sorcerer gave out that himself was some great one; the coming antichrist will proclaim that he himself is God, and many will believe it, and great will be his wrath against those who would all the world worship him, and the armies of earth against God both at the beginning and end of the next thousand years, but all will be overcome by the Lamb, for He is King of kings and Lord of lords (Rev. xix., 19; xx., 4; xvii., 14; II Thess. ii., 4)."

"And the whole city was filled with confusion and chaos are not the work of God, but of the devil, whether in an individual or in a household or in the world, and therefore some think that the work of the devil may be seen as far back in the Bible story as Gen. 1, 2; that in the beginning God must have created all things good and that an enemy was responsible for the chaos of verse 2. Paul would willingly have stood by his friends, who for his sake and for Christ's sake were in danger, but his friends would not suffer him. He had already been stoned and left for dead, and he was ready any time to die for Christ (xiv., 19; xxi., 13). It was never with him a thought of personal comfort, but only of how he could magnify Christ. Sometimes we are compelled by circumstances to go forward when we would fain keep back and sometimes to keep back when we would fain go forward. The way of rest is to do what you can—go forward if the way opens, and if not, stay."

SELECT RELIGIOUS READING.

PREGNANT THOUGHTS FROM THE WORLD'S GREATEST AUTHORS.

Door Shut for Our Good—Christ Standing at the Door—Draw Patience From Christ—Unappreciated Blessings—The Value Is in Christ—Faith by Watching. God sometimes shuts the door, and shuts us in. That He may speak, perchance through grief or pain. And softly, heart to heart, above the din, May tell some precious thought to us again. God sometimes shuts the door, and keeps us still. That so our feverish haste, our deep unrest, Beneath His gentle touch may quiet, till He whispers what our weary hearts love best. God sometimes shuts the door, and though shut in, If 'tis His hand, shall we not wait and see? If worry has without, and toil, and sin, God's word may wait within for you and me. —Interior.

Christ Standing at the Door. To the church at Philadelphia it was promised that the door should be opened; but her church at Laodicea, which had deliberately shut its door on the higher life, it was a church that was neither cold nor hot, a lukewarm, indifferent, spiritless people, and to such a people, willfully barring out the revelations of God, comes the Christ in this wonderful figure, standing at the door like a weary traveler, asking to be let in. Such a picture just reverses the common view which one of us has of the religious life. We commonly think of truth as hiding itself within its closed door, and of ourselves as trying to get in to it. We speak of finding Christ, or proving God, or getting religion, as if all these things were mysteries to be explored, hidden behind doors which must be unlocked; as if, in the relation between man and God, man did all the searching, and God was a hidden God. But the fundamental fact of the religious life is this—that the power and love of God are seeking man; that before we love Him, He loves us; that antecedent to our knock at His door, and waiting to be let in, and to perceive how senseless and unresponsive we must seem to an omniscient mind, when so much truth, standing near us, is beaten back from our closed minds and wills. It is the same with religious truth. Here are our lives, shut in, limited, self-absorbed; and here are the messages of God, knocking at our door, and between the two, only one barrier, the barrier of our own wills. Religious education is simply the opening of the door of the heart. A Christian discipleship is simply that alertness and responsiveness which hears the knocking and welcomes the Spirit which says: 'If any man will, and open the door, I will come in and sup with him, and he will with me.' —Prof. E. B. Peabody in "Mornings in the College Chapel."

Draw Patience From Christ. I remember once when I felt the need of a great stock of patience to meet an emergency that was coming upon me, and thought I would be obliged to pray for a long time in order to lay up enough. I think I expected to have something after the nature of a package of patience, done up and labeled "Patience," and deposited in my heart. It was one night, and I was preparing myself to pray all night long in order to lay in a good supply, when suddenly this verse flashed into my mind: "Who of God is made unto us wisdom and righteousness, and sanctification, and redemption." "Yes, I added with a sudden illumination, "and patience too!" I do not need to lay up a stock of patience; all the patience I need is stored up for me in Christ, and I have only to draw my supplies momentarily from Him. I rose from my knees at once, and thanked the Lord beforehand for the un-limited supply of patience that was mine in Christ. And I need not say that I found grace (in the form of patience) to help in every time of need. —Hannah Whitehall Smith.

Unappreciated Blessings. A poor old widow, living in the Scottish Highlands, was called upon one day by a gentleman who had heard that she was in need. The old lady complained of her condition, and that her son was in Australia, and that she had nothing to do but to help out. "But does he do nothing to help you?" inquired the visitor. "No, nothing," was the reply. "He writes me regularly once a month, but only sends me a little picture with his letter." The gentleman asked to see one of the pictures that she had received, and found each one of them to be a draft for £10. That is the way of many of God's children. He has given us many "exceeding great and precious promises," which we either are ignorant of or fail to appreciate. Many of them seem to be pretty pictures of an ideal peace and rest, but are not appropriate as practical helps in daily life. And not one of these promises is more neglected than the assurance of salvation. An open Bible places them within reach of all, and we may appropriate the blessing which such knowledge brings. —D. L. Moody.

The Value Is in Christ. You remember the scene in Shakespeare's "Merchant of Venice" when the suitors for Portia's hand choose between the caskets—the golden, the silver, the leaden. The value is not in the casket, it is in the portrait of Portia that lies within, and he who finds the portrait wins the living bride. The value of our Bible is not in its words and phrases—these are the mere caskets; it is in the Christ whose portrait is contained in the whole Book, from the opening scene in the Garden to the closing scene at the Judgment. And he best uses the Bible who knows how to open this casket, to look into its words and phrases, to see the Christ whose image is enshrined there, and then to look up and see the living Christ at his side and take him as a friend and a bridegroom because he has found this divine image in the Book. —Lyman Abbott, D.D.

Christianity Glorifies Love. It has been well said that till Christ came humanity lived in a hemisphere of our moral world. They know only half the springs of all that we feel excellent. Before Christ the best men admired the beauty of womanly character quite as little as the worst men did. The Greek whose death will always be remembered besides that of Christ, spoke in his last hour contemptuously of his sorrowing wife, and his disciple framed an ideal world in which no mother should know her own child. Christianity glorified the mother. It exalted the mother's love as the focus of all that makes up womanhood. —British Weekly.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect. —Alexander McKean, D. D.

KEYSTONE STATE NEWS CONDENSED

ROOF CUT IN TWAIN. While Winding a Clock, an Altoona Woman is Shocked by Lightning.

While Mrs. Josiah Yon was winding a clock at her home in the country, two miles east of Altoona, the other day, a bolt of lightning struck the chimney at whose base the clock stood. The lightning shattered it and the chimney fell out at the bottom, covering Mrs. Yon with bricks and mortar. The roof was cut completely in twain as if by a huge saw. Mrs. Yon and her husband, who were both in the same room, were both knocked senseless by the shock, the chair in which he sat having been upset. Yon recovered consciousness first and dug his wife from beneath the debris. Both wife and husband are past 60 years of age, but show no ill effect of their experience.

The following Pennsylvania pensions were granted: John K. Baird, Brockwayville; John H. Falkenburg, Woodcock; John Haley, Washington; Seth Stevens, Franklin; John C. Shunk, Wilhelm; William F. Means, Grange; John W. Jackson, Canonsburg; William Rodgers, Milltown; Thomas A. Wagner, McClure; Catherine Main, West Newton; Mary E. Powell, Bradford; Sarah A. Diamond, Beaver Falls; John Dinzer, Oak Ridge station; William D. Ritchey, Tatesville; Robert E. Vannatter, Cooperstown; Sarah J. Wise, Hollidaysburg; Charlotte Colbert, Frankstown; Silence F. Miller, Hartstown; Elizabeth Hood, Brush Valley; Amanda Van Horn, Granville Summit; Emma Black, Coulterville; Theodosia H. Gilbert and David Hill, Erie; Jacob Bean, Allegheny; Edward D. Schafer, Marrow; Thomas Kelly, Kane; Joseph H. Barger, Jr., Woodland; Peter Nellis, Girard; Mary J. Murray, Pittsburg; Antino Morales, Washington; Henry Spieth, Latrobe; Robert Wilson, Turtle Creek; Bertha Lessenger, Homestead; Julian Delp, Bela.

A party of men exploring an abandoned mine near Houtzdale, a few days ago, found a corpse leaning against a "cave in," and starting at the sight, they fled. It was the body of Peter Rodgers, a miner, whose life had been embittered by domestic troubles, and who suddenly disappeared about three months ago. A bullet hole through his head and a rusty revolver lying at his feet showed how he had ended his life, thinking no doubt his body would never be found, and that his eyes would remain a mystery. The remains were taken out and decently buried.

James Durkin, one of the leaders of the mill strike at Scottsdale, and George McLain, a business man, were arrested the other day on a charge of disorderly conduct preferred by Manager Robert Skemp of the rolling mill. The charges are the result of a crowd of men and boys hooting at Mr. Skemp and the fight of strikers to hoot at the non-union men will be tested in court. There will also likely be a conflict of authority between the burgess and justice as to who has jurisdiction over such cases.

When it comes to robbing a morgue, Beaver Falls has a case that takes the lead. The other day, during the absence of C. E. Vandervoort, a thief entered his undertaking room, and wrapping a mackintosh coat over a child's casket, walked from the place as deliberately as if he were on honest business. He was seen by the police and others, but nobody suspected that he was perpetrating one of the boldest robberies in the history of the town.

William Fortune caused considerable excitement the other day by trying to escape from Constable W. S. Copeland. Hundreds of people joined in the chase, and Fortune was run down after a race all over town. John D. Stevenson, father of Mrs. Jennie Landsberger, with whom Fortune has been boarding, charged Fortune, before Judge J. G. Garvey, with assault and battery and threats to kill.

An explosion of the gas tanks at the phosphate works of Booth & Flyn at West Newton caused the plant to catch fire, and Charles G. Gullen, the night foreman, is missing, and reported dead. William Posler, an employe, was seriously burned, and the works were almost totally destroyed.

The Darlington bridge over Loyalhanna creek, near Ligonier, collapsed while Kimmel Johnson was driving a two-horse team across, precipitating the man and horses to the bed of the creek, 20 feet below. Johnson was badly hurt and the animals may have to be shot.

Rev. W. H. Houghton, pastor of the Episcopal church at Huntington and Tyrone, died suddenly Thursday. His death was due to heart disease. He leaves a wife and two children. Mr. Houghton came from Salt Lake City, Utah, two years ago.

About 1,300 excursionists from Cumberland, Md., visited Johnstown Sunday. A serious accident was narrowly averted when the train started back. A young woman was caught in the jam at the station and pushed under the train. She was not seriously hurt.

The Washington Glass Manufacturing Company has received from an eastern firm an order for 1,000 dozen lamp globes and bottles. Seventeen hundred and fifty barrels will be used in packing the goods, which will require iron box cars for transportation.

Louisa Kiser, of Meadville, attempted to board a moving train the other day and fell under the wheels, receiving injuries which necessitated the amputation of one of her limbs.

Thomas Walker, a wood grower of Shenango township, Mercer county, was robbed of a pocketbook containing \$150 and a number of valuable papers at a picnic at Celoron, N. Y.

W. W. Thomas and John Doe, alias John Hines, the two men accused of forging the name of David Hagerty to a \$1,500 draft, are under indictment at Washington.

Mercer and Lawrence counties propose to jointly build a workhouse, as their contracts with the Allegheny county workhouse will not be renewed owing to the crowded condition of the latter institution. A man who registered at York as W. T. Gorsuch, and who was soliciting advertisements in a directory, has been arrested for raising a \$60 order to \$60. He confessed.

The flouring mill owned by the Rock Hill, was burned last Friday. Loss \$10,000, covered by insurance. The fire was caused by sparks from the smokestack. James D. Love, a well known merchant and justice of the peace at Fort Palmer, had his ear torn off and was otherwise injured in a runaway. S. D. Neyhard, charged with forgery and defalcation by a building and loan association at Bloomsburg, has surrendered to the authorities. Four-year-old Daniel Korb, of Troutville, Clearfield county, stepped on a rusty nail a week ago, and died Saturday from lockjaw. Eleven cars of peaches per day are being shipped from Chambersburg.

CHRISTIAN ENDEAVOR TOPICS.

TOPIC FOR SUNDAY, AUG. 29.

The Idols We Are Likely to Worship." Ex. xx. 1, 6. Luke xii. 13-21.

DAILY READINGS. IDOLS. Aug. 23. Keep yourself from idols. 1 John v. 13-21. Aug. 24. Pride. Dan. iv. 28-37. Aug. 25. Money. 1 Tim. vi. 3-10. Aug. 26. Pride. Esth. vi. 1-14. Aug. 27. Applause. Matt. vi. 1-6. Aug. 28. Human love. Matt. x. 34-39. Aug. 29. The idols we are likely to worship. Ex. xx. 1-6; Luke xii. 13-21. Scripture Verses.—Josh. xxiv. 15; Rom. xii. 1; Isa. xxvi. 3, 4; Matt. xiii. 44-46; Mark x. 23-27; Luke x. 28-42; xii. 13-21; 1 Tim. vi. 6-12; Jas. iv. 7-10.

LESSON THOUGHTS. Anything that we allow to interfere with our love and service to God is our idol, whether it be wood or stone or precious metal; whether it be sun, moon or stars, or any of the works of nature; whether it be selfish greed, personal indulgence, or vainglorious temper; all these God forbids us to serve. Men make a grand mistake when they choose to serve mammon instead of God. Godliness has the promise of this world and of that which is to come. "Seek first the kingdom of God, and all these things shall be added unto you." But seek first the pleasures and profits of this world, and even if you secure some of them the profits end there, and the kingdom of heaven is lost.

SELECTIONS. This is always true,—that the people who do not make worldly good their first object are the people who can be most safely trusted with it, and who get most enjoyment out of it. All earthly good is exalted by being put second, and degraded as well as corrupted by being put first. The water lapped up in the palm, as the soldier marches, is sweeter than the abundant draughts swallowed down by self-indulgence. "Seek ye first the kingdom of God, and all these things shall be added unto you."

Saul of Tarsus once had all his capital invested in time stocks. They paid well in earthly dividends. He was that young, brilliant, promising rabbi. Men praised him; his reputation in Pharisaic circles was well established. He had many earthly treasures. But he was not content with that. He was Lord of heaven and earth; immediately he threw away his time stocks, never drew another dividend on them, and put the rest of his capital into guarantee stocks of heaven. He often gave testimony to their value. Just before his departure, he said, "Henceforth there is laid up for me a crown of righteousness."

Christianity's Tonic. Christianity touches a man vitally, and straightway he becomes finer, larger, braver. Christianity touches a home vitally, and it is as though a beam from heaven had come shining in to light up his heartstone, or a snatch of some song the angels sing. Christianity touches a law vitally, and there is at once more justice and tenderness in it. Christianity touches trade and commerce vitally, and there is honesty in buying and selling. Christianity touches the factory and the mill vitally, and the products are what they are advertised to be: genuine articles. Christianity touches the trowel and the plane vitally, and the work of the workman is henceforth sound and thorough—as good as the centre, where only God sees it, as at the surface, where man sees it. Everything is changed for the better.—Dr. E. A. Noble.

Faith by Watching God. Faith is always on the lookout. It does not always see, but it keeps its eyes open. Yet faith is always painted blindfolded. "I don't understand anything about Providence or the Bible," said a young man, recently, with a sneer, and it is I prefer to walk by simple faith. But simple faith does not court darkness, nor is it an evidence of great faith when one who has just placed his hand in God's hand closes his eyes. Following God blindfolded is not the courage of faith, but the recklessness of credulity. A man of faith finds strength to go through hard places, not by shutting his eyes, but by keeping them open, not by remaining ignorant of God's ways, but by watching Him in all His ways.—S. S. Times.

There is no greater gift or possession than to believe God speaks to us. If we believe that we are already blessed.—Martin Luther.

When God hites from us so much that we would fain know, let us believe that the same love conceals, as at other times reveals, and that shadow and sun are accomplishing our growth in grace and in the knowledge and love of God.—Rev. F. B. Meyer.

Felix Denewith, living two miles from Mount Clemens, Mich., is the reputed owner of a young horse which resented so strongly having most of the work thrown upon it, to the favor of the horse, which Mr. Denewith had owned for 35 years and was disposed to favor, that it not only kicked at the old one at every opportunity, but finally when the old one was swamped in a pond, refused to pull it out after the owner had fastened a rope to it. The young one was made to pull only after being blindfolded and then it had to pull out the old horse's body.

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