Subject: "Week Day Religion."

TEXT s. 4 In all thy ways acknowledge Ifem."

—Proverse ili., 6.

There has been a tendency in all lands and ages to set apart certain days, places and occasions for especial religious service, and to think that they formed the reaim in which religion was chiefly to act. Now, while holy days and holy places have their use, they can never be a substitute for continuous exercise of faths and prayer.

In other words, a man cannot be so good a Christian on Sabbath that he can afford to be a worldling all the week. If a steamer start for Southampton and sail one day in that direction and the other six days sais in other directions, how long before the steamer will get to Bouthampton? Just as soon as the man will get to Heaven who sails on the Sabbith day toward that which is good, and the other aix days of the week sails toward the week.

Genuine religious abstinence all the rest of the week.

Genuine religion is not apasmodic, does

eat so much at the satesant conjugar, that you can afford religious abstinence all the rest of the week.

Gennine religion is not apasmodic, does not go by fits and starts, is not an attack of chills and fower—and would until your teeth chatter, notigion marches on steadily up those pills and along dangerous declivities, its eye ever on the everlasting hills crowned with the castle of the blessed.

I propose, so far as God may help me, to show you how we may bring our religion into ordinary life and practice it in common things—pesterday, to-day, to-morrow.

And, in the first place, I remark, we ought to bring religion into our ordinary conversation. A flam breaks, and two or three villages are submirged, a South American earthquake swallows a city, and people being to talk about the uncertainty of humanife, and in that conversation that the teems we have not considered that in proportion as Christine experience is shallow men talk abones and tombstones and epised and the statement of the state

shallow men talk about funerals and death-beds and hearses and tombetones and epithys.

If a man have the religion of the gospel in its full power in his soul, he will talk chiefly about this world and the eternal world and very little comparatively about the insignificant pass between this and that. Yet how seldom it is that the religion of Christ is a welcome theme! If a man full of the gospel of Christ goes into a religious circle and begins to talk about sacred things, all the conversation is hushed, and things become exceedingly awkward. As on a summer day, the forest full of song and chirp and carol, mighty chorus of bird harmonies, every branch an orchestra, if a hawk appears in the sky, all the voices are hushed, so I have sometimes seen a social circle that professed to be Christian stleneed by the appearance of the great theme of God and roller eligion of the great theme of God and roller eligion of the great theme of God and roller eligion in an orithersure, it is brighter than the sundaling the standard of the control of God. And yet, If the theme of religion of religion to religion be introduced into a circle, everything is silenced—sileneed unless perhaps an aged Christian man in the corner of the room, feeling that something ought to be said, puts one foot over the other and sighs heavily and asay, "Oh, see; that's so!" My friends, the religion of Jeeus Christ is not something to talk about and sing about, your face irradiated. The trouble is that map professing the faith of the gospel appoint so conversation with such explaints and man man professing the faith of the gospel appoint as demonstration with such explaints, and conting that room less that they are a fraid their conversation with such explaints, which are more canting, and canting its the worst kind of hypocration with such explaints, which are mere canting, and canting is the worst kind of hypocration with acen principles.

nero-canting, and canting: In the worst with flypority. If a man have the grace of God in his heart forminant, he can talk religion, and it will earn natural, and men. instead of being relied by it, will be attracted by it. Do you to know that when two Christian people alk as they ought about the things of Christian da heaven God gives special attention, and ewrites it all down. Malachi ill., 16, Then they that feared the Lord talked one of the other, and the Lord heartness and eard, and a book of remembrance was writan."

heard, and a book of remembrance was written."

But I remark again, we ought to bring the religion of Jesus Christ into our ordinary employments. "Oh," you asy, "that's a vary good theory for a man who manages a large pusines, who has great traffle, who holds a great estate—it is a grand thing for bankers and for shippers—but in my thread and needle store, in my trimming establishment, in my insignificant work of life, you cannot apply those grand gospie principles." Who told you that? Do you not know that a faded leaf on a brook's surface attracts God's sittention as certainly as the path of a biazing sun, and that the most that crosps upthe iside of the rook sittents God's attention as certainly as the year teaming of an aider under a cow's hoof sounds as loudly in God's ear as the snap of a world's confligration, and that the most insignificant thing in your life is of enough importance to attract the attention of the Lord God Ajmighty?

My bother, you cannot be called to do anything a singinificant that feature in the conditions of the lord God Ajmighty?

od Almighty?

My brother, you cannot be called to do anyning as insignificant but God will help you
at. If you are a fisherman, Christ will
mad by you as Madd by Simon when he
regard Gennesset. Are you a drawer of
regard Gennesset. Are you a drawer of

ments.

There are in the churches of this day seen in the second of the

a he that getteth sickes and not by right shall leave seen in the milest of his fayer, and it has each in he should be should

bath day is of no value in the second hours.

"Oh," sage sonie one, "if I had a great sphere, I would, do that. If I could have lived in the time of Brartin Luther, if I could have been Paul's traveling companion, if I had some great andresounding work to do, then I should put into application all that you say." I must admit that the romance which the the romance which the the romance which the travelength is the second which t

and knight errantry have gone out of life. There is but very little of it left in the world. There is but very little of it left in the world. The temples of Rouen have been changed into smithles. The classic mansion at Ashland has been cut up into walking sticks. The muses have retreated before the emigrant's ax and the trapper's gun, and a Vermonter might go over the Alleghany and the Rocky mountains and see neither an Oread nor a Shiph.

The muse have retreated before the emigrant's ax and the trapper's gun, and a vicemonter might go over the Alleghany and the
Rocky mountains and see neither an Oread
nor a Spjih.

The groves where the gods used to dwell
have been cut up for firewood, and the man
who is locking, for will not find them. And
Hellesponts to swim, and they are in common life. It is abeard for you to say that you
would serve God if you had a greet sphere.
If you do not sorve Him on a small scale, you
would not sorve Him on a small scale, you
would not store the say the you cannot
stard the breath of a basilist?

Our national government does not think it
belittling to put a tax on pins and a fax on
buckles and a tax on shoes. The individual
taxes do not amount to much, but in the
aggregate to millions and millions of dollars.
And I would have you, oh Christian man, put
a high tariff on every annoyance and vexation that comesthrough your soul. This might
not amount to much, but in the
aggregate to millions and stifaction.
A bee can suck honey even out of a nettle,
and if you have the grace of God in your
heart you can get sweetness out of that
which would otherwise irritate and annoy.
A returned missionary told me that
split us itsneyth and satisfaction.
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and if you have the grace of God in your
heart you can get sweetness out of that
which would otherwise irritate and annoy.
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which would otherwise irritate and
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supply of the grace of God in your
heart you can get sweetness out of tha

forumes, you have your anxieties, you have your vecations. "Oh," you say, "they don't shape my character. Since I lost my child, since I have lost my property. I have been a very different man from what I was." My brother, it is the little annoyances of your life that are souring your disposition, clipping your moral character and making you less and less of a man.

You go into an artist's studio. You see him making a plees of soutpure. You say, "Why don't you grief he work with the say, "Why don't you grief he work is going on. You stroke that the say any Impression made upon the stroke that there is any Impression made upon the stroke that there is any Impression made upon the stroke that the say any Impression made upon the stroke I have not you strike harder?" "Oh!" ho epiles, "that would shatter the statue. I have make it in this way, stroke by stroke." And he continues on by week and month until after awhile every man that enters the studio is fascinated.

Well, I find God dealing with some man. He is shaping him for time and shaping him for time an

will be done and a glad spectacle for angels and men."

Not by one great stroke, but by ten thousand little strokes of misfortune are men fitted for heaven. You know that large fortunes can soon be scattered by being paid out in amail sums of money, and the largest easter of Christian character is sometimes entirely lost by these small depletions.

We must bring the religion of Jesus Christ to help us in these little annoyances. Do not say that anything is too inaignificant to affect your character. Bats may sink a ship. One lucifer match may destroy a temple. A queen get her doubt, by smelling of a poisoned rose. The scratch of a sirponity fish may give you the lockjaw. Columbus, by saking for a piece of bread and a drink of water at a Franciscan convent, came to the discovery of a new world. And there is a great connection between trifles and immensities, between nothings and everythings.

ing that there is? Do you not know that the whole universe is not ashamed to take eared one viole? I say: "What are you not are an an who grows in the whole universe is not ashamed to take eared one viole? I say: "What are you have the whole universe is not ashamed to take eared one viole? I say: "What are you will grow it in the post on the say of the say of the say. "It want in the say. "Yet was a say of the say of the say, "I'll ware it in my boom." It is say it is will arises and comes benefits it is will arises and comes benefits it. "I'll ware it in my boom benefits it is will arises and comes benefits it." "I'll ware it in my boom benefits it." "I'll ware it." I'll war

God stokes the grass of the field and He has never forgotten are poor violet. Oh, my friends, if the stokes as that field you Go is a stoke of the stokes as that field you Go is to the stokes as that field you Go is to the stoke of the your dark since He is that as careful about the construction of a pilder's year He is in the conformation of flaming galaxies.

spider's eye as He is in the conternation of faming galaxies.

Plato had a fable which I have now nearly forgotien, but it ran something like this; He said spirits of the other world came back to this world to find a body and find a sphere of work. One pit it came and took the body of a king and did his work. Another spirit came and took the body of a king and did his work. Another spirit came and took the body of a king and did his work. Another spirit came and took the body of a keep, and all the grand work is taken. There is nothing left for me. "And some one repiled. "Ah, the best one has been left for you." Ulysses said, "Whai's that?" And the reply was. "The body of a common man, doing a common work and for a common reward." A good fable for the world and just as goof fable for the church.

But, I remark again, we ought to bring the religion of Jesus Christ into our ordinary hleesings, Lyery autumn the President of the United, States and the governors make proclamation, and we are called together in our churches to give thanks to God for His goodness. But every day ought to bethanks giving day. We take meet of the blessings of life as a matter of course. We have had ten thousand blessings this morning for which we have not thanked God. Before the night comes we will have a thousand more blessings you will never think of mentioning before God.

night comes we will have a thousand more blessings you will never think of mentioning before God.

We must see a blind man led along by his dog before we learn what a grand thing it is to have one s eyesight. We must see a man with fst. Vitus's dance before we learn what a grand thing it is to have the use of our physical energies. We must see some soldier crippled, limping along on his crutch or his empty coatsleeve pinned up, before we learn what a grand thing it is to have the use of all our physical faculties. In other words, we are so stupid that nothing but the misfortunes of others can wake us up to an appreciation of our common blessings.

We get on board a train and star for Boston and come to Norwalk bridge, and the 'draw' is off and crash loss sfue and the 'draw' is off and crash loss sfue and the 'draw' is off and crash loss of the come home in great action and come to Norwalk bridge. We come home in great and they congratulate us, trains and the land of the come of the component of the component words and they congratulate us, the component words and they congratulate us, the component words and they congratulate us, the constant words and the constant words are constant words. The constant words are constant words and the constant words are constant words and the constant words are constant words.

get to Boston in safety. Then you return home. Not an acident, not an alarm. No thanks.

In other words, you seem to be more grateful when 50 people lose their lives and you get off than you are grateful to God when you all get off and you have no alarm at all. Now, you ought to be thankful when you escape from accident, but more thankful when they all escape. In the one case your gratitude is somewhat selfshe in the other it is more like what nought to be.

On, these womitter we appreciate them and however the common bloosings, however the common thousings, however the common the safety of the common the safety of the common was precised them and however the common the safety of the safety of the common the safety of the safety

low by the water course chewing its cud looks very thankfut, and who can tell how much a bird means by the song? The aroma of the flowers smell like incense, and the mist arising from the river looks like the smoke of a morning sacrifice. Oh, that we were as responsive?

—If you were thristy—and—asked me for—adrink and I gave you this glass of water, your common instinct would ruply, "Thank you." And yet, how many chalices of mercy we get hour by hour from the hand of the Lord, our Father and our King, and we do not even think to say, "Thank you." More just to men than we are just to God.

Who thinks of thanking God for the water gushing up in the well, toaming in the eascade, laughing over the rocks, pattering in the shower. clapping its hands in the sea? Who thinks to thank God for that? Who thinks to thank God for the six the fountain of life, the bridge of sunbeams, the path of sound, the great fan on a hot summer day? Who thinks to thank God for this wonderful physical organism, this sweep of vision, this chime of harmony struck into the ear, this orinson tide rolling through arteries and veins, this drumming of the heart on the march of immortality?

I convict myself and I convict everyone of you while I say these things, that we are unappreciative of the common mercies of life. And yet if they were withdrawn, the heavens would withhold their rain and the earth would crack open under our feet, and devolution and slokness and woe would, stalk across the earth, and the whole earth would become a place of skulls.

Oh, my friends, let us wake up to an appreciation of the common mercies of life. Let every day be a Sabbath, every med a scarsment, every room a holy of loukerfully bear means of the path was the same that the descript of delice and the delice and the same and the would stalk as a fights, it would reach open under our feet, and devolution and the feet of louke all have water to the right, we must live right. Your of the common mercies of life.

have burdens to bear; we them. We all have bettles te fights, let us courageously fight them.

If we want to die right, we must live right. You go home and attend to your little sphere of duties. I will go home and attend to my little sphere of duties. You cannot do my work, I cannot do your work. Negligance and indolance will win the hiss of everiasting scorn, while faithfulness will gather its the sphere of the work. We would be a sphere of the second of the purious through the sphere of the second of the purious and extend ages have begun their march.

Schoener Wreeked.

BAR HARBOR, Me., Aug. 31.—Schooner
J. A. Hinea, Capt. Johnson, from Beston,
unlöeding stone at the Breakwater, broke
away from her anchorage during the gale
and was dashed to pieces on Burnt Forenpine Mahad. The

Oswago, N. Y., Ag. 31.—The barge Jennie Mathews, of the tug Proctor's tow, reported less with all on beard, was found by a rug and the life new off this posysterday and brought sately into pork. She was in a totally disabled condition, and the crew report a terrible experience.

Westerin College

Boommens, N. Y., Sep. L.—At a measure of the transfer of the Seniore Western Services of the Seniore Western Services of the Seniore Western Services of the County Services of the Cou

Southern Female Convicts

In Georgia female convicts are hired aut to work on the plantations as men are. The State's lease price for a convict, \$12.80 a year, is the same for a woman as for a man. On Captain Maddor's plantation of 8,000 scres, a large part of the working force is composed of female convicts, the men being in separate to the working force is composed of the female convicts, the men being in separate to the working force is composed of the female convicts, the men being in separate to the working force is good of the separate from in the good condition. They are not shackled, but there is a guard for every ten women. These guards carry pistols, while those for the male convicts carry guns. The women plow, dig, hoe, and are as expert as the men.—[Charles ton News and Courier.

Power of the Imagination.

"I never was more firmly convinced of the power of imagination," said a man, "than I was by something that happened to me on the occasion of a recent visit to a friend. It had been an extremely hot day, and when I went to bed at night the heat seemed almost insupportable. It seemed to me that if I should open the door from my room into the hall, it would make a little circulation and make the air more comfortable; and I felt safe in doing this because I am an early riser, and I knew I could get the door shut before anybody was stirring in the morning. So I opened the door, with the pleasant result that I had anticipated, and when I went to close it in the morning I found that I had opened, not the door into the hall, but the door into a closet."

As English lady owned a big St. Berely

a lamb.

Beware of Cintineuts for Catarrh That Contain Mercayr.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the musch strength of the strength of the

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pleasant remedy, Syrup of Figs, has a permanently beneficial effect on the human system,
while the cheap vegetable extracts and unieral solutions, usually sold as medicines, are
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If afflicted with sore eyes use Dr. Thompson Eye Water. Druggists sell at 25c. per bottle

I suffered with eczema or salt rheum, in such certible agony at times that I could not walk about the house. Sar saparilla. The hoped for benefit was noticeable at the octset, and I have taken twelve bottles.

Hood's the Cures



"German Syrup Mr. Albert Hartley of Hudson,

N.C., was taken with Pneumonia. His brother had just died from it. When he found his doctor could not rally him he took one bottle of Gerrally him he took one bottle of Ger-man Syrup and came out sound and well. Mr. S. B. Gardiner, Clerk with Druggist J. R. Barr, Aurora, Texas, prevented a bad attack of prestatania by taking Germa, Syrup in three. He was in the business and three its fanger. He ment the great resears Buckers, German

OURE LANGE ENLANANCE.

Power of the Imagination.

troubled with Binering great deal without real years ago want? - (Hought I would try a bottle would try a bottle would try a bottle bottle. It was and I used fourteen bottles. It was a work of the would try a bottle bottle. It was a work of the would try a bottle would try a bottle bottle. It was a work of the work o An English lady owned a big St. Bernard which would kill lambs. One day a farmer gave the dog's mistress a pretty lamb, she put it on the lawn with the dog and sternly commanded him to let it alone. He did, and the two became close friends, nor would the dog ever kill a lamb.

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FER

Foreign Waiter You

American Girl-No admit; but (brightenin of scandals, New Yo CURODWACE

reor or two manufactures of about 7 years standing, also a several weakness of my back and kidsteps of about 10 years standing and bas belied a cover

one, the Druggist here in Ru W. R. Chr RHEUMATISM! RHEUMATISM!

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Consultation Free.

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SWAMP-ROOT.

2,

Bank Cashier—You dress until the times go His Wife—Are we hank Cashier—Ye made a deposit for it took the last current

pay for your hat. -- {De ITS DISTING

Fair Customer—Wi Celebrated Importe
Why, you see, this go
and we paid the ordi
other. Makes it muc
[Puck.

THE REA -What makes

queerly!

Bess.—She was disar
Jess.—Why, she has

Boss-That's it. A SAPER

This World's Pa contest has decided or
"What is that?"
"Why, that the bird
made to fly. Pat 'em
'em by express."—{Ch

A SURPE Strawber—Well, ol congratulate you. I your engagement is an your engagement is an Singerly (modestly the happiest man in the Strawber-Of course he is surpassingly bestoreliest disposition was just born for you est, dearest thing in the Singerly-Why, grow, I diklat't know mether,—[Truth.

METROPOLITAN

She lived in the coute town for the summin loye wish her.
But her heart was neighboring farmer's not return his metropy. She had told him as father's porch, where hug low in the moon air with their luxurious. air with their luxuriou "If you do not m pered hoarsely, "I wi "Oh, don't," she plo

"Oh, don't," she ple was tender, though ar "But I will. I tell y

most shouted.
"You mustn't," she
soft white hand on h
place wet enough exc
ob, Mr. Smith, what w
ing water?" and the
tons which convinced
act amphibious." - - [D NOT A

"I saw a woman r day. She sat up st uid Hawkins. "I never saw a si Ma Hawkins, "so de as to how that w

SO KIND "Who is your ph

'Dr. Killum." "Do you like him?"
"Oh, so much. It the diseases that

Sightseer (to Columbia a member of thingers over there?
The Guard—Can't byen't seen her
level off my beat, a

EVER PR Simpson's case of sowing much won Dear me, yes; he see he falls asleep.

CLEVER 1 tography Teacher that divided? Commy—Er, not a timest wants it a

PLEATY
Labionable resort
wife and daugh PLENTY friends de