Religious....

...........

renewing its youth, the meetings and state of the best in years and was under no time during the last fifteen the direction of the presiding elder. years have a greater number been Rev. J. F. Warner. Preceding the present at so early a stage of the service than are now in attendance, and, fudging by the inquiries being made temperance service. In the afternoon, present at so early a stage of the service than are now in attendance, and, judging by the inquiries being made for cottages or rooms, the future is assured a success.

camp meeting proper there was held, on Monday afternoon and evening, a temperance service. In the afternoon, Rev. D. S. Mackellar gave an address on the subject, "The Cloud That on the subject, "The Cloud That on the subject, "The Cloud That on the subject," Ash Street Methodist Episcopal Church—Rev. assured a success.

district and the presiding officer of the ing, Rev. A. D. David gave an address Camp Meeting association, is proving himself to be the right man in this formerly most undesirable position, and has succeeded in enthusing directors, preachers and all attending with camp neeting fervor and energy. Mr. J. I., Crawford, of this city, is doing much toward making Wyoming a place to be sought after, for he and his excellent wife, appreciating its bracing air, its pure water, its charming grove, its beautiful scenery, have spent much time and expended considerable money in the purchase of cottages, erection of barn and improvements numerous, which are adding greatly to the eclat and increasing the good tone of Wyoming camp meeting. Add to these things the fact that they are as generous as they are enterprising, and as hospitable as they are generous, and you can see some reason for the improvement now so marked. The board-ing hall, under the conduct of A. E. Potter, is so far in advance of the past that many comments are heard in praise of this management in the quantity and quality of food and excellent table service. The singing is an inspiration, led by Rev. Frank James, of Centermoreland, a young man with a beautiful tenor voice and much enthusiasm.

It has been bright, cheery and always pertinent. The new Wyoming trio, consisting of Revs. Thomas, Jay and Race, are adding to the delights of the occasion and cheering with sour the camp meeting attendants. Rev. T. M. Furey, of Mountain Top, presides at the organ with ability and also with proper dignity, in which is the grace

The children's meetings, which are held at 1 o'clock, are very helpful and full of interest, not alone to the chil-dren but to those of maturer years. Mrs. C. E. Mogg, of Wilkes-Barre, is in charge, which is sufficient statement of the effectiveness of these important meetings. Yesterday Mrs. J. B. Sweet of Simpson church, this city, addressed the children. Mrs. Sweet has charge of one of the largest and best primary departments in the conference, and knows how to interest, please and instruct children. Her address and illustrations were apropos and thoroughly

Rev. P. J. Kain, of Philadelphia, was the first preacher for this camp meeting season. He preached eloquently and effectively from the words: "As the Lord my God liveth before whom I stand." The sermon was well calculated to properly start the meetings on the road to success. Rev. W. H. Reese, of Elmira, had the subsequent conduct of services until Thursday afternoon, Mr. Reese won many friends by his excellent expositions of divine truth, his unobtrusiveness and his evident piety. The camp generally was sorry when he left. On Thursday afternoon Rev. T. C. Edwards, of Edwardsville, the eloquent divine, put the imprint of his homiletical power upon his large audience, and from the words, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," lifted the service into a stronger atmosphere of hope and faith,

Thursday evening the preacher was Rev. R. M. Pascoe, of Avoca; his text was, "Using the world as not abusing Mr. Pascoe is a strong sermonizer, and gave an eloquent presentation of a theme at once strong in itself and full of meat of the gospel.

Frdiay morning the pastor of Courtdale, Rev. G. C. Jacobs, delivered a strong sermon from the text, "Are they few that be saved?" and arguing affirmatively presented his views so positively yet kindly that "amens" were numerous and subsequent concongratulations very much in evi-In the afternoon o minister of this city, Rev. G. A. Cure, of Providence church, charmed all with his eloquence, comforted and inspired to renewed diligence in seeking into the truth which maketh free, held up the Redeemer of Men as revealed in the Scriptures as the answer to the world's need and mightily moved the camp with the gracious tenderness of the wonderful Gospel.

Last evening Rev. Frank James, of Centermorelnad, preached effectively and powerfully upon "How We May Know God," his text being, "The un-known God. * * * Him I declare unto you." Rev. James is a young man, not yet through with his conference studies, but in his sermon of last evening he revealed such possibilities of strength and such power of thought that the whole camp was stirred with the rousing declarations of a God revealed unto whosoever will.

Friday is Epworth League day, the principle address is to be delivered by Rev. William H. Hiller, of Wilkes-Barre. In the evening, Rev. C. B. Henry, of Taylor, will preach. Tomorrow will be the great day. If the preachers assigned will be on hand, great sermons will be the rule of the day. Revs. Race, Griffin and Mogg will demonstrate the truth that the Gospel of the past is the same today and, we doubt not, will do valiant and effective work for God and His church. The meetings will close on Wednesday next.

The following ministers have been and are in attendance: Revs. Austin Griffin, presiding elder; C. E. Mogg. Wilkes-Barre, W. H. Hiller, Wilkes-Barre; Samuel Moore, Wilkes-Barre; W. L. Thorpe, Plymouth; O. L. Severson, West Pittston; G. A. Cure, Scranton; J. B. Sweet, Scranton; James Benninger, Scranton, F. P. Doty, Scranton; C. M. Surdam, Pittston; W. A. Wagner, Luzerne; J. R. Wagner, Askam; T. M. Furey, Mountain Top; Frank James, Centermoreland; F. D. Cornell, Wanamie; E. L. Santee, West Nanitcoke; H. H. Dresser, Ashley; C. Callender, Carverton; S. Jay, Wyo-ming; G. A. Warburton, Eatonville; P. Houck, Shavertown; G. C. Jacobs, Courtdale; F. Gendall, Peckville; L. C. Murdock, Kingston; F. Hartsock, Plains; F. Young, Dallas; R. M. Pascoe, Avoca; G. Connell, Glen Lyon; J. L. Thomas, Afton, N. Y.; J. H. Race, Chattanooga, Tenn.; P. J. Kain, Philadelphia; W. H. Reese, Elmira, N. Y.

The Salem camp meeting of the Hopesdale district was held at Salem,

HAT WYOMING camp meeting is | Pa., beginning August 8 and closing

ussured a success.

on the subject, "The Cloud That
Dr. Griffin, presiding elder of this
Hides the Nation's Sun." In the evenon "Who is Resposible

Tuesday was Epworth League day and the morning and afternoon was given up to the helpful and interesting addresses and papers. In the evening Miss Maud Stewart, of Clifford, Pa. gave a very timely and thoroughly prepared address on "Sowing the Century Farm." The camp meeting services were held morning, afternoon and evening, and the following ministers took part in the services: Rev. J. F. Warner, P. E., Revs. Quimby, Smith, Evans, Simpkins, Van Cleft, Van Housen, David, Cavanaugh, Williams, Rawlings, Boyce, J. H. Karschner, Signor, Transue, W. F. Boyce.

The meetings were marked by earnestness and deep spirituality. Quite a number were converted and all the charges represented received a spirit-

Sunday was pronounced the most orderly in years and nearly all seemed intent on showing respect for the place and the day. In the morning collection of \$445 was received to ancel the indebtedness of the association and to make needed repairs. A new platform and preachers' tent 22x 34 will be erected in the spring. Rev. A. J. Van Cleft preached on Sunday rning to a large congregation. The preached a strong sermon in the even-

The presiding elder preached the losing sermon and the altar service was the most interesting of the entire session. A new feature of the camp meeting was the holding of services near the entrance gate on Sunday afternoon, at the close of the afternoon sermon. Revs. A. D. David and David Evans did excellent service here, speaking to six or seven hundred

The Young Women's Christian assoriation Gospel meeting and song ser-rice will be held Sunday at 4 p. m. ender, Mrs. Walters. A cordial invitations is extended to all women in the city to attend these meetings at 205-207 Washington avenue. . . .

Owing to the absence of the pastor, Rev. Dr. Guild, there will be no preaching services in the Providence Presbyterian church tomorrow.

Tomorrow's Services Methodist Episcopal.

Elm Park church-Prayer and praise service , by Rev. O. L. Severson, D. D., of West ittston, Pa. At 12 m., half hour Bible study a Sunday school room. Sunday school at 2 and pworth League at 6.30 p. m. Simpson Methodist Episcopal Church—Rev. J.

B. Sweet, D. D., paster. Morning prayer at 9,30 Preaching service at 10:20. Sermon by the pas-ter. Sunday school at 12. Railroad Young Men's Christian association at 3.45. Epworth League at 6.30. Evening preaching service at 1.30. Sermon by the pastor. You are invited o onjoy these services. All seats free. Hampton Street Methodist Episcopal church-

Rev. James Benninger, paster. Preaching service at 10:30 by Rev. H. A. Parsons, of the Plymouth Congregational church; class meeting

at 11.30; Sunday school at 2; Epworth League at 6.30; evening preaching service at 7.30 by Rev. H. A. Parsons, A cordial welcome to all. Ashury Methodist Episcopal church—Dr. William G. Simpson, pastor. Rev. Joseph Madison will preach at 10.50 a. m. and 7.30 p. m. Sunday school at 2.50 p. m. The Brotherhood of St. Paul will hold a meeting in the parlors of the church at 0.30 a. m. and at 3.45 p. m. corner of Green Ridge street and Dickson avenue. The Epworth League will meet in the parlors of the church at 6.45 p. m. Topic, "The Woes of the Drunkard."

Court Street Methodist Episcopal church-G. C. Lyman, pastor. Class meeting, 0.45 a. m., O D. DeWitt, leader. Preaching at 19,30 a. m Sunday school, 11.45, G. R. Clark, superintendent Epworth league, 6.30 p. m., C. A. Clark, leader. Preaching at 7.30 p. m Scats free, All

Cedar Avenue Methodist Episcopal church corner Cherry street and Cedar avenue-Services Sunday, Aug. 19. Brotherhood of St. Paul meet-ing, 9.45 a. m.; sermon by the pastor at 10.30

J. R. Austin, pastor. Sanday school at 9.30 a, m.; E. W. Stone, superintendent. At 10.39 a, m., the pastor will preach a temperance sermon. as meeting at 11.36 a. m.; J. E. Masters, lead Epworth league at 6.45 p. m.; Miss Orp rev. leader. Evening preaching service at 7.5

o'clock, Subject, "David's Son and Other Sons," Seats free and all welcome.
Cedar Avenue Methodist Episcopal Church—Rev. F. P. Doty, pastor. Brotherhood of St. Paul, 2,45 a. m. Preaching services, 10,50 a. m. Sunday school, 11.45 a. m. Epworth League, 6.30 p. m. Preaching services, evening, 7.30. Howard Place African Methodist Episcopal church—Rev. J. M. Gilmere, pastor. At 10.20 n. m. Rev. W. H. Williams will preach; S p. m., preaching by pastor.

Providence Methodist Episcopal Church—Services by the pastor, both morning and evening.

Nay Aug Methodist Episcopal Church-Sunday school at 2.30 p. m.; William Nixon, superin tendent. Preaching service at 3.30 p. m. Class meeting at 4.30 p. m. A cordial invitation to

Dunmore Methodist Episcopal church—Rev. G. Barto Stone will preach in the morning and Rev. A. R. Shultz in the evening. The other services

Baptist.

Penn Avenue Baptist church-Rev. Dr. Bernard MacMackin, of Philadelphia, will occupy the pulpit of the Penn Avenie Baptist church on Sunday morning and evening. Sunday school at 12 m.; Y. P. S. C. E., at 6.30 p. m.

Fist Baptist clurch, South Main avenue—Rev. S. F. Mathews, pastor. Parsonage, 1114 Rock largest congregation at any one time street. The usual services morning and evening, was on Sunday afternoon, when Rey. 11.30 a. m. and 7.30 p. m. James G. Bailey wil L. E. Van Hoesen held the large audience on the subject, "Sin and the Atonement." Rev. S. C. Simpkins prenched a strong sermon in the evenevening prayer meeting, 7.30 p. m. All are cordially invited. Jackson Street Baptist Church—Rev. Thomas

do Gruchy, D. D., pastor. Morning prayer meeting at 9.30; leader, Brother Ivan Jones. Preaching at 19.30 by Rev. R. M. Roderick, Ph. D. Sunday school at 2; Affred Roberts, superintendent. Evening service at 7. Praise and song service followed by a short address by Rev. E. Williams. Topic, "The Breaking of Home Ties." You are invited to all the privileges our church

affords.

Green Ridge Baptist church—Rev. W. J. Ford, paster. In the morning Rev. A. B. G'Neal will preach, Services commence at 10.30 a. m. Similar school, 11.45. Young People's meeting at 6.30. No preaching service in the evening. First Welsh Baptist Church-Rev. D. D. Hop kins, pastor. Services tomorrow to commence at 10 a. m. and 6 p. m. In the morning the uated in a m service will be conducted in Welsh and in Eng-lish in the evening. Subject of the English ser-1,500 persons.

non, "What to Live For."

Blakely Baptist Church—Pastor Spencer will preach at 10.30 a. m. on "Not Cunningly Devised Fables," and 7.30 p. m., brief service on "Passing Events." Bible school at noon and Baptist Young People's union at 6.45 o'clock.

Presbyterian.

First Presbyterian Church, Washington avenue.

The pulpit will be supplied by the Rev. Thes. W. Swan, of New Brighton, Pa. Sabbath school Green Ridge Presbyterian church-Preaching at

10.30 a. m. by the assistant pastor, Rev. L. R. Foster; Bible school at 12 m. No evening ser-James Hughes, paster. Mr. William Morgan will preach in the morning at 10.30 and the Rev

James Hughes in the evening at 7.45; Sunday school at 3 o'clock, Mr. Chandler, superintendent; Christian Endeavor at 7 p. m. All are invited, On Tuesday evening there will be a social for men only at 8 o'clock.

Reformed Episcopal. Grace Reformed Episcopal church-Wyoming of from \$500 to \$1, arm of the service.

Alrich, pastor. Prayer and praise service, 0.30 a. m.; divine worship, 10,30 a. m. and 7,30 p. m., preaching by the pastor, a. m., "In God," Acts 17-28; p. m., "Jesus, the Bread of Life," John 6; 25; Sunday school, 12 noon; Y. P. S. C E., at 6.50 p. m. Union Bible class for lesson study every Wednesday evening at 7.30 o'clock, followed by prayer meeting at 8. Scats free. All

Evangelical Lutheran.

Tenth Sunday after Trinity, Gospel, Luke xiv, 41-48; epistle, I Cor. xii, 1-11. St. Mark's, Washburn and Fourteepth streets-Rev. A. L. Ramer, Ph. D., pastor. Services, 10.30 a. m. and 7.30 p. m.; Luther League, 6.30 p. m.; Sunday school, 12 m.; morning subject, "The Time of Divine Visitation." Evening subject, "Moses and Christ Compared."
Holy Trinity, Adams avenue and Mulberry street-Rev. C. G. Spieker, paster. Services, 10.30 m. and 7.30 p. m.; Luther League, 6.30 p. m.; unday school, 12 m. The holy communion will be celebrated at the morning service

St. Paul's, Short avenue—Rev. W. C. L. Lauer, pastor. Services, 10,30 a. m. and 7.30 p. m.; Sunday school, 2.30 p. m. Zion's, Miffliu avenue—Rev. P. F. Zizelmann, pastor. Services, 10,30 a. m.; Sunday school, p. m. Christ Church, Cedar avenue and Birch street-Rev. James Witko, pastor. Services, 19.30 g. m. and 7.30 p. m.; Sunday school, 9 a. m. St. Peter's, Prescott avenue—Rev. John Ban-

dolph, pastor. Services, 10.30 a. m.; Sunday chool, 9 a. in. Grace Evangelical Lutheran church of the Gen eral Synod, corner of Madison avenue and Mul-berry street.—Rev. Luther Hess Waring, pastor. Sunday school, 9.50 a. m.; Y. P. S. C. E., 7.50 . m. No preaching services

Miscellaneous.

Calvary Reformed church, Monroe avenue and Shaon street-Rev. Marion I. Firor, pastor. Services Surday 16,30 a. m. and 7,30 p. m. Sunday school, 11,45 a. m. Christian Endeavor, 6,45 p. m. Morning subject, "Why Jesus Wept Over Jerusalem; evening subject, "Why Jesus Wept at the Grave of Lataries." All Soul's Universalist clurch, Pine street, be-

tween Adams and Jefferson avenues. Rev. O. R. Beardsley, pastor. Residence, 629 Adams arenue, There will be no services during August.

Tripp Avenue Christian Church — Sunday school, 10 o'clock a. m. Preaching both morning and evening by the pastor, J. D. Dahney.

Morning topic, "Jesus the Light of the World."

Evening topic, "The Fall of Babylon." Every-

NUBS OF KNOWLEDGE.

Corks that have been steeped in vaseline are Corks that have been steeped in vascine are said to be an excellent substitute for glass step-pers without their disadvantages. They are not affected by acids or chemical fumes and they do not become fixed by a blow or by long dis-

The London Economist declares that "it is no longer open to doubt that the high prices of coal are having a serious effect on the infustrial situation. From all parts of the coun try we hear of a distinct abatement in the

Color photography will doubtless, in time be of great use for reproducing the modical and surgical aspects of disease. Mr. Ives has ex-perimented upon this subject with his "kromsop." It is easy to see its usefulness for lec-uring and teaching purposes.

Recently the Pope received eight American sailors from the training ship Dixie now on a cruise through the Mediterranean who, after Ha Holienss left the Sistine chapel, sung "Dixie" with great vigor. This astonished and somewhat scandalized the people present. About thirty-five miles from Nishapour, in the

About thirty-live lines from Alsaapon, in the Kherassan are the celebrated turquelse mines of Persia, said to be the only mines in the world producing this fashionable stone. They are sit-uated in a mountainous region 5,000 or 6,000 feet above the sea level and employ perhaps The increase in bicycle manufactures for the

The increase in bicycle manufactures for the current year will be about 10 per cent, over last year. There are some fifty manufacturers in the United States, and the total curput for 1800 could hardly have been less than a million wheels, making the total number in the country about 6,000,000. Tentonic peasants were the providers of blonde

hair for rich Roman princesses, who loved the contrast of its flaxen line with their black eyes, They even had morning wins, small and tightly curled, of any color, and kept the beautiful, fair, evening ones to wear when receiving their adnirers in the evening.

Several remarkable relies of the unfortunate Charles I have been sold at auction in Loudon lately. One is a coat belonging to the king, and worn upon important public occasions. It is made of blue cloth, richly embroidered with silver, having the sleeves and pockets turned up with scarlet cloth and lined throughout with red

influence of money in the British army. The Ion to his pay that it is almost impossible for a man to go into the service unless his family are able to supplement his pay by an allowance of from \$500 to \$1,500 a year, according to the

Sunday-School Lesson for August 19.

The Man Born Blind.

JOHN., IX:I 17.

BY REV. J. E. GILBERT, D. D. LL.D., Secretary of American Society of Religious Education.

and the mission of the seventy (Luke ix: 51; x: 24). The parable of the Good Samaritan and the visit to Mary and Martha complete the arrative to the present lesson. The scene of ur lesson was in Jerusalem near the temple.

astily along Jesus saw the blind man sitting hastily along Jesus saw the blind man sitting care the temple door, where beggars were accurated to wait (Acts iii: 2), because there alms giving was estentatiously practiced (Matt. vii: 1), being regarded a prominent feature in religious service (Luke xix: 8). It was on the Sabbath (Verse 11), when they were coming and going. The disciples inquired whether the blindness was the result of the man's sin or of his purents' sin. They assumed as Job's had power to cure without means (Mark x: 55. dily ailments were direct inflictions from God. | brings any instruments?

MOTIVE (Verses 4 and 5)-Why did Jenus pause to help this blind beggar? He stated it motives. He had been sent into the world. This was the Messianic idea (Mal. iii: 1; Matt. xi: 10). He was here as a messenger or agent, the representative of the Father (John v: 80). As such He had been charged with doing the works of God (John iv: 84), which constitutes the secret spring of His being. Those words had been determined in the councils of the Divine mind (John v: 19; Heb. x: 17), and they had been specifically mentioned in the prophe-cy (Isa. xlii: 5). Not to do the works would

and commended (Eph. v: 16; Col. iv: 5).

ure the blind man? He spit (old English spat)

and going. The disciples inquired whether the ordered by the prophet in the cure of Nashan blindness was the result of the man's sin or of (II Kings v: 10). But why this method? Jesus his parents' sin. They assumed as Job's had power to cure without means (Mark x: 50), friends did (Job iv: 7; viii: 6), and as the without speech, touch, cintment, or paol. There heathen generally believed (Acta xxviii: 4), that was no medicinal value in any appliances. Why In this they were encouraged by rabbinical in-terpretation of the law (Ex. xx: 5), and they Some have suggested that this method was an might have understood Christ's words (John v:

18) as an indersement of the view. On account of this notion blind people were shunned as simple of this notion blind people were shunned as simple of this notion blind people were shunned as simple of this notion blind people were shunned as simple of this notion blind people were shunned as simple of the man's good, that, as faith was desired, this condescended to his infirmity and helped him to believe. Others with more plausibility, argued that there was a question, may have sought to turn Jesus away from one esteemed unworthy. But He informed from India (II Kings v: 11), in popular use at them that this blindness was not the result of that time, and that Jesus desired to distinguish sin. He did not mean that sin usver brings bedily suffering (Luke xiii: 2-4). He then added, "but that the works of God might be manifested." Some have construed this to signify from which a stream flowed to supply the pool. that the man was born blind that a miracle of Bethesda (John v: 2). It was the King's pool (Neh. ii: 14: iii: 15), having been highly this furnished an occasion for the distributions of the steemed and beautified by David. The esteemed and beautified by David. The waters flowed from Mount Zion, and signified the throng this furnished an occasion for the display of His flowed from Mount Zion, and signified the throne power, that the man wan not to be despised, but and king-iom of David, and pointed to Messiah, as the rabbis assert. Evidently the sacred writers had Siloam in mind (Psalm xlvi: 4; lxviii; Isa. viii: 6; Zech. xiii: 1), and used it as an emblem of the healing and cleansing power of Christ. Hence the tradition concerning Bethesda (John v: 4). By sending the blind man there, Jesus recognized and fulfilled prophetic symbol, and interpreted popular impression. If any fail to appreciate this point, let them reject

CONTEXT.—Between the last lesson (Matt. xviii: the glory of His character, and He must not time, occupied with many interesting events. The story of Jesus at the feast of tabernacles (John vii 1-50), of the woman taken in additional term of Jesus at the feast of tabernacles (John vii 1-11), and the record of His two discourses concerning Himself and spiritual free-dem (John vii: 1-50), should be followed by the account of His final departure from Galilee and the mission of the seventy (Luke ix: 51; xi: 24). The paralle of the Good Samaritan in book of Calculation and the mission of the Good Samaritan in John (John vii: 40), by a holy zeal (John than the glory of His character, and He must not disappoint them. His deeds were credentials (John vi: 20), pertained wholly to the method, the secret of the cure. They did not seen to know that all processes in nature are mysterious (Mark John vi: 21-250), should be followed by the day and cannot work at night, so distinct to be left in ignorance concerning it. The man's statement is article, articletterward, and the mission of the sevent of the cure. They did not seen to know that all processes in nature are mysterious (Mark John vi: 25), and that, whatever the cause, they were destined to be left in ignorance concerning it. The man's statement is article, and circumstantial. He honey John viii 4). The paralle of the cure them to the further than the cure of the cure. They did not seen to know that all processes in nature are mysterious (Mark John vii: 25-20), should be feel the cure. They did not seen to know that all processes in nature are mysterious (Mark John vii: 25-20), should be feel the cure. They did not seen to know that all processes in nature are mysterious (Mark John vii: 25-20), should be feel the cure. They did not seen to know that all processes in nature are mysterious (Mark John vii: 25-20), should be feel the cure. They did not seen to know that all processes in nature are mysterious (Mark John vii: 25-20), should be feel the cure. They did not seen said: "I must work." He was impelled, as in Him as the Messian (Verse 28). All this, in boyhood (Luke ii: 40), by a holy zeal (John ti: 17), which continued to the last (Phtt. ii: 8), which the aposites afterward copied (Acts iv: 20) evidence would be taken in court as conclusive. to establish this great fact that He had lifted METHOD (Verses 6 and 7).-How did Jesus see who had been all his life in darkness. Stumatchless life.

TESTIMONY (Versus 10:17),-Every act of Jesus, especially every miracle, revealed to those about Him something of his personality, awak-ening wonder in the minds of all beholders. There was double side to His deeds—one appealing to the senses, and the other to the curi-osity and even skepticism of these who were unable to understand Him. And so on this occasion there were a few who saw the blind man restored and rejoiced. But by far the man restored and rejoiced. But by far the greater number sought to know by what power the cure had been wrought. At first they ques-tioned the man who was content with a bare statement of fact. Then they brought him before the Pharisess, who deemed themselves the all irregularities. They were puzzled be cause Jesus had performed the cure on the Sabbath day, which, to them, proved that He was no prophet. But on turning to the man for no prophet. But on turning to the man no prophet. But on turning to the man his opinion they received a declaive and prompt his opinion they received a declaive and prompt testimony, one that had doubtless been furnished testimony, one that testimony, one that had doubtless been furnished since he had been under the examination of the

CONCLUSION.-The cure of the blind man has gone extensively into literature. By some it has been pressed too far through interpretations There is doubtless a striking resemblance between the sinner and the blind man (Acts xxvi: S: Rev. ii: 17-16), which may be made to illustrate the saving of the former It is also probable that some typical relation existed between the pool and Christ, although that may be doubted by some. But by far the best use to be made of the passage is to exhibit OUTCOME (Verses 8 to 11).—What followed the cure? The neighbors wondered, questioned the man's identity, secured his statement, asked over the violate His commission. Besides, He declares Himself to be the light of the world, a fact several times repeated (John i: 49: Mat. iv: 6). And this also had been predicted (Isa, ziii: 0). The force of the remarks was two-fold. Because He was the light He must shine by His wisdom and power, so that man might see. And because He was the light men were looking constantly, even on that occasion for

BRIGHT'S DISEASE OF KIDNEYS.



Peruna Medicine Co., Columbus, Ohio. Hon. John T. Sheahan, who has been for seventeen years manager of Marshall, Fleid & Co.'s wholesale warehouse, and is corporal 2d Regiment Infantry, I. N. G., writes the following letter from 3753 Indiana avenue, Flat Six, Chicago, Ill.:

Gentlemen-"Last summer I caught a cold which seemed to settle in my kidneys and affected them badly. I tried a couple of kidney remedies largely advertised, but they did not help me any. One of my foremen told me of the great help he had received in using Peruna in a similar case, and I at once procured some.

"It was indeed a blessing to me, as I am on my feet a large part of the day, trouble such as I had affected me seriously, but four bottles of Peruna cured me entirely and I would not be without it for three months salary." Yours truly, John T. Sheahan.

Mr. Jacob Fleig writes from 44 Sum-ner avenue, Brooklyn, N. Y.: "I had been suffering with catarrh for many last fall my stomach, without any preyears after my discharge from the

vious warning, refused to perform its functions, and I soon lost strength; United States service in 1865. I could get no relief from the many different proprietary medicines and doctors. I spent a large amount of money trying to be cured, but of no avail. One day I was advised by a comrade of my G. A. R. Post to try Peruna. I did, and after using it for eight weeks I found myself wholly cured. I am now a new man at the age of seventy-five years, thanks to your wonderful remedy. I can frankly recommend it to all suffering with catarrh."

functions, and I soon lost strength; food was forced through my stomach by using cathartics. Large blind piles bid fair to block all evacuation. My kidneys soon became involved, so that the scant and often painful voidings resembled beet's gall. With flesh wasted was advised by a comrade of my G. A. R. Post to try Peruna. I did, and after using it for eight weeks I found myself wholly cured. I am now a bath tub, hopes all gone, I saw Peruna advertised. I wrote to Dr. Hartman, who told me that catarrh had possest sion of my head, throat, stomach and kidneys. I began to take Peruna. In

a short time I ate nourishing food, and the piles, kidney trouble and constipation all disappeared. Flesh, strength and a splendid ap-petite returned and I went to work."

Catarrhal inflammation of the mucou lining of the kidneys, also called "Bright's disease," may be either acute or chronic. The acute form produces symptoms of such prominence that the serious nature of the disease is at once suspected, but the chronic variety may come on so gradoully and insidiously that its research is not insidiously that its presence is not suspected until after it has castened

suspected until after it has 'astened itself thoroughly upon its victim.

The symptoms may make themselves feit so gradually as to escape notice for a long time, or manifest themselves suddenly and produce at once alarm. There is pain in the back and loins, at first slight, and occasional afterwards, becoming a steady, dull, heavy pain. There is more or less fever and restlessness, according to the severity of the attack. Also, among the early symptoms there is some disturbances of the organs of the abdomen, especially the stomach.

by the stomach.

At the appearance of the first symptom Peruna should be taken in tablespoonful doses six times each day; or, if more convenient, two tablespoonfuls three times each day before each meal. This remedy strikes at once at the very root of the disease.



Major T. H. Mars.

Maj. T. H. Mars, of the First Wisconsin cavalry regiment, writes from 1425 Dunning street, Chicago, Ill., the

"For years I suffered with catarrh kidneys contracted in the Medicine did not help me of the

Scenes Klopsch Tells His Personal Experience in Breadless the Stricken India

LAT FAMINE still stalks abroad in India, despite the falling of rain, is vouched for by all travelers returning from the strick n land. Help is still needed, and immethe country are increasing rather than decreasing their efforts to collect money for the starving millions. The principal agency for the reeiving and distributing of money for the sof in receipt of some \$3,000 a day and is forward ng the cash as fast as it is received. At the Rible house, the office of the paper, a large force is employed to open and sort the huge knowledged in print. Dr. T. DeWitt Talmage, the editor, is in Europe addressing great and nces in behalf of the relief fund. centry from all sources probably one million follars has already been collected and forwarded e committees who distribute the money in Much more money is needed to save the broadless ones from death and to take care of the half million helpless orphans left by parents who have already perished. Dr. Louis Riousch, proprietor of The Christian Herald, who recently returned from India, gives a chapter from his personal experiences, as follows:

BY DR. LOUIS KLOPSCIL "You surely will go to Agra and see the Taj Mahal before you sail," said my companion, when I informed him that we were that day "Everybody that comes to India visits at least that," added he, by way of encouragement when short and every moment of it was mortgaged i ortance while sightsweing could be deferred. 8 e started off that night for Bareda, a city of 0,000 inhabitants, the capital of a native tate of that name, arriving at 7 a. m. he queen, hence there was no invitation await

ing us to visit the new and imposing princely palace, but nevertheless, on our way from the station, we passed through it and admired ats magnificent architecture and sumptions modern furnishings. Strange to relate, there was not a soul to inquire into the way and where fore of our presence. All was as quiet as the interior of a magnificent mausoleum. The garen surrounding the palace was lu a fair stat cultivation, but no bird carrelled its morn ing lay, and neither the Luzz of the bee, nor the chirp of the cricket relieved the greadful monotony of the oppressive silence.

We spent a few moments inspecting the neverfailing well—dug at an expense of 9 lakhs of

Rupees, or about \$300,000. We then wended o through the narrow dirty streets house was located, but on our arrival there we were informed that, owing to the abnormal is crease in the number of its inmates, it had beremoved to more capacious quarters a mile off. Thither we directed our steps and in due time we reached the antithesis of the Gackwar's palace. As rich as were his quarters, so destitute was the poor-house. In my notebook I wrote a line that reads: "This is the worst I have yet seen," and as I recall it now, I marvel that contituted this shocking blot on civilization I had become accustomed to sights nauscating and revolting, but the Baroda poor house stand out as the most terrible conglomeration of ables misery that ever met my gaze. The sun's rays penetrated my pith hat and dazed brain and eyes, while an effluvia of concentrated decompo-nition rendered breathing both difficult and dan-gerous. Almost stiffed and stupefied we wend

only to find horror awaiting us. At the entrance to the poor house stood a wo man blind. I had often seen women who had lest their sight as the result of the harrible famine but I had never seen one who looked in the sockets of her grastly skull and flies innumerable were acting the part of scavengers undisturbed.

ed our way through the dead and the dying, with

small-pox, dysentery, fever and cholera to the right and to the left, leaving terror behind us

have proved fatal to me in less time than it takes to write this incident. Her claw-like ters an anaesthetic before he performs the opliands inactively hung down her sides until she exation.

realingly in the direction of the sound while she mounded almost insudibly her plaintive petition. Not realising at first that she was blind DR. T. FELIX GOURAGD'S ORIENTAL DECREAM, OR MAGICAL BRAUTIFIER. I walked up close to her when another more frantic effort on her part brought her two hands

frantic effort on her part brought her two hands into direct contact with my face.

I aluddered as I felt the cold clamy touch, but being blind she could not see it. I quickly got beyond her reach and then, as I supposed, unobserved placed a rupce in her hand. In another instant a dozen other miserable remnants of humanity pressed forward pleading vociferously for help. Just then the attendant appeared and promptly ordered them back. What might have happened but for his timely interference in the strength have happened but for his timely interference. might have happened but for his timely it ence I dread to contemplate, as Mr. Prease and Mr. Hudson, who has since died of the cholers, with my other companions had advanced more quickly and were beyond the reach of my voice from one another by a bamboo partitition, was full of patients suffering from every man ner of ailment. Cholcra, dysentery and guinea worm predominated. On some cots the unfortunates were doubled up. The temperature was appallingly high. The air was laden with an appallingly high. The air was laden with an odor superlatively offensive. It was thick with effluvia of the vilest stamp. The cots were defled, recking with filth. Pain, misery, help-lessness were on every hand. The agonizing groams of men and women writhing in cholera's fatal and unyielding grip were almost beyond en-

No attempt was made at treatment. I called for the physician. There was none. A hospi-tal assistant with not as much knowledge of medicine as an apprentice in a pharmacy was in charge. "How many of these people will be saved?" I asked. "They come here to die," was the stoic response. It was the abomination of desolution, and I was as helpless to help as the victims themselves. Yet I would have gladly given at that moment all that I possessed had it been in my power to afford relief even for one single hour to those whose picteous gaze between the spasms mutely appealed to the white man for the help that they vaguely longed for, yet did not expect, and which he, unfortunately was unable to render. Never, never shall I forget that sad experience. But what we saw in the first ward was only a specimen of all the others. We traveled from ward to ward, only to repeat the same experience. Our heart-strings were wrong until the ever present consciousness of our own utter helplessness became so oppressive that a continuation of the tour threatened to unnerve us.

We stepped out into the square skirted by the banhoo enclosure and into the brazen sun.

There before us on the ground, without shade or protection of any kind, stark naked, lay a ful rapidity of utterance the story of their woes, era. Two of them were meaning piteously, escape. "Oh, my king," cried they, "it will They seemed unconscious, yet the contortions of be very well with you if you will help us, for their bodies indicated that they were suffering we are very, very hungry." And driven to de-intense pain. We called an attendant and or spair at the thought that their appeal perhaps dered him to carry the women under shelter lacked cloquence or earnestness, they slapped

was no objection, and the women were one by one carried under a roof. One of them was practically dead, and at our request a few rags this suffering? Why not some wealthy man, one carried under a mof. One of them was practically dead, and at our request a few rags were thrown over her for decency's sale. She was not removed, and then and there she died. We had seen enough. We were anxious to get a way. But it occurred to us that thus far no children had been in evidence. So we made inquiry concurring them and learned that they was a skeleton absolutely denuded of desh. The large relationing rocks were were first on a second and the relation of the sale of the children had been in evidence. So we made inquiry concurring them and learned that they was a skeleton absolutely denuded of desh. The

he seen to be realized. In a bamboo enclosure under the supervision of a fat, turbaned Hindoo, seem to deleterate, the supervision of a fat, turbaned Hindoo, seem to see the supervision of a fat, turbaned Hindoo, moment might mean death, for these people were seat 100 selectionized, diminutive creatures, mostly desperate. They were beyond realecting. Their naked, all sickly and miserable and many of own sufferings and their children's woes had was not a single child which, in our country, would not be considered hopelessly afflicted with

ing sores and on eyes sealed with namesting sudations. The sight of these poor little solpless human beings was saddening beyond helpless human beings was accounting ap-description. Nover have I seen anything ap-proximating in abject misery and utter destitu-tion this gathering of innocents. Not a cerscaped their lips. The place was as silent as he abode of death. Hardly a hand stirred, for a sound was heard. With the exception of the blinking of the eyelids there was no inication of life. Had our own eyes been total ignorance of the presence of a living The Hindeo secuned as lifeless as the children.

nitary conveniences and the hitchen were We entered and cautiously advanced step by step zig rag fashion in our efforts to escape as did this woman. Reduced to a living skeleten, the balls of her eyes were actually decaying
in the sockets of her greatly skull and files innumerable were acting the part of scavengers
undisturbed.

The Hindoo locked on sliently. The
whole concern secund dared. We ourselves
were dazed. Stupor was creeping upon us.
Death secund to be envircing the Barods
kitchen and all it centained, first mercifully

Then they were raised ap- | Suddenly there was a stir. Two men bearing

can of milk appeared in front of the Baroda The children became animated. Hindoo revived. He came over to where we were standing and informed us that milk was to be given to the feebler children. We folowed him to the entrance and watched its distribution. As soon as some of the tin cupa were filled the children scrambled for them. There was not enough for more than a fourth of the number, and the more vigorous ones got what there was. The feebler ones went with-

out it.
Some of them were too weak to rise. They cried inaudibly, but their grief was more pitiful than if it had sought noisy expression. Per-haps punishment awaited every demonstration on their part, and hence they dared not complain, God only knows. We protested against the to-tally inadequate supply of milk and lack of proper management. The Hindon explained proper management. The Hindoo explained that more milk would be served in the evening. Eight long hours! And then perhaps only as much more. How could these hungry ones survive?

We asked the Hindoo how many of the little ones died daily. He professed ignorance, but volunteered the information that their bodies

We crossed the square that led to the gate. But before we reached it we were surrounded by groups of starving people piteously pleading for a few pice with which to purchase grain. Tears actually trickled down the cheeks of many of the supplicants as they held up to our gaze their cuaciated, shriveded little ones in ocular demonstration of their deplorable condi-

ther of women in the last throes of the chot-Two of them were mosning piteously. escape. "Oh, my king," cried they, "it will from the burning rays.

We did not stop to think that we lacked authority to enforce our demands. Fortunately there give you many children." My heart almost

were kept in what is termed the kitchen. We large glistening eyes were fixed on mine, as though eager to catch the promise of help. And The kitchen in the Bareda poor house must be true for the catcher of the catcher driven them nearly mad. If help was to be given it had to be given generally and the coin I had with me would not have satisfied a measurable fraction of the requirements. I handed the child back to its mother. It was but a matter of hours and long before I left india for home, the vultures had devoured or the flames consumed all that was left when the catastrophe overtook it. As I write this I verily believe that not one

of the 1,200 who were in the Baroda poor house that morning ever came out alive. It was a weritable dead house, and those who once entered seemed hopelessly doomed. Louis Klopsch.

LIFE.

Each creature holds an insular point in spaces Yet what man stirs a finger, breathes a wound, But all the mulattudinous beings round In all the countless worlds, with time and place Thrill, hapty, in vibration and rebound, Life answering life across the vast profound, In full antiphony, by a common grace! I think this sudden joyance, which illumes

From some soul newly loosened from earth's I think this passionate sigh, which half begur stiffe back, may reach and stir the plumes Of God's calm angel standing in the -Elizabeth B. Browning.

A child's mouth sleeping unaware may run