

Get a Catalogue. Free at our Columbia agency, Selinsgrove, Pa., or mailed free for 4 cents by W. D. Baker.

INTERNATIONAL

The One Great Standard Authority

Bon. D. J. Brewer, Justice of U. S. Schem,
Court, writes: "The International Institutes, the perfection of dictionaries. I commend u. s. effect the one great standard authority."

Annum manner man

THE LIQUOR PRAFFIC.

the roses from a woman's cheek, and to-morrow it challenges this republic in the halls of Congress. To-day it strikes a crust from the lips of a starving child, and to-morrow it levies from the Government itself. There

it levies from the Government itself. There is no cottage in this city humble enough to secape, no palace strong enough to shut it out. It defies the law when it cannot coerce suffage. It is flexible to cajole, but mereiless in victory. It is the moral enemy of peace and order, the despoiler of men, the terror of women, the cloud that shadows the faces of children, the demon that has dug more graves and sent more souls unsaved to judgment than all the pestilences that have

more graves and sent more souls unsaved to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood be ond Jericho. It comes to ruin, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls and to crush human hearts under its rumbling wheels. It comes to him gray haired

wheels. It comes to bring gray-haired mothers down in shame and sorrow to their graves. It comes to change the wife's love into despair, and her pride into shame. It comes to still the laughter on the lips of lit-

comes to still the laughter on the lips of lit-tile children. It comes to stifle all the music of the home, and fit it with slience and desolution. It comes to ruin your body and mind, to wreek your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wreeks this world—Hon, Henry W. Grady.

ALCOHOL A BINDEREE OF WORK.

I call perfect health the toveliest thing in this world, and alcohol, even in small doses, will take the bloom off, will injure the per-fection of loveliness of health, both mental and moral; I go still further and say, alcohol is not only no helper of work, but a hinderer of work, and every man that comes the

of work, and every man that comes to the front of a profession in London is marked by

this one characteristic, that the more busy h

gets the less in the shape of alcohol he takes, and his excuse is: "I am very sorry, but I cannot take it and do my work."—sir An-drew Clark.

HOW TO PAY BENT.

A blacksmith was one day complaining to its iron merchant that such was the scarcity of money he could not possibly pay his rent. The merchant asked him how much whisky

The merchant asked him how much whisky or beer was used in his family in the course of a week, or even for one day. The blacksmith told him, whereupon the merchant took out pencil and paper and made a calculation, and showed the blacksmith that the cost of drink amounted to considerably more in the year than his house rent.

The calculation so astonished the blacksmith that he determined from that day neither to buy nor to drink intoxicaling liquors of any kind. In the course of the year following he not only paid his rent and the iron merchant too, but had enough to spare for a new suit of clothes.

To-night it enters a humble home to strike

Sold by All Booksellers.

G. & C. Merriam Co. Publishers, Springfield, Mass.

CD send for free prospectos.

DICTIONARY

concerning

Every body chould own his Dictionary. I have a sure all quest on the sure and the s

A Library in

WEBSTER'S

INTERNATIONAL DICTIONARY

WEBSTER'S

## WHAT

## IRON WILL DO.

IS NATURE'S OWN TONIC. Stimulates the appetite and pro-duces refreshing sleep. GIVES VITAL STRENGTH TO MURSING MOTHERS.

Checks wasting diseases, stops night sweats, cures incipient consumption. Increases strength and flosh.

MAKES RED, RICH BLOOD, Promoted from a like and puny this rosy cheeks of your

CURES ALL PEMALE COMPLAINT Makes strong men and women of weaklings.

## GILMORE'S IRON TONIC PILLS Cure all Wasting Diseases and their sequences,

BRONCHITIS, CONSUMPTION, &c.

They are neither styptic nor caustic and have no congulating effect on the contents of the stomach or its lining, consequently do not hurt the teeth or cause constipation or diarrhoes, as do the usual forms of Iron. 10 days treatment 50c, pamphlet free. If not kept by your druggist, address

lab d

gy.

Will

dP

die.

imed

The

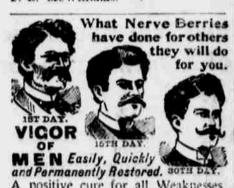
sal

1 by 1

her fi

## GILMORE & CO., CINCINNATI, O.

For sale in Middleburgh, Pa., by T. B. McWilliams.



A positive cure for all Weaknesses, Nervousness, Debility, and all their train of evils resulting from early errors and later excesses; the result of overwork, sickness, worry, etc. Develops and gives tone and strength to the sexual organs. Stops unnatural losses or nightly emissions caused by youthful errors or excessive use of tobacco, opium and liquor, which lead to consumption and insanity. Their use shows immediate improvement. Insist upon having the genuine NERVE BERRIES, no other. Convenient to carry in vest pocket. Price, \$1.00 per box, six boxes, one fuil treatment, \$5.00. Guaranteed to cure any case. If not kept by your druggist we will send them by mail, upon receipt of price, in plain wrapper. Pamphlet free. Address mail orders to

AMERICAN MEDICAL CO., CINCINNATI, O. For Sale in Middleburg, Pa., by T. B. McWilliams.

## A Sensitive Soldler. Corporal Henry, of the Eighth United

States Infantry, stationed at Fort Busyll, Cheyenne, Wyoming, committed suicide with his rifle because his comrades likened aim to Oscar Wilde.

The Mormons are considering the organization of the "Order of Enoch" of the purpose of providing land at a low warm for those of limited means.

Lesson Text: "Jesus Before the High Priest," Mark xiv., 53-64-Golden Text: Issiah IIII., 3 -Commentary.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR MAY 12.

53. "And they ted Jesus away to the high priest, and with Him were assembled all the shief priests, and the elders, and the scribes." After the darkness and agony of the garden, being strengthened by an angel, Howent forth to lay down His life of His own accord (John x., 18). The boastful disciples all forsook Him and fled (verses 31, 50). The young man of verses 51, 52 was probably Mark himself, as in other cases the unnamed one was doubtless the writer of the gospel (Luke xxiv., 18; John i., 40). Jesus being bound (John xviii., 12), is led as a lamb to the slaughter (Isalah liii., 7), for those before whom He was brought had long before determined to kill Him (Math. xii., 24; John xi., 53).

xi., 53).
54. "And Peter followed Him afar off, even 54. "And Peter followed Him afar off, even into the palace of the high priest, and he sat with the servants and warmed himself at the fire." The result of Peter's following afar off and being in bad company is seen in verses 66 to 72 following the lesson. Self confident boasting is very apt to lead to rash conduct, bad company and many worse things, as in the case of Peter. We must have no confidence in ourselves, but be strong in the Lord and let Him perfect His strength in our weakness (Phil. iti., 3; Eph. vi., 10; H Cor. xii., 9).

in our weakness (Phil. iti., 3; Eph. vi., 10; H. Cor. xii., 0).

55, "And the chief priests and all the council sought for witness against Jesus to put Him to death, and found none." Their minds were fully made up, and God was going to let them have their way and accomplish what He foresaw would surely come to pass (Acts iv., 27, 28). They were now seeking some reason for their conduct, but could find none except in the wickedness of their own hearts. Testimony in His favor they could have readily obtained in abundance, but against Him, none. See John xviii., 20; Heb. vit., 26; Matt. iii., 17; xvii., 5.

56, "For many bare false witness against Him, but their witness agreed not together." It had been written that it should be so. "False witnesses are risen up against Me, and such as breathe out cruelty." "False witnesses did rise up. They laid to My charge things that I knew not" (Ps. xxvii., 12; xxxv., 11). So every true follower of Jesus may expect to suffer wrongfully for conscience toward God, may expect to suffer for well doing, and if under such circumstances we can take it patiently God is well pleased (I Pet. ii., 19, 20). As His followers we must walk as He walked (I John ii., 6).

57, 58. "Andthere arose certain and bare

pleased (I Pet. II., 19, 20). As the sollowers we must walk as He walked (I John II., 6).

57, 58, "And there arose certain and bare false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands." Just what He did say, out of which they made this accusation, is found in John it. 19, and if you compare His words with what they made Him say you may not feel so bad they made Him say you may not feel so bad about some sayings of yours which have come back to you somewhat perverted. The fact is that we have no time to waste on feeling bad about slanders and false accusations. Such things will continue till the Lord comes, and when He permits them to

tions. Such things will continue till the Lord comes, and when He permits them to come our way we must at once thank Him for the privilege of such fellowship (I Thess. v., 18; Phil. i., 29), and referring the whole matter to Him just leave it with Him to be adjusted (Isa. liv., 17).

59. "But neither so didtheir witness agree together." Consequently there was no case against Him, and He should have been set free, for their laws said plainly that one witness could not condemn; there must be two or three (Deut. xvit. 6; xix., 15). How can we expect righteousness in a world which through its most religious leaders thus treated the Lord Himself? His meek submission is our example and makes us think of the admonition, "Take wrong, be defrauded" (I Cor. vi., 7).

60. "And the high priest stood up in the midst and asked Jesus, saying: Answerest Thou nothing? What is it which these witness against Thee?" He knew there was no ridleulous position in which they wore placed, and allowed his feelings to overcome him. According to the law, the witnesses had testified nothing against Him, for no two agreed.

had testified nothing against Him, for no

had testifled nothing against Him, for no two agreed.
61. "But He held His peace and answered nothing. Again the high priest asked Him and said unto Him, Art Thou the Christ, the Son of the Blessed?" There was nothing to answer, and in the calmness of conscious innocence He was quiet. When people seek our hurt, speaking mischievous things and imagining deceits all the day long, let us have grace to be as the deaf who hear not and as the dumb who open not the mouth, but just hope in the Lord (Ps. xxxviii., 12-15.)

but just hope in the Lord (Ps. xxxviii., 12-15.)

62. "And Jesus said. I AM. and ye shall see the Son of Man sit on the right hand of power and coming in the clouds of heaven." This reply takes us back to the name He used when He sent Moses to deliver Israel (Ex. iii., 14). He often used it in the days of His humiliation, for in many cases where we read, "I am He." the "He is in italics, so that He really said "I am," as in John iv., 26; viii., 24, 28; xiii., 19; xviii., 5, 6, 8, etc. When He shall come in power and glory, as He said, it will be bringing His saints with Him according to Zech. xiv., 5; Judg. xiv., I Thess. iii., 13, and it will be for the redemption of Israel and for vengeance upon her enemies (Deut. xxxii., 43; Isa. xxxiv., 8; xxxv., 4; |x|ii., 4).

63. "Then the high priest rent his clothes and saith. What need we any further witness?" This apparently holy wrath was all of the devil in the name of religion. To this day it may be seen. We should not be moved by it. It is often seen, even in religious people, in connection with this very truth of the second coming of Christ in power and glory. Let one insist that Jesus is coming with all His saints (Col. iii., 4) for the conversion of the Nation of Israel, and to set up

with all His saints (Col. iii., 4) for the conversion of the Nation of Israel, and to set up the kingdom promised to David with a throne at Jerusalem, according to Jer. iii., 17; Luke i., 32, 33, etc., and he will probably be accused of perverting the truth to the de-struction of his soul.

64. "Ye have heard the blasphemy. What

think ye? And they all condemned Him to be guilty of death." And began at once, like so many barbarians, to ilitreat their prisoner. They spit on Him, and mocked Him, and struck Him, and He meekly bore Him, and struck Him, and He meetly fore it all. O Jesus, Saviouri what have we ever borne for Theev May we deeply ponder it and have grace to bear for His, sake with meekness weatever He may let us endure for Him. Because we are here in His stead we should always act as He would (H Cor. v. 20).—Lesson Helper.

## v., 20).-Lesson Helper. VULGAR WORDS.

There is much connection between the words and the thoughts as there is between the thoughts and the words; the latter are not only the expression of the former, but they have power to re-act upon the soul and leave the stain of corruption there. A young man who allows himself to use one profane or vulgar word, has not only shown that there is a foul spot on his mind, but by the utterance of that word he extends the spot, indames it, till by indulgence it will soon pollute and ruin the whole soul. Be careful of your words as well as your thoughts. If you can control the trace of the trace of the careful of your words as well as your thoughts. If you can control the tongue, that no improper words are pronounced by it, you will soon be able to control the mind and save it from corrupion. You extinguish the fire by smothering it, or prevent bad thoughts bursting out in language. Never utter a word anywhere, which you would be ashamed to speak in the presence of the most religious man. Try this practice a little, and you will soon have command of vourseif.

The Utah constitutional convention by a cote of 72 to 16 adopted an amendment to p event polygamy.

## RELIGIOUS READING.

A story is told of a street boy in London who had both legs broken by a dray passing over them. He was laid away in one of the beds of the hospital to die, and another little creature of the same class was laid near by picked up sick with famine fever. The latter was allowed to its down by the side of the little crushed boy. He crept up to him and said: "Bobby, did you ever hear about. Jesus?" "No I never heard of him." "Bobby, I went to mission school once, and they said: "Bobby, did you ever hear about Jesus?" "No I never heard of him." "Bobby, I went to mission school once, and they told us that Jesus would take you to heaven when you died, and you'd never have hunger any more, and no more pain if you axed him." "I couldn't ask such a great big gentleman as he is to do anything for me. He wouldn't stop to speak to a boy like me. "But he'll do all that if you ax him." "How can I ax him if I don't know where he lives, and how could I get there when both my legs is broke?" "Bobby, they told me at the mission school as how Jesus passes by. Teacher says he goes around. How do you know but what he might come around to this hospitalthis very night? You'd know him if you was to see him." "But I can't keep my eyes open. My legs feel so awful bad. Doctor says I will die." "Bobby, hold up your hand, and he'll know what you want when he passes by." They got the hand up. It dropped. Trie I again, It slowly fell back. Three times he got up the little band, only to let it fail. Bursting into tears, he said: I give it up." Bobby, lend me yer hand; put yer elbow on my pillew; I can do without it." So one hand was propped up. And when they came in the morning the boy lay dead, his hand still held up for Jesus. You may search the world and you cannot find a grander illustration of simple trust than that of the little boy who had been to mission school but once. mission school but once.

THE KING AND THE BARBL.

A great and wealthy king once said to a pious Jew, named Rabbi Jeshu: "Do you acplous sew, samed hand sesin! The you ac-tually ask me to believe that God is in all places at the same moment, and that he is now in this place—in this very half? I can-not believe it to be true, I must continue to doubt it, until I have seen him with my own

eyes,"
"Yes, God is everywhere present," replied "Yes, God is everywhere present," replied the rabbi, "but he is invisible; no one has ever seen him, no human eye would ever be able to bear the sight of such dazzling glory."

The king smiled, as if still unable to believe this, and Joshua went on to say: "Well, if you do not believe this, try and look the heraid and ambassador of this great God in the face." He then asked the menarch to go with him to the large window of the hall. It looked towards the south, over an open source.

square, "Look out from this window great king," said the rabbi, "upon the sun now shining at noonday in all the fulness of his strength; just gaze for one single moment into his radiant face."

"I cannot," replied the king; "if I were to

"I cannot," replied the king; "If I were to look on anything so dazzling I should run the risk of losing my sight."

"How," exclaimed the other, "your eyes cannot endure even the brightness of the creature, and yet you think yourself able to behold the Creator face to face. Surely we should both of us be destroyed at once by the brightness of his presence, if we saw him with the mortal eyes we have now."—Young People's Paper. People's Paper.

DESIRE FOR WORK BORN OF COMMUNION. It is profities to attempt to force an appetite when natural conditions are wanting. If there is not a healthy desire to eat, the body

there is not a healthy desire to eat, the body should be regaled with air and exercise, and the regimen adapted to its abnormal state. To prepare dainty dishes, and to administer stimulants, are methods only fit for extreme cases, and in those they generally fail. To the invalid loathing food, we say, You will find an appetite best by doing anything but eat sgainst your inclination.

Many Christians are unwise enough to force themselves to work, when they have not the spiritual desire which makes work palatable. They are driven by conscience to attempt something, but the soul revolts. They prepare for themselves some sphere of effort which has a spice of worldly attraction in it, and drink of the stimulus of personal ambition, if, perchance, they may cheat them the work does not agree with them, and their efforts soon cease.

The only help for this state of things is to bring the soul into healthy spiritual condiion. No man is fit to do work who is not at some with the Great Worker. The soul that is not exercised in prayer cannot partake of the food which sustained the Master, cannot find its meat in doing the will of Him that sent it. The fresh air of communion pro-duces real hunger; all else is but an artificial stimulant, likely to derange the relation which appetite should always bear to the

IT WAS A THING NOT FIT FOR GOD TO SEE. So read a little one. What was it? My heart answered, "O, how many such things

Your hard bargain with that foreigner, the other day, was a thing not fit for God to see, You got him to saw your wood for a shilling less than the regular price, because he was so poor, and could find so little work, that he was glad of the job at the smallest pay. You had no pity for him in his misfortune, and even took advantage of his necessity, You would have blushed for it, had a brother man been a witness to your unworthy chaf-fering for a few moments which rightly be-longed to the needy laborer. God saw it. His generous eye beheld it.

When you, prosperous business man, gave

that large bundle of work to the sickly worn, and broken-hearted widow and told her that you could not afford to give any more than eight cents for the shirts, and seven for the overalls, because so many wanted employment that you thought you might get them done for even loss—was that a thing for a bountiful giving God by behold? You would be ashamed of it if there were not so many others who do the like to keep you in countenance. I heard the poor needle-woman say, that when she did so much for so little money, she felt that you were unjust. Her heart went up to God against you. American Messenger.

A DEIND MAN'S DISCOVERY. An old herdsman of Dartmoor, England,

was taken to a London hospital to die. There his grandchild used to visit and read to him One day she was reading to him the first chapter of the first epistle of John, when she reached the seventh verse, "And the blood of Jesus Christ, his son, cleanseth us from all sin," the old man raised himself and stopped the little girl, saying with great carnestness:
"Is that there, my child?" "Yes, grandpa."
"Then read it to me again if have never heard
the like before." The little girl read again: Then read it to me again; I have never heard the like before." The little girl read again: "And the blood of Jesus Carist, his son, cleanseth us from all sin," "You are quite sure that is there?" "Yes, quite sure." Then take my hand and lay my finger on the passage, for I should like to feel it." So she took the old blind man's hand and placed his bony finger on the verse, when he said, "Now read it to me again." The little girl read, with her soft, sweet voice: "And the blood of with her soft, sweet voice: "And the blood of Jesus Christ, his Son, cleanseth us from all sin," "You are quite sure that is there?" "Yes, quite sure," "Then if any one should ask how I died, tell them I died in the faith of these words; 'And the blood of Jesus Christ, his Son, pleanseth us from all sin." And with that the old man withdrew his and with that the old man withdrew his hand, his head fell softly back on the pillow, and he softly passed into the presence of him whose "blood cleanseth us from all sin."— Institution Church Herald.

# From LaGrippe.

How Dr. Miles' Nervine Brought One of Kentucky's Foremost Business Men Back to Health.



O DISEASE has ever presented so many peculiarities, developed co many aggravating symptoms and bailled so many physicians at LaGrippe. No diseas sleepless, nerveless, as

uses up the tissue, the vitality, the Public Their EN-There is one remedy that w new this lost vitality and restor FURNITURE

agent of the Mutual Life Insurat KNOWN IN CENTRAL LENNinsurance men in the south, and IA. Dr. Miles' Nervine Restored har

"In 1889 and '90 I had two increase our sales above any presmonths intervening between this follows:
four months and attacking my ton Top Mattress.
life was despaired of. I had not springs.
the use of narcotics that stupede Tables, per ft...
eight long weeks I was only con tform Rockers.

bodily pain and the first that I ve. including Mirrors. Book Cases,
When in this cordition, it sealing, rame, Rockers, Baby Chairs,
learned of Dr. Miles' Rest, attiviture, to suit all classes. using it, I began to improve any and see our stock before giving and very much to the surprise at, on every dollar,

none of them believed I would edertaking & Embalming. since and have recommended your HARTNAN, Limited,

But the best remains to be MIFTLINGEROR, PA. nervous troubles for thirteen vcians, who stand high in their ment. Seeing how the Nervine FIND

# Using it and is now in excellent RGER'S LOUISVILLE, Jan. 22, 1895. Dr. Miles' K OF

# TEMPERANCE Mer Clothing

mines.
Girls freeze as they stitch in the cold;
But in every land where the moonlight shines. The rumseller rolls in gold.

The laborer laboreth all his youth For the poorhouse when he is old, And many the tarmer's tolls and fears; But the rumseller rolls in gold.

To his wife, the story is old, ou may read the police reports next day-While the rumseller rolls in gold.

In a coffin of pine lies the drunkard, dead, Under the pauper mold,

Under the pauper mold,

And his orphisms teg their daily brend—

While the runseller rolls in gold,

—Mary Kyle Dallas, in Demorret.

A noted sociological investigator has pub-shed the results of an inquiry into the drinking habits of Europe, and sums up as

A SCIENTIST'S VERDICT.

We find that the two banner countries for

freedom of commerce and industry—Switz-erland and Holland—are also the most ad-vanced in restricting the freedom of the also-holic drink traffic, and that despotic Bussia "That the two most educated Nations-France and Germany-are more drungen

han the most ignorant-Russia, England That wealth proves to be a more prolific cause of drunkenness than poverty, the sur-plus earnings being too often expended in

"That wine and beer are not temperated drinks and that the two countries inhabited by the chief wine and beer drinkers, and in which the wines and beers are of the lightest

character—viz.: France and Belgium—are the most drunken; while Russia—almost wholly brandy drinking—is a relatively sober country "—The Constitution. TOTAL ABSTAINERS ONLY.

## Very few persons take a deep, constant and self-sacrificing interest in temperance

reform except total abstainers. We do not wish to underestimate the kindly sympathy of moderate drinkers, who sincerely desire to abate the ravages of intemperance. But they are amateurs. Their sympathy is very unsettled. They are willing neither to give hor receive hard blows in this great strug-gle between heaven and hell. The whole burden of the temperance movement has A New Stalactite Cave.

A new stalactite cave has been discovered at Hohenlimburg, Westphalia, Germany, by accident. It has not yet been fully explored. It has large arches and colonades and immense show white curtains of the finest stalactite.

Burden of the temperance movement has always been borne by men and women who were willing to make what, after all, is a palitry sacrifice of this particular form of self-indulgence. It has always been incomprehensible to us that any man abould hesitate for one moment to do this small thing for the sake of his church and his country—Sacred Heart Review.

Men starve as they told in the black RIIII.DING do not deplore the evil of the drink. But the evil is in the drink and not in the saloon, The drink "dispensed" by the State, or by a "club of gentlemen," or by a company of "best citizens," is the same old "devil in solution." Fight the drink.-National Ad-

> A MOCKER. Fermented wine is indeed a mocker. It

promises us strength and mocks us with weakness; it promises us substance and mocks us with shadows; it promises us heat and mocks us with snatows, it promises us heat and mocks us with premature death; it promises us intelligence and wit and covers us with visions of happiness and plunges us into the depths of despair. - Norman Kerr, M. D. TEMPERANCE NEWS AND NOTES.

Drunkenness is very rare among Japanese The moderate drinker is helping to gravel

the road that leads to the pit.

Keep the devil away from the children, and he will soon have to give up the saloon, Look into the drunkard's home, if you es tracks that have been made by the cloven hoof.

When a physician in Arkansas becomes a habitual drunkard the State Board of Health is by law enjoined to revoke his license. Six woman's colleges have temperance so-

cieties organized under the name of "Somer-set Y" in honor of Lady Henry Somerset. It is estimated that in the large cities of

the country there are twelve saloons to every church. The ratio in hours of work is one to 294. The St. Louis Post-Dispatch states that

the great majority of saloons in that city are owned by brewers, or that brewers hold mortgages upon them, so that the saloon keepers are the political vassals of the brewers. The London Temperance Hospital has had 10,000 patients in its wards. "Stimulants" have been used only seventeen times. Dur-ing the past two years no alcohol has been al-

lowed at all, nor has any substitute for it been admitted. Berry, the English hangman, while lecturing at Grimsby recently, said that during his term of office he had conducted over five hundred executions. A great many of the crimes were caused by drink, but, he added emphatically, "I have never hanged a tec-

A Toronto saloon keeper is reported as saying that the introduction of the electric

saying that the introduction of the electric cars in that city has largely diminished the sales in saloons, as workmen who previously walked home in companies of from five to twenty and stopped at the saloons on the way for a social drink, now ride home and, once there, spend the evenings with their families.