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(Continued from first page.)

and say that as the kingdom of God ad vances like pillars of smoke the black volumes beiching from batteries of war and pouring out from portholes of ships will vanish A distinguished general of our civil war told me that Abraham Lincoln proosed to avoid our civil conflict by purtaining 8% "actual" Potash chase of all the slaves of the south and setting them free. He calculated what would be a reasonable price for them, and, when the number of millions of dollars that would be required for such a purchase was announced, the proposition was scouted, and the north would not have made the offer, and the south would not have accepted it if made. "But," said my military friend, "the war went on, and just the number of millions o dollars that Mr. Lincoln calculated would

> war, besides all the precious lives that were hurled away in the 250 battles." In er way for men to settle their controversies without butchery. The Arbiter of Nations. The church of God will yet become th arbiter of nations. If the world would allow it, it could today step in between Germany and France and settle the trouble about Alsace and Lorraine, and between England and her antagonists, and between all the other nations that are fly ing at each other's throats and command

peace and disband armies and harness

purchase of all the slaves were spent in

or the plow the war horses now being hitched to ammunition wagons or saddled for cavalry charge. That time mus ome, or through the increased facility for shooting men and blowing up cities and whelming hosts to instant death, so that we can kill a regiment easier than we could once kill a company and kill a brigade easier than we could once kill : regiment, the patent offices of the world nore busy than ever in recognizing new enginery of destruction, the human race will after awhile go fighting with one arm, and hobbling with one foot, and stumbling along with one eye, and some ngenious inventor, inspired of the archangel of all mischief, will contrive a ma chine that will bore a hole to the earth's

center, and some desperate nation will throw into that hole enough dynamite to blow this hulk of a planet into fragments, dropping the meteoric stones or urrounding stellar habitations. But this shall not be, for whatever let go I hang on to my Bible, which tells

me that the blacksmith's shop shall yet come to its grandest use when the warrior and the husbandman shall enter i side by side, and the soldier shall throw into its bank of fires his sword, and the farmer shall pick it up a plowshare, and the straightest spear shall be bent into crook at each end and then cut in two, and what was one spear shall be two pruning hooks. Down with Moloch and up with Christ! Let no more war horses eat out of the manger where Jesus was

Peace! Forever roll off the sky th black pillars of smoke from the Marengos and Salamancas and Borodinos and Sedans and Gettysburgs of earth! And right after them roll into the heavens the peaceful vapors from the chimneys of farmhouses and asylums and churche and capitals of Christian nations, and, as the sunlight strikes through these vapors they will write in letters of jet and gold all over the sky from horizon to zenith

"Glory to God in the highest, and on earth peace, good will to men!" While thinking of these things I look many chimneys the smoke tossed in the air and whirled in great velocity, volume after volume, fold after fold, and carried on the swift wind were the great pillars of smoke. And, helped by Solomon in the text, I saw the speed of the church symbolized. Do you realize the momentum the church of God is under Why, the smoke of a chimney on the top

of Mount Washington, when the wind is blowing 60 miles the hour, is slow as compared with the celerity of good influences. For 59 centuries the devil had it his own way among the nations. Nearly all the great missionary movements have been started within the century, and see what one century has done to recover the world from 59 centuries of devastation. What great revivals! What mighty churches! What saved millions! From the ruins of Babylon and Assyria and Nineveh and the valleys of the Nile confirmations have been exhumed proving to all fair minded men that the Bible

is the truest book ever written. The mythologies of Egypt were found to have embodied in them the knowledge of man's expulsion from paradise and the sacrifice of a great Emancipator. Moses' account of the creation, corroborated by the hammer of Christian geologists: the oldest profane writers, Hiromus, Helanicus and incient longevity; Tacitus and Pliny

Berosus, confirming the Bible account of onfirming the Bible accounts of destroyed Sodom and Gomorrah; Tacitus and Porphyry telling the same story of Christ as Matthew and Luke told; Macrobius telling of the massacre of children in Bethlehem, and Phlegon sketching at the crucifixion. God Wrote the Bible.

It is demonstrated to all honest men that it is not so certain that William Cullen Bryant wrote "Thanatopsis" or Longfellow wrote "Hiawatha" as that God, by the hand of prophet and apostle, wrote the Bible. All the wise men in science and law and medicine and literature and merchandise are gradually coming to believe in Christianity, and soon there will be no people who disbelieve in it except those conspicuous for lack of brain or men with two families, who do not like the Bible because it rebukes their swinish propensities. The time is hastening when there will

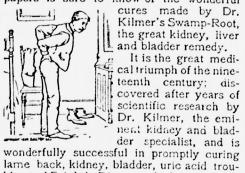
be no infidels left except libertines and parlots and murderers. Millions of Christians where once there were thousands, and thousands where once there were hundreds. What a bright evening this, the evening of the nineteenth century

And the twentieth century, which is about to dawn, will, in my opinion, bring universal victory for Christ and the church that now is marching on wit! step double quick or, if you prefer the figure of the text, is being swept on in the mighty gales of blessing imposing and grand and majestic and swift like pillars of smoke. Oh, come into the church through Christ the door, a door more glorious

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wonderfully successful in promptly curing by after the service which he attended bles and Bright's Disease, which is the worst talk to him, but the wily father talked so Dr. Kilmer's Swamp-Root is not recommended for everything but if you have kidney, liver or bladder trouble it will be found op managed to say:

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just the remedy you need. It has been tested in so many ways, in hospital work, in private | don't like your incense." practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The

regular fifty cent and Home of Swamp-Root.

dollar sizes are sold by all good druggists.

SICK HEADACHE. or whether it shall begin near the California geysers or whether from out the sour stomach, malaria, indigesfurnaces of Cotopaxi and Vesuvius and tion, torpid liver, constipation Stromboli it shall burst forth upon the astonished nations I make no prophecy, and all bilious diseases. but all geologists tell us that we stand on TUTT'S Liver PILLS the lid of a world, the heart of which is a raging, roaring, awful flame, and som day God will let the red monsters out of their imprisonment of centuries, and New DAYTON, CLARKSVILLE AND ELLICOTT CITY EXPRESS. York on fire in 1835, and Charleston on fire in 1865, and Chicago on fire in 1872 JOHN H. MALONEY, PROPRIETOR and Boston on fire in 1873 were only Runs MONDAYS, WEDNESDAYS, FRIDAYS AND SATURDAYS, as follows: like one spark from a blacksmith's forge Leave Dayton 7.00, Clarksville 8.00 A. M. Returning, leave Efficient City at 2.30 P. M. as compared with that last universal

blaze which will be seen in other worlds But gradually the flames will lessen, and the world will become a great living coal and that will take on ashen hue, and then our ruined planet will begin to smoke, and the mountains will smoke, and the valleys will smoke, and the is lands will smoke, and the seas will smoke, and the cities will smoke, and the five continents will be five pillars of smoke. But the black vapors will begin to lessen in height and density and then will become hardly visible to those who look upon it from the sky galleries, and after awhile from just one point there will curl up a thin, solitary vapor, and then even that will vanish, and there will be nothing left except the charred ruins of a burned out world, the corpse of a dead star, the ashes of an extinguishe planet, a fallen pillar of smoke. 204 West Fayette St., Baltimore, Md. But that will not interfere with yor investments if you have taken Christ a

than that of the temple of Hercules,

The world you leave behind is a poor

world, and it will burn and pass off like

pillars of smoke. Whether the final con

flagration will start in the coal mines o

Pennsylvania, which, in some places

eating into the heart of the mountains

have for many years been burning and

which had two pillars, and one was gold and the other emerald! Come in today

your Saviour. Secure heaven as your eternal home, and you can look down upon a dismantled, disrupted and demolished earth without any perturbation. When wrapped in fire the realms of ether glow, And heaven's last thunders shake the earth below Thou, undismayed, shalt o'er the ruins smile And light thy torch at Nature's funeral pile. When Dr. Albert Calmette, director of

the Pasteur institute at Lille, returned from fighting the plague at Oporto a day or two ago, he drove straight to the F garo office to shake hands with his broth er, M. Gaston Calmette, before leaving Paris for Lille. He was welcomed by several journalists who happened to be present, among them M. Emmanuel Arene, who gives a description of the scene in the Eclair. Dr. Calmette had left his luggage down stairs in a cab, but he carried in his hand a little tin box, which he put down carefully on the mantelpiece. The doctor declared that all his experiments had been most successful. "So you know exactly what kind of

plague you had to deal with?" asked one of the company. "Of course I do," was the startling reply, "for I have brought it back with and the doctor calmly took the tin box off the mantelpiece and, somewhat to the horror of his listeners, began to open He took out a little glass tube hermeti

ally sealed which contained something that looked very much like clear glycerin. There were millions of microbes in it though they were not very easy to see. "You have only to dip a pin in this and prick yourself," he said, "and in ten hours you would have the plague; in five lays you would be dead. But you had better take my word for it," he added smilingly, and every one cheerfully did.

Neglected Hassocks. St. Botolph's church, Aldersgate boasts among its clergymen a humorist of no mean order. In the monthly cir cular issued to parishioners he writes: "One of our hymns says that 'satan tren bles when he sees the weakest saint upon his knees.' We fear there is a small chance of satan or any one else seeing a certain portion of our congregation on their knees, as they prefer to sit rath er than kneel at prayer time. Except for aged people or invalids, there is no excuse for this lazy habit. We will en deavor to supply some new hassocks with 'Kneel to Pray' written on them and trust that the hint will not be

thrown away." But the reverend gentleman quite mis takes the reason of the disinclination of men to kneel in church. If he wishes to remove it, he should supply not new hassocks, but new trousers. The hard sub stances provided in most churches as kneeling boards simply mean ruin to a pair of well cut pants, and in these days of keen competition city men do not care about appearing with baggy knees when such a contingency can be avoided by a slight change of position, which need not affect the spirit of devotion. This is the real reason why his hassocks are

neglected .- London Telegraph. A Debtor's Sense of Honor. The difference between a moral and : legal obligation was recalled by an incident before Judge Joseph Buflington in the United States district court at Pitts

On Sept. 4 Mr. John McNevin of Al

toona was discharged as a bankrupt. He made application to Judge Buffington a little later to have the sheriff restrained from selling his property, so that his trustee might dispose of it. He said that at least \$2,000 more would be realized on it at a trustee's sale than if sold by the sheriff. "But you have been discharged from all your debts," said the court.
"Yes, legally," Mr. McNevin replied,
"but not morally. My religious feelings will not permit me to accept my discharge in bankruptcy as releasing me from my moral obligation to fully pay all my debts, as I intend to do. If this property is sold for \$2,000 less than it

would bring at a trustee's sale, I wil have just that much more to pay." Judge Buffington commended the debt or's sense of honor, and the rather unusual stand of a bankrupt affords a lesson to many.—Philadelphia Press. President Adams' Retort. President Adams said a characteristic

and bright thing when the fight about athletics was on among the alumni at the University of Wisconsin. One of the strongest arguments brought against ath letic sports in the report presented by Howard Smith of Chicago was that they "savor of the poolroom and the race track. "Why." said an enthusiastic partisar of Mr. Smith in President Adams' hearing, "I suppose that while the big football-game was on between Chicago and the university last fall in Chicago half the pool and billiard rooms and saloons in Chicago were emptied!" President Adams looked the excited little man over quietly. "Well," he said slowly, "and isn't any-

thing that will deplete the poolrooms

and the saloons a good thing?"-Milwau-

The Best He Could Get. A London paper tells a new story o Creighton not long ago visited his church, St. Alban's, High Holborn, Immediate was over he made several attempts to santly himself that it was impossible to get a word in edgeways. When seated in his carriage, however, the bish-"I like your service, Stanton, but "Very sorry, my lord, very sorry," re joined Father Stanton, "but it's the best I can get for the money - 3s. 6d. a

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9 04 9 04 9 04 9 08 9 88 9 88 9 88 10 01 10 25 [♣] ಬಲುಬಬ ಬಿಬಬಬಬಬಬಬಬ ಹಿ ಸಾಕಾಕಾಕಾಕಿ . ±. *Daily. †Daily except Sunday. 8 Stops on signal or notice to conductor D. B. MARTIN, Manager Passenger Traffic.

WESTERN MARYLAND RAILROLD. TAKING EFFECT OCTOBER 1, 1899. Trains leave Hillen station as follows: DAILY. 4.30 A. M.—Fast Mail, Main Line, N. and W. R. R. and the South and ex. Sunday P. V. R. R., Chambersburg, Martinsburg and Winches-DAILY, EXCEPT SUNDAY.

7.22 A M.—York, B. & H. Div., Main Line east of Emory Grove, Carlisle and G. & H. R. R. 8.23 A. M.—Main Line, Shippensburg, Frederick, Emmitsburg and N. and W. R. R. to 10.17 A. M.-Accom. for Union Bridge, York, Gettysburg.

2.25 p. m.—Accom. for Emory Grove.

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

4.08 p. m.—Ex. Main Line Points, also Frederick, Emmitsburg, Shippensburg and N. & W. R. R. 5.16 P. M.—Accom. for Emory Grove. 6 10 P. M.—Accom. for Union Bridge. 11.25 P. M.—Accom. for Emory Grove.

9.35 A. M.-Accom. for Union Bridge and Han over. 2.35 p. m.—Accom, for Union Bridge. 4.00 p. m.—Accom. for Emory Orove. 10.55 p. m.—Accom. for Emory Grove. Ticket and Baggage Office, 111 Bast Baltinoro 8t.
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