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(Continued from first page.)

the most important offering. So now the Lord accepts your prayers, for they are the perfume of heaven, but he asks also for the gold which will pay the expense of taking Christ to all nations.

A Graveyard Peace. Still further remarking upon the narrow escape which you and I and the world had in the diversion of the persecutors from the place of nativity, let me say that had that Herodic raid upon the swaddling clothes been successful the world would nover have known the value of a righteous peace. Much has been made of the fact that the world was at peace when Christ came. Yes. But what kind of a peace was it? It was a peace worse than war. It was the peace of a graveyard. The Roman eagles had plucked out the world's eyesight and plunged their beaks through the heart of dead nations. It was a peace like that spoken of by a dying Indian chieftain when a Christian home mis-

sionary said to him, "You have been a warrior and I suppose have been in many feuds, but you must be at peace with all your enemies in order to die aright." The dying chieftain replied: "That's easy enough. I am at peace with all my enemies, for I have killed all of them." That was the style of peace on earth when Christ came, but the spirit of arbitration, which is to garland the tomb of this century and coronet the brow of the coming century, is consequent upon the midnight anthem above Bethlehem, two bars to that music, the first of divine ascription, and the second of earthly pacification. "Glory to God and peace to men." In his manhood Christ pronounced the same doctrine—"Blessed are the merci-

ful." Before the Bethlehem star flashed its significance the theory was, "Blessed is wholesale cutthroatery. Blessed are those who can kill the most antagonists Blessed are those who can most skillfully wield the battleax. Blessed are those who can stab the deepest with spear or roll a chariot wheel over the most wounded or put his charger's hoof on the most dead.' The entirely new theory of our Christ was blessing for cursing, prayer for those who despitefully use you, foundries to turn spears into pruning hooks, redhot furnaces to melt swords into molds shaped like plowshares. If gigantle acerbities and worldwide tigerisms had, without any gospel opposition, gone on until now and been augmented by 1,898 years of ferocity, by this time what would this world have been turned into? You need not remind

me of the awful wars since the opening of the year 1 of our Christian era, for it the earth has been again and again lacerated into an Aceldama through improved weaponry of death and more rapidity of fire, Prussian breechloader, which in 1866 startled the nations with unprecedented havoe, eclipsed by contrivances that can sweep vaster numbers to death by one volley, and telegraphy adding to gunnery new facilities for slaughter by instantly ordering armies to where they can do the most wholesale murder—I say if all this wee has been wrought, how much worse would it have been if the Christly revelation had not been let down from heaven on five runged ladder of musical scale, and there had been no preaching of good will all up and down Christendom for 19 centuries! The Bethlehem manger has given the most potent suggestion of peace the world has ever received. The cavalry horses cannot eat out of that manger. The Pence of Christ. I take another step forward in showing

the narrow escape you and I had and the world had in the secretion of Christ's birthplace from the Herodic detectives and the clubs with which they would have hed the babe's life out when I say that without the life that began that night in Bethlehem the world would have had no illumined deathbeds. Before the time of Christ good people closed their earthly lives in peace while depending upon the Christ to come, and there were antediluvian saints, and Assyrian saints, and Egyptian saints, and Greeian saints, and Jerusalem saints long before the clouds above Bethelehem became a balcony filled with the best singers of a world where they all sing, but I cannot read that there was anything more than a quieting guess that came to those before Christ deathbeds. Job said something bordering on the confident, but it was mixed up with a story of "skin worms" that would destroy his body. Abraham and Jacob had a little light on the dying pillow, but, compared with the after Christ deathbeds, it was like the dim tallow candle of old beside the modern cluster of lights electric. I know Elijah went up in memorable mauner, but it was a terrible way to go-a whirlwind of fire that must have been splendid to look at by those who stood or the banks of the Jordan, but it was a style of ascent that required more nerve than you and I ever had, to be a placid occuteam. The triumphant deathbeds, as far as I know, were the after Christ death-

pant of a chariot drawn by such a wild beds. What a procession of hosannas have marched through the dying room of the saints of the last 19 centuries! What cavalcade of mounted halleluiahs has galloped through the dying visions of the last 2,000 years save 100! Peaceful deathbeds in the years B. C.! Triumphant deathheds, for the most part, reserved for the years A. D.! Behold the deathbeds of the Wesleys, of the Doddridges, of the Legh Richmonds, of the Edward Paysons, of Vara, the converted heathen chieftain, crying in his last moments: "The canoe is in the sea. The sails are spread. She is ready for the gale. I have a good pilot to guide me. My outside man and my inside man differ. Let the one rot till the trumpet shall sound, but let my soul wing her way to the throne of Jesus." Of dying John Fletcher, who entered his pulpit to preach, though his doctors forbade him, and then descended to the communion table, saying, "I am going to throw myself

few days after following him to the grave, With heavenly weapons he has fought The battles of the Lord,

under the wings of the cherubim before

the mercy seat," thousands of people a

Finished his course and kept the faith And gained the great reward. Of pastor Emille Cook, the great French evangelist, who sat in my church in Brooklyn one Sunday morning and in a few days shipwrecked and dying after his wife had said to him, "God will help you, my dear; he will give you peace," replying, "But I have it-peace, I have it!" Of Prince Albert, quoting with his last breath, "Rock of Ages, cleft for me, let me hide myself in thee!" Of the dying soldier who had been shot through the mouth and could not talk, and when the chaplain approached him motioned for pencil and paper and wrote: "I am a Christian, prepared to die. Rally round the flag! Rally round the flag!" Of John Brown of Haddington, who said: "I desire to depart and be with Christ, and, though I have lived 60 years very comfortably in this world, I would turn my back upon you all to be with Christ. There is no one like Christ-no one like Christ. I have been looking at him these

many years and never yet could find any fault in him but was of my own making, though he has seen 10,000 faults in me. Oh, what must be be in himself when it is he that sweetens heaven, sweetens Scripture, sweetens ordinances, sweetens earth. sweetens trial." Of John Janeway, saying in his last moments: "I have done with prayer and all other ordinances. Before a few hours are over I shall be in eternity singing the song of Moses and the Lamb. I shall presently stand on Mount Zion with an innumerable company of angels and with spirits of just men made perfect and with Jesus, the diator of the new covenant. Halle luiah!" Some one ought to preach course of sermons on triumphant Chris-

tian deathbeds, and then let some one

preach a sermon on triumphant infidel

deathbeds-that is, if he can hear or read

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of one of this latter kind. I never heard of one. Do tell us of one. There never was one. And had the babe of Bethlehem died the same week in which he was born there never would have been a triumphant Christian deathbed. It is the wonderful story of Christ, now rapidly filling the earth, that makes triumphant Christian deathbods. The Bethlehem star had to give v 7 before the rising sun which was to become the noonday Sun of Rightcous-

The Necessity of Christ. Are you ready now for a thought that vertowers all other thoughts in importance and grandeur? Pray that you may be ready. It as far exceeds anything I have said as all the gold mines of Califorthe thimbleful of gold dust which in 1848 a California miner brought from a mill race and put upon the desk of a surprised capitalist. In remarking upon the narrow escape which you and I and the world made let me say that had the Herodic raid on that room of the Bethlehem khan been a successful raid or had some cold taken by the child in that flight toward Cairo been fatal heaven would have been to us an eternal impossibility. With our fallen nature unchanged, unregenerated, unreconstructed through Jesus Christ, the human race would be no more fit for heaven than a noisome weed is fit for a queen's garland, no more than a shattered bass viol is fit to sound in a Dusseldorf musical jubilee. If at one time Garibaldi seemed to hold in his right hand the freedom of Italy, and Washington seemed at one time to hold in his right hand American independence, and Martin Luther seemed to hold in his right hand the emancipation of the church of Ged for all nations, so in grander and better sense the infant born in that Bethlehem stall held in one hand the ransom of earth and in the other the rapture of heaven. He started that right for three places which he must reach, or we never could reach heaven, Gethsemane and Calvary and Olivet, the first for agonizing prayer, the second for excruciating suffering, the third for glorious ascension as the law of gravitation relaxed for once to let him up out of his exile. Had his life been only one day or one year of duration instead of 33 years, had be died in Bethlehem or in Cairo or in the desert between, not a church would ever have been built, not a hospital ever opened, not a nation ever freed, not a civilization ever inaugurated, not a soul saved. Oh, what a crisis that was in the world's history! What a crisis in the eternities! I think that the angels who composed the choir for the Christmas cantata above Bethlehem were not the only angels around that night. I think there were some who instead of holding librettos of celestial music stood all up and down the steeps of heaven with drawn swords, keen and two edged. That cradle must be defended. That flight into Egypt must be hovered over by winged cohort. That humble stopping place in Cairo must be watched by celestial bands descending amid the Egyptian pyramids and the sphinx which had already stood there for ages celebrating kings, none of whom ever had such glory as will be won by that Prince sleeping in his mother's arms under their long shadows. Hear it all, ye people—in that babe's survival our heaven was involved. And shall we not add to our usual Christ-

mas congratulation at a Saviour's birth the joy at the babe's rescue? A Time For Joy. Now let the Christmas table be spread. Let it be an extension table made up of the tables of your households, and added to them the tables of celestial festivity, all together making a table long enough to reach across a hemisphere-yea, long enough to reach from earth to heaven, Send out the invitations to all the guests whom we would like to have come and dine. Come all the ransomed of earth and all the crowned of heaven. As at ancient banquets the king who was to preside ame in after all the guests had taken their places at the table, so perhaps it may be now. Let the old folks who sat at either end of your Christmas table 10 or 20 or 40 years ago be scated, their aches and pains all gone. Behold they sit down in the exhilaration of everlasting youth! Come brothers and sisters who used to retire with us early on Christmas eve se that the mysteries of bestowed gifts might be kept secret and who rose with us early on Christmas morn to see what was to be revealed. Come all the old neighbors of our boyhead and girlhood lays who used to happen in toward the close of this day to wish us a merry time. Come all the ministers of Christ who have In pulpits for many a year been telling the story of the star that pointed to the world's first Christmas gift and at the same time wakened Herod's apprehensions. Come and sit down ye heralds of "the glad tidings," whether you were sprinkled or plunged, whether your thanks

today be offered in liturgy of ages or prayers spontaneous, whether you be gowned in canonicals or wearing plain coat of backwoods meeting house. Come in! Room at this Christmas table for all those who have bowed at the manger in

whatever world you now live: Part of the host have crossed the flood, And part are crossing now. Yea, come and sit at this Christmas table, all heaven. Archangel at that end of the table, and all the angels under him adjoining. Come down! Come in! And take your places at this Christmas banquet. The table is spread, and the King who will preside is about to enter. He comes-him of Bethlehem, him of Calvary, him of Olivet, him of the throne! Rise and greet him. Fill all your chalices with the wine pressed from the heavenly Eschol and drink at this Christmas banquet to the memory of the babe's rescue from Herodic pursuit, and the memory of those astronomers of the east who defeated the malice and sarcasm and irony and infernal stratagem of the monster's manifesto, "Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also." "Given a

the palace. Herod the Great." He Got the Shoes. An interesting incident occurred on our streets one day recently. The pastor of one of our churches and three other men were standing on the warm side of Walsh's store building talking. The pastor bantered one of them to trade shoes, but he declined, saying, "Yours have holes in them. Another said: "Well, it's too had that a preacher in our town has to go around with such shoes. We ought to take up a

collection for him." The preacher, suiting the action to the word, passed his hat, and one threw in a penny, and a third threw in a dollar, saying, "Now, cover that." The hat went around again and again, with a little twitting on each side, with a dollar here and a half dollar there, and one man threw in a \$5 bill, saying, "Now, cover

It was enough. The hat contained \$12.50. The preacher afterward offered to refund, but there were no takers. He now wears the best pair of shoes he could find in town.—Summerfield (Kan.) Sun.

Depopulation In France. The returns of the census for France which was taken in March, 1897, have now been published and compared with the statistics of the previous census, which was taken six years before. A year ago the number of people in France was 38,-228,969, and at the 1891 census it was 38, 095,150, so that in six years the population of France had only increased by 133. 819 persons.

And even this trifling increase is more apparent than real, for it has taken place entirely in the large towns and is due to the influx of foreigners, such as Belgians and Italians, who are to be found in in creasing numbers among the urban pop ulations of France. In only 24 depart ments is there any increase, in 63 depart ments there is a positive falling off, and this is more especially marked in the rural communes.

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WESTERN MARYLAND RAILROAD. TAKING EFFECT NOVEMBER 29, 1898. Trains leave Hillen Station as follows: R. and the South and ex. Sunday P. V. R. R., Chambersburg, Martinsburg and Winchester. 17.22 A M.—York, B. & H. Div., Main Line east of Emory Grove, Carlisle and G. & H. R. R. 18.11 A. M.—Main Line, Shippensburg, Fred-erick, Emmitsburg and N. and W. R. R. to Shenandoab. §9.3) A. M.—Accom. for Union Bridge and Han

t10.17 A. M.-Accom. for Union Bridge, York. Gettysburg.

22.5 p. M.—Accom. for Emory Grove.

23.5 p. M.—Accom, for Union Bridge.

33.2 p. M.—Express for York and B. & H. Div.

4.00 p. M.—Ex. Main Line Points, also Fredorick Emmishurg. Shippensburg and N. & erick, Emmitsburg, Shippensburg and N. & W. R. R. W. R. R. 1501 P. M. - Accom. for Emory Grove. 16.10 P. M. - Accom. for Union Bridge. \$10.55 P. M. - Accom. for Emory Grove. 11.25 P. M. - Accom. for Emory Grove.

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"In the old days all the passenger conductor was required to do was to place a rubber band around a bundle of tickets he had collected and send them in to the office. The cash collections on an average night run in those days were large, because no tickets were sold after 6 o'clock p. m., the hour when all ticket offices closed. The eash collection on a train often amounted to \$300 in one night. The conductor at the end of a round trip would take this money to the cashier's window and would write a report on a sheet of paper that would read something like this: Dear Sir—Please find inclosed \$300 for cash collections on trains Nos. 5 and 6, Dec. 16, 1860.' The conductor did not even take a receipt from the cashier. All the cashier did was to smile and say, 'Good morning.' "But a passenger conductor today has

more trouble sometimes than a boy fighting a yellow jacket's nest. Red tape has been piling around him for years, until to day he spends about all his time in punching mysterious holes in tickets, writing duplicate checks and making out tedious reports. The coupon tickets are all bound around with red tape. Cash collections cause an immense amount of tedious work today. The conductor must now account for every cash fare collected by giving the passenger a drawback, or else a duplicate check in the presence of other passengers at the time the fare is taken. "Then, too, the conductor has to sort all kinds of tickets in station order and return them in that manner, filling out a blank giving the number of each kind o

ticket lifted on the train. This report must be sent in by the conductor before going out on his next run. Therefore he is compelled to make out his report as he goes from station to station, and this means from one to two or more hours' hard work on the report alone on a run. It would take half a day for me to give all the details of this red tape. For instance, a certain number of punches must be in a ticket of one kind and a certain number in another style of ticket. If one punch mark is not made, the conductor received a letter calling his attention to the dis crepancy, and he is liable to be suspended if it occurs again."-Topeka State Jour Kitchener's Discipline.

For 15 years General Kitchener has worked his officers and men mercilessly. The regulations of the Egyptian army al low no married men on the staff or in places of responsibility. Marriage interferes with tropical work. Sick leave is given to any officer who breaks down once. A second illness severs the connec tion between any officer in Kitchener's force and the Egyptian army. The men who have fought under Kitchener and who are now returning by twos and threes to London say that when one goes forth to battle under their iron general victory is assured, and when men trust their leader it is equivalent to the addition of many battalions to the army. Kitchener was cold as ice when there was work to do but he broke down and wept bitterly at the burial service of Gordon, which was held in the rains of the palace at Khartum on Sunday, Sept. 4. He is a Liberal, and his stern character is strengthened by profound religious conviction. A Game That Failed.

At Fort Sheridan a cavalry regiment was being examined physically before being mustered out, those who were found disabled in any way being recommended for a pension. At a sitting of the examining board a trooper presented himself who claimed to have become totally deaf If he could prove this, it would entitle him to a neat stipend for the rest of his days. The officers asked him various ques tions about his deafness, but he apparent ly failed to hear any of them. They tried to surprise him into making some remark which would show that he was shamming but they could do nothing of the kind Finally one of the officers held a watch to the man's ear, while another stepped to the end of the room. "Now, then," said the officer at a dis-

tance, speaking in an ordinary tone of voice, "can you hear that, sir?" "No sir " was the prompt reply. The applicant was not recommended

for a pension.—Chicago Journal. The Kind You Have Always Bought CASTORIA. Chart Hetchire Signature |



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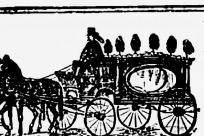
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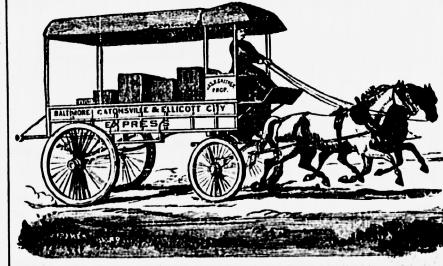
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