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CALEB'S WEDDING PRESENT TO HIS DAUGHTER.

Rev. Dr. Talmage Draws Inspiration From an Old Story-Wealth Without Religion Is Worthless - God's Gift to Mankind.

[Copyright, 1898, by American Press Association.] WASHINGTON, Nov. 20.—Taking for his text an oriental scene seldom neticed, Dr. Talmage discusses the supernal advantages of religion for this world and the next; text, Joshua xv, 19: "Thou hast given me a south land; give me also springs of water. And he gave her the upper springs and the nether springs." The city of Debir was the Boston of antiquity—a great place for brain and books. Caleb wanted it, and he offered his daughter Achsah as a prize to any one who would capture that city. It was a strange thing for Caleb to do, and yet the man that could take the city would have, at any rate, two elements of manhood-bravery and patriotism. Besides, I do not

think that Caleb was as foolish in offering his daughter to the conqueror of Debir as thousands in this day who seek alliances for their children with those who have large means without any reference to moral or mental acquirements. Of two evils I would rather measure happiness by the length of the sword than by the length of the pocketbook. In one case there is sure to be one good element of character: in the other there may be none at all With Caleb's daughter as a prize to fight for General Othniel rode into the battle. The gates of Debir were thundered into the dust, and the city of books lay at the feet of the conquerors. The work done Othniel comes back to claim his bride Having conquered the city, it is no great job for him to conquer the girl's heart, for, however faint hearted a woman herself may be, she always loves courage in a man. I never saw an exception to that. The wedding festivity having gone by, Othniel and Achsah are about to go to their new home. However loudly the cymbals may clash and the laughter ring, parents are always sad when a fondly cherished daughter goes off to stay, and Achsah, the daughter of Caleb, knows that now is the time to ask almost anything she wants of her father. It seems that Caleb, the good old man, had given as a wed ding present to his daughter a piece of land that was mountainous and sloping southward toward the deserts of Arabia, swept with some very hot winds. It was called "a south land," but Achsah wants an addition of property. She wants a piece of land that is well watered and fertile. Now, it is no wonder that Caleb, stand ing amid the bridal party, his eyes so full of tears because she was going away that McGEARTY& DONNELLY, Prop's. he could hardly see her at all, gives her more than she asks. She said to him:

> the upper springs and the nether springs. A Worthless Portion. The fact is, that as Caleb, the father, gave Achsah, the daughter, a south land, so God gives to us his world. I am very thankful he has given it to us, but I am like Achsah in the fact that I am not satisfied with the portion. Trees and flowers and grass and blue skies are very well in their places, but he who has nothing but this world for a portion has no portion at all. It is a mountainous land, sloping of toward the desert of sorrow, swept by flery siroccos. It is "a south land," a poor por tion for any man that tries to put his trust in it. What has been your experience? What has been the experience of every nan, of every woman that has tried this world for a portion? Queen Elizabeth, py because the painter sketches too minute ly the wrinkles on her face, and she indignantly cries out, "You must strike off my likeness without any shadows!" Hogarth, at the very height of his artistic triumph, is stung almost to death with chagrin be cause the painting he had dedicated to the king does not seem to be acceptable, for George II cries out: "Who is this Hogarth? Take his trumpery out of my pres-

'Thou hast given me a south land. Give

me also springs of water. And he gave her

Brinsley Sheridan thrilled the earth with his eloquence, but had for his last words, "I am absolutely undone." Waler Scott, fumbling around the inkstand, trying to write, says to his daughter: "Oh, take me back to my room! There is no rest for Sir Walter but in the grave!" Stephen Girard, the wealthiest man in his day or, at any rate, only second in wealth, says: "I live the life of a galley slave, When I arise in the morning, my one effort is to work so hard that I can sleep when it gets to be night." Charles Lamb. applauded of all the world, in the very midst of his literary triumph says: "Do you remember, Bridget, when we used to laugh from the shilling gallery at the play? There are now no good plays to laugh at from the boxes." But why go so far as that? I need to go no farther than your street to find an illustration of what

No Joy In Wealth. Pick me out ten successful worldlingsand you know what I mean by thoroughly successful worldlings-pick me out ten successful worldlings, and you cannot find more than one that looks happy. Care drags him to business; care drags him back. Take your stand at 2 o'clock at the corner of the streets and see the agonized physiognomies. Your high officials, your bankers, your insurance men, your importers, your wholesalers and your retailers, as a class—as a class, are they happy No. Care dogs their steps, and, making no appeal to God for help or comfort,

many of them are tossed iverywhither. How has it been with you, my hearer? Are you more contented in the house of 14 rooms than you were in the two rooms you had in a house when u started? Have you not had more expent since you won that \$5 nd worri han you did before? Some of the men have ever known have beer of great fortune. A man of small may be put in great business st ghastliest of all embarrassm the man who has large estates the men who commit suicide because of operary losses are those who count bear we bur den any more, because they have only

On Bowling Green, New York, there is a house where Talleyrand used to go. He was a favored man. All the world knew him, and he had wealth almost unlimited; yet at the close of his life he says, "Behold, 83 years have passed without any practical result, save fatigue of body and fatigue of mind, great discouragement for the future and great disgust for the past. Oh, my friends, this is a "south land," and it slopes eff toward deserts of sorrows, and the prayer which Achsah made to her father Caleb we make this day to our Father God: "Thou has given me a south land; give me also springs of water. And he gave her the upper springs and

the nether springs." Blessed be God, we have more advantages given us than we can really appreciate. We have spiritual blessings offered us in this world which I shall call the nether springs, and glories in the world to come which I shall call the upper springs.

Where shall I find words enough threaded with light to set forth the pleasure of religion? David, unable to describe it in words, played it on a harp. Mrs. Hemans, not finding enough power in prose, sings that praise in a canto. Christopher Wren, unable to describe it in language, sprung it into the arches of St. Paul's. John Bunyan, unable to present it in ordinary phraseology, takes all the fascination of allegory. Handel, with ordinary music unable to reach the height of the theme, rouses it up in an oratorio. Oh, there is no life on earth so happy as a really Chris tian life! I do not mean a sham Christian life, but a real Christian life. Where there is a thorn, there is a whole garland of roses. Where there is one groan, there are three doxologies. Where there is one day of cloud, there is a whole season of sunshine. Take the humblest Christian man that you know-angels of God canopy

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CHARACTER READING FROM THE HANDWRITING. inn that you know—angels of God canopy bim with their white wings; the lightnings of heaven are his armed allies; the Lord is his Shepherd, picking out for him green pastures by still waters. If he walk forth, heaven is his bodyguard; if he lie down to sleep, ladders of light, angel blos-

soming, are let into his dreams; if he be thirsty, the potentates of heaven are his cup bearers; if he sit down to food, his plain table blooms into the King's banquet. Men say, "Look at that odd fellow with the wornout coat;" the angels of God cry, "Lift up your heads, ye everlasting gates, and let him come in!" Fastidious people cry, "Cet off my front steps!" the doorkeepers of heaven cry, "Come, ye blessed of my Father, inherit the kingdom!" When he comes to die, though he

may be carried out in a pine box to the

potter's field, to that potter's field the

chariots of Christ will come down, and

the cavalcade will crowd all the boule-

vards of heaven. I bless Christ for the present satisfaction of religion. It makes a man all right PURE RYE AT WHOLESALE PRICES. with reference to the past. It makes a man all right with reference to the future. Oh, these nether springs of comfort! They are perennial. The foundation of God standeth sure having this seal, "The Lord knoweth them that are his," "The mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, who hath mercy upon thee." Oh, cluster of diamonds set in burnished gold! Oh, nether springs of comfort bursting through all the valleys of trial and tribulation! When you see, you of the world, what satisfacton there is on earth in religion, do you not thirst after it as the daughter of Caleb thirsted after the water springs? It is no stagnant pond, scummed over with malaria, but springs of water leaping from the Rock of Ages! Take up one cup of that spring water and across the top of the chalice will float the delicate shadows of the heavenly wall, the yellow of jasper, the green of emerald, the blue of sardonyx. the fire of jacinth. Springs of Comfort.

I wish I could make you understand the joy religion is to some of us. It makes a man happy while he lives and glad when ho dies. With two feet upon a chair and bursting with dropsies, I heard an old man in the poorhouse cry out, "Bless the Lord, oh, my soul!" I looked around and said, "What has this man got to thank God for?" It makes the lame man leap as a hart and the dumb sing. They say that the old Puritan religion is a juiceless and joyless religion, but I remember reading of Dr. Goodwin, the celebrated Puritan, who in his last moment said: "Is this dying? Why, my bow abides in strength! I am swallowed up in God!" "Her ways are ways of pleasantness, and all her eaths are peace." Oh, you who have been trying to satisfy yourselves with the "south land" of this world, do you not feel that you would this morning like to have access to the nether springs of spiritual comfort? Would you not like to have Jesus Christ bend over your cradle and bless your table and heal your wounds and strew flowers of consolation all up and down the graves of your dead? 'Tis religion that can give

Sweetest pleasures while we live. Tis religion can supply Sweetest comfort when we die. But I have something better to tell you, suggested by this text. It seems that old Father Caleb on the wedding day of his

daughter wanted to make her just as happy as possible. Though Othniel was taking her away, and his heart was almost broken because she was going, yet he gives her a "south land." Not only that, but the nether springs. Not only that, but the upper springs. O God, my Father, I thank thee that thou hast given me ; "south land" in this world, and the nether springs of spiritual comfort in this world, but more than all I thank thee for the upper springs in heaven! Glimpses of Heaven.

It is very fortunate that we cannot see heaven until we get into it. O Christian man, if you could see what a place it is we would never get you back again to the office or store or shop, and the duties you ought to perform would go neglected. am glad I shall not see that world until 1 enter it. Suppose we were allowed to go on an excursion into that good land with the idea of returning. When we got there and heard the song and looked at their raptured faces and mingled in the supernal society, we would cry out: "Let us stay! We are coming here anyhow. Why take the trouble of going back again to that old world? We are here now. Let us stay." And it would take angelic violence to put us out of that world if once we got there. But as people who cannot afford to pay for an entertainment sometimes come around it and look through the door ajar or through the openings in the fence, so we come and look through the crevices in to that good land which God has provided for us. We can just eatch a glimpse of it. We come near enough to hear the rum bling of the eternal orchestra, though not near enough to know who blows the cor net or who fingers the harp. My soul spreads out both wings and clasps them in triumph at the thought of those upper prings. One of them breaks from beneath the throne, another breaks forth from beneath the altar of the temple, another at the door of "the house of many mantions." Upper springs of gladness! Up per springs of light! Upper springs o love! It is no fancy of mine. "The Lamb which is in the midst of the throne shall lead them to living fountains of water." O Saviour divine, roll in upon our souls one of those anticipated raptures! Pour around the roots of the parched tongue one drop of that liquid life! Toss before our vision those fountains of God, rainbowed with eternal victory! Hear it! They are never sick there; not so much as a headache or twinge rheumatic or thrust neuralgic. The inhabitant never says, "I They are never tired there. Flight to farthest world is only the play of a holiday. They never sin there. It is as easy for them to be holy as it is for us to sin. They never die there. You might go through all the outskirts of the great city and find not one place where the ground was broken for a grave. The eyasight of the redeemed is never blurred

with tears. There is health in every cheek. There is spring in every foot. There is majesty on every brow. There is joy in every heart. There is hosanna on every lip. How they must pity us as they look over and look down and see us, and say, "Poor things, away down in that world!" And when some Christian is hurled into a fatal accident, they cry, "Good, he is coming!" And when we stand around the couch of some loved one whose strength is going away and we shake our heads forebodingly, they cry: "I'm glad he is worse. He has been down there long enough. There, he is dead!

Come home, come home!" Oh, if we could only get our ideas about that future world untwisted, our thought of transfer from here to there would be as pleasant to us as it was to a little child that was dying. She said, "Papa, when will I go home?" And he said, "Today, Florence." "Today? So soon? I am so glad!" Choose Your Portion. I wish I could stimulate you with these thoughts, O Christian man, to the highest possible exhibaration. The day of your deliverance is coming, is coming rolling on with the shining wheels of the day, and the jet wheels of the night. Every thump of the heart is only a hammer stroke striking off another chain of clay. Better scour the deck and coil the rope.

for harbor is only six miles away. Jesus will come down in the Narrows to meet you. "Now is your salvation nearer than when you believed." Man of the world, will you not today nake a choice between these two portions. between the "south land" of this world, which slopes to the desert, and this glori ous land which thy Father offers thee running with eternal water courses? Why let your tongue be consumed of thirst when there are the nether springs and the upper springs, comfort here and glory

You and I need something better than this world can give us. The fact is that it cannot give us anything after awhile It is a changing world. Do you know that even the mountains on the back of a thousand streams are leaping into the valley:

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with crystalline mallet are hammering away the rocks. Frosts and showers and lightnings are sculpturing Mount Wash ington and the Catskills. Niagara every rear is digging for itself a quicker plunge The sea all around the earth on its shifting shores is making mighty changes in bar and bay and frith and promontory Some of the old seacoasts are midland now. Off Nantucket, eight feet below low water mark, are found now the stumps o trees, showing that the waves are conquer ing the laud Parts of Nova Scotia ar sinking. Ships today sail over what only a little while ago was solid ground. Near the mouth of the St. Croix river is an is land which in the movements of the earth is slowly but certainly rotating. All the face of the earth changing-changing. In 1831 an island springs up in the Mediter ranean sea. In 1866 another island come up under the observation of the American consul as he looks off from the beach. The earth all the time changing, the columns of a temple near Bizoli show that the water has risen nine feet above the place it was when these columns were put down Changing! Our Colorado river, once vast er than the Mississippi, flowing through the great American desert, which was then an Eden of luxuriance, has now dwindled

The Alleghanies are dying. The cews

to a small stream creeping down through a gorge. The earth itself, that was one rapor, afterward water—nothing but wa ter—afterward molten rock, cooling of through the ages until plants might live, and animals might live, and men might live, changing all the while, now crumbling, now breaking off. The sun, burning down gradually in its socket. Changing. changing, a intimation of the last great change to come over the world even infused into the mind of the heathen who has never seen the Bible. A Sleepless God. The Hindoos believe that Brahma, the

the water, then moved over the water, out of it lifted the land, grew the plants and animals and men on it. Out of his eve went the sun. Out of his lips went the fire. Out of his ear went the air. Then Brahma laid down to sleep 4,320,000,000 years. After that, they say, he will wake up, and then the world will be destroyed. and he will make it over again, bringing up land, bringing up creatures upon it then lying down again to sleep 4,320,000, 000 years, then waking up and destroying the world again—creation and demolition following each other, until after 320 sleeps, each one of these slumbers 4,320, 000,000 years long, Brahma will wake up and die, and the universe will die with him, an intimation, though very faint, of the great change to come upon this physical earth spoken of in the Bible. But while Brahma may sleep, our God never slumbers nor sleeps, and the heavens shall pass away with a great noise, and the ele ments shall melt with fervent heat, an the earth and all things that are therein shall be burned up. "Well," says some one, "if that is so if the world is going from one change to another, then what is the use of my toil ing for its betterment?" That is the poin

on which I want to guard you. I do no want you to become misanthropic. It is a great and glorious world. If Christ could afford to spend 33 years on it for its redemption, then you can afford to toil and pray for the betterment of the nations, and for the bringing on of that glorious time when all people shall see the salvation of God. While therefore I want to guard you against misanthropic notions in respect to this subject I have presented I want you to take this thought home with you: This world is a poor foundation to build on. It is a changing world, and it is a dying world. The shifting scenes and the changing sands are only emblemof all earthly expectation. Life is very much like this day through which we have passed. To many of us it is storm and darkness, then sunshine, storm and darkness, then afterward a little sunshine, now again darkness and storm. Oh build not your hopes upon this uncertain world! Build on Gcd. Confide in Jesus Plan for an eternal residence at Christ's right hand. Then, come sickness or health, come joy or sorrow, come life or death, all is well, all is well. In the name of the God of Caleb and his daughter Achsah, I this day offer you the "upper springs" of unfading and ever

lasting rapture. Knew His Business. A story concerning our troops in Manila s told by an English naval officer, who was an eyewitness to the occurrence. "The city was quite crowded," he says, "with both American and Spanish soldiers, and they seemed to be on the friendliest terms. As I was crossing one of the numerous bridges across the Pasig river I saw a native Filipino spit in the face of a Spanish officer and then run to the American sentinel, who was guarding the bridge. demanding his protection. "It was some time before the Filipino could make himself understood, and the sentry took some time to catch on to what had been done, but you can imagine my surprise when he handed his gun to the

Spanish officer and caught the native by the nape of the neck and the seat of his trousers and pitched him off the bridge into the Pasig river. Then he calmly took his gun from the Spanish officer and began pacing the beat as if nothing had happened. The American soldier may not be so military as his brother of Europe, but he is made of the right stuff.' There is an immense garden in China

that embraces an area of 50,000 square miles. It is all meadow land and is filled with lakes, ponds and canals. 'It is said that cold weather increases the

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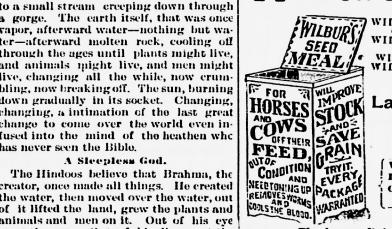
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of Emory Grove, Carlisle and G. & H. R. R.
18.11 A. M.—Main Line, Shippensburg, Frederick, Emmitsburg and N. and W. R. R. to
Shenandoah.

Shenandoah. §9.30 A. M.—Accom. for Union Bridge and Han-

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

Gettysburg.

12.25 p. m.—Accom. for Emory Grove.

\$2.35 p. m.—Accom, for Union Bridge.

13.32 p. m.—Express for York and B. & H. Div.

\$4.00 p. m.—Express for Alesia.

14.08 p. m.—Ex. Main Line Points, also Frederick, Emmitsburg, Shippensburg and N. & W. R. R.

W. R. R.

†5.01 p. M.—Accom. for Emory Grove.

†6.10 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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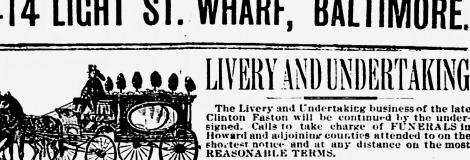
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