

**Biggest of Big Trees.**  
The largest tree in the state of California or on the American continent, perhaps, is "Old Sequoia," the titan of all the redwood giants, which stands at an altitude of 5,300 feet above sea level at a distance of seventeen miles from the Yosemite Valley. At present the "Old Sequoia" is but a blackened stump, but as it stands it is without doubt the oldest representative of the vegetable kingdom in the world. At one time before fire and wind partially destroyed the grove of "big trees" of which it was the chief, "Old Sequoia" was more than 100 yards high and upward of fifty feet in diameter. At present the "stump" is 185 feet high and about forty-nine feet in diameter near its charred and blackened roots. Quite a "stump" after all.—St. Louis Republic.

The greater your secret is, the more valuable your confidant is to tell it.

**The Significance of a Gray Overcoat**  
Upon the tongue, yellowness of the skin and eyeballs, nausea and uneasiness beneath the right ribs and shoulder blade, is that the victim of these disorders is bilious. The "proper cure" under such circumstances is to take Hostetter's Stomach Bitters, which also cures chills and fever, constipation, dyspepsia, rheumatic and kidney complaints and nervousness.

In A. D. 70 the greater part of Jerusalem, including the Temple, was burned when the city was stormed and taken by Titus.

For 21 years Robbitt Electric Soap has been included by superintending soap makers. Why? Because it is best of all and has an immense sale. Be sure and get Robbitt's and take no other. Your grocer has it, or will get it.

The number of criminals condemned in the courts of the German Empire in the eleven years ending with 1912 was 3,975,607.

J. C. Simpson, Marquess, W. Va., says: "Hall's Catarrh Cure cured me of a very bad case of catarrh." Druggists sell it, 25c.

FITS stopped free by Dr. KLINE'S GREAT NERVE TREATMENT. No fits after first day's use. Marvellous cures. Treatise and \$2.00 trial bottle free. Dr. Kline, 291 Arch St., Phila., Pa.

Mrs. Winslow's Soothing Syrup for children teething, softens the gums, reduces inflammation, allays pain, cures whooping cough, 25c a bottle.

Piso's Cure for Consumption has no equal as a cough medicine.—E. M. Ashurst, 363 Seneca St., Buffalo, N. Y., May 9, 1914.

**REV. DR. TALMAGE,**  
**THE NOTED DIVINE'S SUNDAY DISCOURSE.**

Subject: "Bad Company."

Text: "Walk not thou in the way with them."—Proverbs 1, 15.

Hardly any young man goes to a place of dissipation alone. Each one is accompanied. No man goes to ruin alone. He always takes some one else with him. "May it please the court," said a convicted criminal when asked if he had anything to say before sentence of death was passed upon him—"may it please the court, but company has been my ruin. I received the blessing of good parents and in return promised to avoid all evil associations. Had I kept my promise I should have been saved this shame and been free from the vile culture that hangs around me like a noxious miasma. Now I am just a convict for crimes yet unrepented. I wish once moved in the first circles of society and have been the guest of distinguished public men and lost, and all through bad company."

This is but one of the thousand proofs that the evil associations blast and destroy. It is the inevitable rule. There is a way to ruin in the words of a hospital where there are a hundred people sick with ship fever, and he will not be so apt to take the disease as a man who would be apt to be smitten with moral disaster if shut up with iniquitous companions. In other times prisoners were herded together in the same cell, but each one learned the vice of all the culprits, so that instead of being reformed by incarceration the day of liberation turned them out upon a city full of evils.

We may, in our places of business, be compelled to talk to and mingle with bad men, but he who deliberately chooses to associate himself with vicious people is engaged in carrying on a courtship with a Delilah who will clip off all the locks of his strength, and he will be brought into captivity. Sin is catching, is infectious, is epidemic. I will let you look over the millions of people now inhabiting the earth, and I challenge you to show me a good man who does not have his choice and consort with the wicked. A thousand dollars reward for one such instance. I care not how strong your character may be. Go with the corrupt and you will become corrupt. Climb with burglars, and you will become a burglar. Go among the unclean, and you will become unclean. Many a young man has been destroyed by not appreciating this. He wakes up some morning in the great city and knows no one except the persons into whose employ he has entered. As he goes into the store all the clerks mark him as a stranger. He is a cuss him. The merchant who has just come from the store, and even then have some delicacy about inviting him into their associations. But the bad young men of the street, the first opportunity approach and offer their services. They will take him. They will take him anywhere he wishes to go—he will pay the expenses. For a good young man and a bad young man go to some place where they ought not, the good young man has invariably to pay the charges. At the moment the ticket is paid for, or the champagne settled for, the bad young man feels around in his pockets and says, "I have forgotten my pocketbook."

In forty-eight hours after the young man has entered the store the bad fellows of the establishment slap him on the shoulder familiarly, and, at his stupidity in taking certain allusions, say, "My young friend, you will have to be broken in," and they immediately proceed to break him in. Young man, in the name of God I warn you to beware how you get a bad man talking with you. If such a one slap you on the shoulder familiarly, turn round and give him a withering look until the wretch crouches in your presence. There is no modesty of wickedness that can stand unabashed under the lightning of heaven. God keeps the lightnings of heaven in His own hand, and no human arm can wield them, but God gives to every young man a lightning that he may use, and that is the lightning of an honest eye. Those who have been close observers of city life will wonder why I give warning to young men and say, "Beware of evil companions."

I warn you to shun the skeptic—the young man who puts his fingers in his vest and laughs at your old fashioned religion, and turns over to some mystery of the Bible, and says, "Explain that, my pious friend, explain that." And who says, "No, there is no such scare me; I am not afraid of the future. I used to believe in such things, and so did my father and mother, but I have grown over it. Yes, he has got over it, and if you sit in his company a little longer you will get over it too. Without presenting any argument against the Christian religion, such men will, by their jeers and scoffs and caricatures, destroy your respect for that religion which was the strength of your father in his declining years and the pillow of your old mother when she lay a-lying." "Alas, a time will come when this blustering young infidel will have to die, and then his diamond ring will flash no longer in the eyes of death as he stands over the couch waiting for his soul." These beautiful words will be unbecomingly upon the pillow of a dying man will say, "I cannot die; I cannot die." "You must die. You have only half a minute to live. Let me have it now, your young man." "No," says the young infidel, "there are my sins, and these are my pictures. Take them all." "No," says Death. "What do I care for pictures. Your soul!" "Stand back!" says the dying infidel. "I will not stand back," says Death. "For you have only ten seconds now to live. I want your soul." The dying man says: "Don't breathe that cold air into my face. You crowd me too hard. It is getting dark in the room. O, God?" "Hush," says Death. "You said there was no God." "Pray for me," exclaims the dying infidel. "I will not pray," says Death. "But three more seconds to live, and I will count them off—one, two, three!" He has gone! Where? Where? Carry him out and bury him beside his father and mother, who died while holding fast the Christian religion. They died singing, but the young infidel only said: "Don't breathe that cold air into my face. You crowd me too hard. It is getting dark in the room."

Again, I urge you to shun the companionship of idlers. There are men hanging about every store and office and shop who have nothing to do, or at least they have nothing to do in the way of their business. They are apt to come in when the firm are away and wish to engage you in conversation while you are engaged in your regular employment. Politely suggest to such persons that you have no time to give them during your business hours. Nothing will please them so well as to have you renounce your occupation and associate with them. Much of the time they lounge around the doors of engine houses, or after the dining hour stand upon the steps of a fashionable hotel or an elegant restaurant, wishing to give you the idea that this is the place where they dine. But they do not dine there. They are sinking down lower and lower day by day. Neither by day nor by night have anything to do with idlers.

Before you admit a man into your acquaintance ask him politely, "What do you do for a living?" If he says, "Nothing; I am a gentleman," look out for him. He may have a very soft hand and very faultless apparel, and have a high sounding family name, but his touch is death. Before you know if you will be in his presence, be ashamed of your work dress. Business will become to you druggery, and after while you will lose your place, and afterward your respectability, and last of all your soul. Idleness is next door to villainy. Thieves, gamblers, burglars, shoplifters and assassins are made from the class who have nothing to do. When the police go to hunt up and arrest a culprit, they seldom go to look in at the busy factory or behind the counter where diligent clerks are employed, but they go among the groups of idlers. The play is go-

ing on at the theatre, when suddenly there is a scuffle in the top gallery. What is it? A policeman has come in, and leaning over a railing he has seen a young man, saying to a woman, "I will give you a shilling for the day, but somehow has raked together a shilling or two to get into the top gallery. He is an idler. The man on his right hand is an idler, and the man on his left hand is an idler."

During the week you have had a great deal of dullness in business. Young men have complained that they have little to do. If they have nothing else to do they can read and improve their minds and hearts. These times are not always to continue. Business is waking up, and the superior knowledge that in the intervals of work you may obtain will be worth \$50,000 of capital. The large fortunes of the next twenty years are having their foundations laid now by the young men who are cringing themselves to do an important thing. Business is waking up, and the superior knowledge that in the intervals of work you may obtain will be worth \$50,000 of capital. The large fortunes of the next twenty years are having their foundations laid now by the young men who are cringing themselves to do an important thing.

Shrink back from idleness in yourself and in others if you would maintain a right position. Good old Ashbel Green more than a century ago said to a young man, "Why do you keep busy? It is time for you to rest." He answered, "I keep busy to keep out of mischief." No man is strong enough to be idle.

Are you fond of pictures? If so, I will show you one of the works of an old master. Here it is: "I went by the field of the slothful and by the vineyard of the man void of understanding, and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall was broken down. Then I saw and considered, well, I looked upon it and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep, so shall thy poverty come as one that traveleth and thy want as an armed man." I don't know of another picture in the Bible more expressive than that. It first kisses softly, like the fume of a cannon, and at last bursts like a fifty-four pounder. The old proverb was right, "The devil tempts most men, but idlers tempt the devil."

Young man came to a man of ninety years of age and said to him, "How have you managed to live so long and be so well?" The old man took the youngster to an orchard, and pointing to some large trees full of apples, said, "I planted these trees when I was a boy, and you see they have now permitted to gather the fruit of them." We gather in old age what we plant in our youth. Sow to the wind, and we reap the whirlwind. Plant in early life the right kind of a Christian character, and you will reap the harvest of it in old age. Gather the best harvest apples in eternity.

I urge you to avoid the perpetual pleasure seeker. I believe in recreation and amusement. God would not have made us with the capacity to laugh if He had not intended us sometimes to indulge it. God hath hung in sky and set in waves and printed on grass many a roundelay, but he who chooses pleasure seeking for his life work does not understand for what God made him. Our amusements are intended to help us in some earnest mission. The thronged hall with an orchestra and a band of musicians that jars the earth it declares, "I go to water the green fields." The wild flowers under the fence are gay, but they say, "We stand here to make room for the wheatfield and to refresh the husbandmen in their nooning." The flowers and the grass and the trees and the birds, I turn the wheel of the mill. I rock in my crystal cradle muckshank and water lily." And so, while the world plays, it works. Look out for the man who always has a new sport.

You will do well to avoid those whose regular business it is to play ball, skate or go boating. All these sports are grand in their places. I never derived so much advantage from any ministerial association as from a skating rink, and I never enjoyed a Saturday afternoon in the city so much as in the skating rink. These recreations are grand to give us muscle and spirits for our regular toil. I believe in muscular Christianity. A man is often not so near God with his hands as he is with his feet. There is a strong digestion. But shun those who make it their life occupation to sport. There are young men whose industry and usefulness have fallen overboard from the yacht. There are men whose business fell through the ice of the skating rink and has never since been heard of. There is a man who is the gliding of a boat, in the song of skaters in the soaring of a well struck ball, and I never see one fly but I involuntarily throw up my hands to catch it, and so far from laying an injunction upon ball playing or any other innocent sport, I claim them as belonging to right to those of us who toil in the grand industries of Church and State.

Such men will come into your office, or crowd around your anvil, or seek to decoy you off. They will want you to break right in the midst of your busy day to take a right with them. They will tell you of some people you must see, or some excursion that you must take, or some Sabbath day that you ought to dishonor. They will tell you of exquisite wines that you must taste, or of city operas that you must hear, or of wonderful dancers that you must see, but before you have time to do any of these things, remember that while at the end of a useful life you may be able to look back to kindness done, to honorable work accomplished, to poverty helped, to a good name earned, to Christian influence exerted, to a nation's cause advanced—the pleasure seekers on their deathbed have nothing better to review than a torn payroll, a ticket for the race, an empty tankard, and the least of rinds of a carousal, and as in the dream of their awful death they clutch the bowl and press it to their lips, the dregs of the cup falling upon their tongues will begin to hiss and uncoil with the address of an eternal poison.

professional gambler schools himself into apparent quietness. The keepers of gambling rooms are generally fat, rollicking and obese, but thorough and professional gamblers are thin, pale, and pale, thin, wheezy, renolous and old.

A young man, having suddenly inherited a large property, sits at the hazard tables and takes up in a dice box the estate won by a father's lifetime sweat and shakes it and loses it away. His preparation, some stigmata, some kicking into dirt, some scolding, into the ditch, or sending him, with the drunkard's hiccoughs, staggering up the street where his family lives. But gambling does not in that way expose its victims. The gambler may be eaten up by the gambler's passion, yet you only observe by the greed in his eyes, the hardness of his features, the nervous restlessness, the threadbare coat and his embarrassed business. Yet he is on the road to hell, and no preacher's voice or startling warning or wife's entreaty can make him stay for a moment, his headlong career. The infernal spell is on him, a giant is aroused within, and though you bind him with cables they would part like towed, and though you fasten him seven times round with chains they would snap like rusted links, and though you load him with the seven heaven high Bibles, tracts and sermons, and on the top should set the cross of the Son of God, over them all the gambler would leap, like a roe over the rocks, on his way to perdition.

A man used to reaping scores of hundreds of dollars from the gaming table will not be able to do a day's work. He says, "I have been in the use of my trying to make these \$50 in my store when I can get five times that in half an hour down at Billy's?" You never knew a confirmed gambler who was industrious. The men given to this vice spend their time not actively engaged in the game in idleness, or intoxication, or sleep, or in corrupting new victims. This sin has dulled the capenter's saw and cut the band of the factory wheel, sunk the cargo, broken the teeth of the farmer's harrow and sent a man to the shelter of a workhouse. The philosopher, the very first thing in gambling is at war with all the industries of society. Any trade or occupation that is of use is ennobling. The street sweeper advances the interests of society by the fragments it cuts by cleaning the house of vermin. The fly that takes the sweetness from the dregs of the cup compensates by purifying the air and keeping back the pestilence. But the gambler gives not anything for that which he takes. I recall that many of these states that the philosopher, the very first thing in gambling is at war with all the industries of society. Any trade or occupation that is of use is ennobling. The street sweeper advances the interests of society by the fragments it cuts by cleaning the house of vermin. The fly that takes the sweetness from the dregs of the cup compensates by purifying the air and keeping back the pestilence. But the gambler gives not anything for that which he takes. I recall that many of these states that the philosopher, the very first thing in gambling is at war with all the industries of society. Any trade or occupation that is of use is ennobling. The street sweeper advances the interests of society by the fragments it cuts by cleaning the house of vermin. 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