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| $\begin{gathered} \text { ax } \\ \substack{0 \\ \text { cus }} \end{gathered}$ |  |  |  |  |  |
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|  | Tre mini of Ue hat a Eroet many tri |  |  |  |  |
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|  |  |  |  |  |  |
|  | he utters the words of my text. <br> Why did Gga let sin come into thi world? It is a question I often heat |  |  |  |  |
|  |  |  |  |  |  |
|  | discussed, but never matistaclorly answered God made the worid far anc |  |  |  |  |
|  |  |  |  |  |  |
|  | beautifut at the start. If our first par ents had not sinned in Eden, they migh <br> have gone out of that garden and |  |  |  |  |
|  |  |  |  |  |  |
|  | found fifty paradises all around the earth-Europe. Asia, Africa, North anc South America-so many flower gar | lost his mind." No; the horse belonged his great heant broke over the grief |  |  |  |
|  | dens or orchards of fruit, redolent anc lusclous. I suppose when God pourec |  |  |  |  |
|  |  | his great heant broke over the grief. It is no aign of weakness that men are |  |  |  |
|  | out the Gihon and the Hiddekel hi poured out at the same time the Hud | overcome of their sorrows. Thank God for the rellef of tears. Have you never |  |  |  |
|  | on and the Susquehanna. The wholt earth was very fair and beautiful | been in trouble when you could not weep, and you would have given any hing for a cry? Davld |  |  |  |
|  | look upon. Why did it not stay so God had the power to reep back si and woe. Why did be not keep then | thing tor arp? David dia well when he mourned for Abenlom, Abrahem dia |  |  |  |
|  |  |  |  |  |  |
|  | and every atep a joy, and every sounc |  |  |  |  |
|  | music, and all the ages a long jubile of sinless men and siniess women? Goc can make a rose as easiir as he ca | when I have any kind of trouble is a worldly philomopher. Again I remark that these persons |  |  |  |
|  |  |  |  |  |  |
|  | ally as ca make a thorn. Why, then, the pre dominance of thorns? He can mak |  |  |  |  |
|  | good, fair, ripe fruit as well as gnarlec and sour fruit. Why so much thes that is gnarled and sour? He esn maks that is gnarled and sour? He can mak |  |  |  |  |
|  | men robust in health. Why, then, art there to many invalida? Why not havi. for our whole race perpetual lelsure in | tiense and anived There are timed |  |  |  |
|  |  |  |  |  |  |
|  | for our whole race perpetual lelsure in <br> I Ifvellhood? I will tell you why God <br> let sin come into the world-when I ge | to him. Do not whine over the affict ed. Take the promises of the gospel and |  |  |  |
|  |  | utter them in a manly tone. Do not be afraid to smile if you feel like it. Do |  |  |  |
|  | That to the place where such quess tons whi be aniwered and wen myste nes wivest to answer the question onl) |  |  |  |  |
|  |  |  |  |  |  |
|  | illustrates his own ignorance and in competency. All I know is one grea fact, and that is, that a merd of woel has come in upon us, trampling dow:everything fair and beautiful. $A$ sword at the gate of Eden and a swor |  |  |  |  |
|  |  | splints for a broken bone, do not takecast iron. Do not tell them it is God's castice that welkht out kriet They |  |  |  |
|  |  |  |  |  |  |
| ... |  | fortis when they need valerian. Again I remark that those persons |  |  |  |
|  | More people under the ground that on bt. The graveyards in vast major |  |  |  |  |
|  |  | are poor comforters who have never had any trouble themseiven, A lark |  |  |  |
|  |  |  |  |  |  |
|  | up. Trouble has taken the teader hear and pinched it unth the nations wal with the agony. If all the mounds ol |  |  |  |  |
|  |  |  |  |  |  |
|  | with the agony. If all the mounds of graveyards that have been raised wer put side by side, you might step or | talk to these who are frozen in disaster God kepos aged people tn the world, think, for this very work of sympatias. |  |  |  |
|  | them and nothing else, going all arounc the world and around again and arount | They have been through all these trial |  |  |  |
|  | gain. These are the facts. And now I have to say that in a world like thit the grandest occupation selance of im | men and women here who have old people in the house or near at hand, so |  | Oyer and Terminal General Jail gDelivery and Pa, held as June Term commencing Jutie 6, A.$\qquad$ |  |
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|  |  |  |  |  |  |
|  | who with you well and are very intelli <br>  Trable contorters are ye all. |  |  |  |  |
|  |  | pour save. If you have a grave in. ", patiway and momethody comea and covv. |  |  |  |
|  |  | ers it all over with flowers it is a grave yet. Those who have not had griets |  |  |  |
|  | voluble people are incompetent for th work of giving comfort. Bildad and |  |  |  |  |
|  | Iffe out. Alas for these voluble peoplt that go among the houses of the af |  |  |  |  |
|  |  | link no on to prt to bed |  |  |  |
|  | tulk. They reharase ther own sorrow,and then they tell the poor uutreert |  |  | , Mity |  |
|  |  |  |  |  |  |
|  | that they teel badty now. but they wi feel worse atter a while. silencel D |  |  |  |  |
|  | words to heal a wound deep as the soul Step very gently around about a broket | where she stood at the door and clapscribbled, the blocks she built into a scribbled, the blocks sue duil inta | Gua thet 11 ever Ived, and that I have |  |  |
|  |  | house. Ah, no, you must have trouble yourself before you can comfort trou- | A tother in neven, wid mother in |  |  |
|  | heart. Talk very sottly around thoss whem God has beroft. Then 50 you whom God has bereft. Then go you |  |  |  |  |
|  | way. Deep sympathy hnas not much tu say. A frm grasp of the hand, a com pnssionate look, just one word the | $\begin{aligned} & \text { beer } \\ & \text { tort } \end{aligned}$ |  |  | ortus mper, Mno will stro all neese |
|  |  | , | this warld are preparative for slory. What a transitan |  |  |
|  |  |  |  |  | A Common pawer |
|  |  | we must have faith in God, practical experience and good. sound common sense | fromip the the cain presence of Jesus! What a transition it was for Latimer- from the abke to a throne! What a |  | Tromen |
|  |  |  |  | E.j. coutheor |  |
|  |  |  |  | - |  |
|  |  |  |  |  |  |
|  | is pulled off and this one and that on must feel it, and see how much it swollen, and there are Irritation an |  |  |  |  |
|  |  |  |  |  |  |
|  | Inliammation and exasperation wier |  |  |  |  |
|  |  |  |  |  |  |
|  |  | have come, Oh no: Do you not remem-ber that passage of scripture, "Whom | pled," Then satd he: "Welcome dies." heaven!" The light already beaming | (in |  |
|  | wound will never heal unless you let i alone," So there are souls broken dows |  |  |  |  |
|  | In sorrow. What they most want is res or very careful and kentle treatment reavement or of the loss, and they comi |  |  |  | Union Steam Laund |
|  |  | It is a very painful operation. The child draws back from you, but you |  |  |  |
|  | in to sympathize, and they say: "Shov us now the wound. What were his las |  |  |  |  |
|  | were an orphan?" Tearing off the ban dage here and pulling them off there leaving a ghastly wound that the bainof God's grace had already begun t. heal. Oh, let no loquaclous people, witl of the distressed! Again I remark that all these person are incompetent to kive any kind o losophers. They come in and bay, expected, The lswa of natiure must hav |  | its to welcome you into your companwill be no grave diggers apade that will cleave the side of that hill, and there will be no dirge waling dron thetemple. The river of God, deep ns the temple. The river of coa, a bill on between banks odorous with baim, and overdepths bright with fewels, and under akles romeate wha gladnegs, atrentes of IIght going down the gream to the of angeta! Not one aigh in the rind: not one teap mingling with the waters. |  |  |
|  |  |  |  |  | crown ing reature of evening The UA VION FINISH for wh this laun. ${ }^{\text {Try }}$ is famonk speaks plaid of painstak ing care in every dea Collars and luffisironed with anc IVORY-HKE 1 Fidaps. <br> and Prices ${ }^{4}$ he Lwest. <br> We tlead; othen follow. <br> Lace Curtains a Specially, <br> G. A. Gepenves, Ag's. <br> Middle 'urg, |
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