on Text: "Jesus Refore Pllate," Mark xv., 1-15-Golden Text: Mark xv., 5. -Commentary.

"And straightway in the morning the "And straightway in the morning the priests held a consultation." The servants are very quick and very pering—they put the Lord's servants to e. The disciples could not watch one but these servants of satan watched all in their hatred of Him who loved. Then is the morning they consumpted to the consumption of the consumptions. These servants. their wickedness. There is a morning ig, however, when the tables will be d. See Ps. xlix. 14: Isa. vlii., 20, R.

and compare Dan. vi., 19-24.

"And Pilate asked Him, Art Thou the of the Jews? And He, answering, said him, Thou sayest it." The wise men the east bare witness that He was King Jews even when He was a babe (Math. Nathanael testified to the same very in His ministry (John i., 49), and el stated it very plainly before His (Luke i., 32,33). Notwithstanding all adding of Jews and gentiles of those days so days, the time draweth nigh when

s shall see it. And the chief priests accused Him of things, but He answered nothing." was no truth in their accusations any than in those of the false witnesses they had previously summoned, so has nothing for Him to answer. When raisely accused, let us learn from Han gaited accused, let us learn from Han gait our way unto the Lord and trust manage it for us. He had confessed to was the Christ, and knowing what d Him He calmiy awaited their dis-

And Pilate asked Him again, saying: rest Thou nothing? Behold how many they witness against Thee." Pilate know that there was no truth in any charges which they brought against and therefore could not but have been ed that He had nothing to say. Pilate tagenstomed to cases of this kind, he wer seen a prisoner like this and was perplexed by His manner.

Int Jesus yet answered nothing, so late marveled." He was oppressed

pliate marveled." He was oppressed He was afflicted, yet He opened not His ath (Isa, Iii., 7). He was probably com-ning with His Father. Nothing will help to be quiet under false accusations and in of enemies like the realized of the Lord and that we are ever be-

New, at that feast he released unto one prisoner, whomseever they de-Jesus knew all this, but there was ig in it for Him, for He knew well His only release would be death. He not seeking release, but to fulfill all coursess, and as He had often foretold sters viii. 31; x. 31; x. 33, 34) He knew He was about to be slain.

And there was one named Barabbas, lay bound with them that had made erion with him, who had committed rin the insurrection." Here is a real of the devil brought into the story Holy One of God. Already He be-e numbered with the transgressors too, was a transgressor. When cut heart by being thus numbered with s (if it should ever be your experi-

And the multitude, crying aloud, belesire him to do as he had ever done em." Probably anxious to get the they wanted released, and afraid lest might attempt to release Jesus.

"But Pilate answered them, saying, ye that I release unto you the King of lews?" By comparing the parallel acats this seems to be Pilate's sixth attempt sease Jesus. For the first five see John 1.28, to xix., 14, and Luke xxiii., 4-16, his threefold testimony to His innocence on xviii., 38; xix., 4-6. See in Math. I., 19, his wife's plea that he should let go. This King of the Jews was the go. This king of the Jews was the set and most perplexing case that Piever had on his hands. So it is still. "For he knew that the chief priests had ered Him for envy." See how Joseph's fren hated and envied him (Gen. xxxvii.,

Israel envied Moses and Aaron (Ps.). "Wrath is cruel, and anger is outis, but who is able to stand before (Prov. xxvii., 4). In Gal. v., 21,

s followed by murder as one of the of the fish. Let us hate every ap-second it in our hearts as we should the devil himself,
"But the chief priests moved the peo-

at he should rather release Barabbas hem." Who can estimate the guilt of e in high places who move the people ast Christ? The worst we have to con-with to-day is from the professed friends hrist who while saying beautiful things or Him, yet move the people against His lement and His precious blood, which we can save us from hell (Lev. xvii., 11).

And Pilate answered and said again them, What will ye then that I shall anto Him whom ye call the King of the se." Or as in Math. xxvii., 22, "What I I do then with Jesus, who is called ist?" It is not a question for us to ask ther's opinion about. We are responsible lim for our treatment of Him. Pilate He was innocent and should have res-Him from His tormentors, but the ness of Pilate is overruled to accomthe Lord's purpose. Bad for Pilate all

And they cried out again, Crucify They preferred Barabbas to Jesus, a erer to a Saviour, darkness to light. It is not of the Father, but is of the "and that "the friendship of the is enmity with God" (I John ii., 16; iv., 4), yet how many are deliberately ing the world instead of Christ! They I not say as these did, "Crucify Him," by do say that they prefer the world pleasures.

Then Pilate said unto them, Why "Then Pliate said unto them. Why it evil hath He done? And they cried the more exceedingly, Cruelfy Him." connection with this verse we find in a xxiil. 22, that Pliate said, "I have ad no cause of death in Him." But the le will not listen, they thirst for His d, satan has control of them, and he kill Jesus if he can. What he failed to a the graden of Gethsemane he will do a the graden of Gethsemane he will do

shi Jesus if he can. What he failed to
the garden of Gethsemane he will do
and God will let him, for this is his
and the power of darkness.
"And so Pilate, willing to content the
le, released Barabbas unto them and
cred Jesus, when he had scourged Him,
c crucified." See the contrasts, Pilate
niting the people, Jesus pleasing the
crit Barabbas the guilty, Jesus the guiltthe people crying out, Jesus silent. is the people crying out, Jesus silent, we crue, unjust and perfectly flendish it was! How can we have fellowship with ha world? Let us honestly face the stlon. Am I seeking to please the people to please God? (Gal. I., 10.)—Lesson ber.

ONLY TOO COMMON.

How painfully frequent are the announce-its that some bright, strong man has gone in in darkness under the power of strong hk! A sort of slow suicide has been com-Loving hearts are all broken be-there is not one ray of hope. The has been robbed of a noble and strong state that might else have been an un-blessing. How is it that young men can deceived and so engulfed? The ex-nce of others should be a warning. uch not, taste not, is the only safe course,

NOT ONE.

skets.

stiful

odu

of one good act that will live in the memof men, that will find a place of honor sione, marble or brass, has ever been a man besotted by drink. It never nobles, it always degrades. It never shoes, but always clouds the intellect. It wer makes a man strong or enduring, it ways weakens and lowers him.

RELIGIOUS READING.

THE OPEN DOOR.

THE OPEN DOOR.

The daughter of a poor widow had left her mother's cottage; led astray by others, she had forsaken the guide of her youth, and forgotten the covenant of her God. She had entered upon that path of sin which leads down so quickly to the chambers of death.

Fervent, believing prayer, was now the mother's only resource, nor was it in vain. He who heareth the cry of the afflicted heard the cry of that poor widow.

Touched by the sense of her sin, and anxious to regain that peace to which she was now a stranger, late one night the daughter returned home. It was near midnight, and she was surprised to find the door unlatched. 'Never, my child,' said the mother, "by night or by day, has the door been fastened since you left. I knyw you would come back some day, and I was-aswilling to keep you waiting for a single moment."

How does this simple story set before us the tender compassion and love of our Father in heaven, and His readiness to receive back His wandering ones. "Thou, Lord, art good, and ready to forgive; and plenteous in mercy puto all them that call upon Thee." Ps. 86:5.

Ps. 59: 5.

Reader, are you far from God? Does your own heart tell you that you have sinned against him? Are you afraid to think of his presence? Do you fear to meet Him as your judge? Do you fear that your iniquities will that you up under everlasting condemnation?

Remember now, at this moment, God sets before you an open door. It is wide open both by night and by day. He will not keep you waiting a single moment, and His voice is heard calling to you. "Come, now and let us reason together, saith the Lord: though your - as be as scarlet, they shall be white as snow, though they be red like erimson they shall be us wood." Is, 1:18. O! despise not the goodness and forbearance and long-suf-s tering of God.

PATTE.

Glorious things are spoken of thee, O faith! Who can recount the mighty acts of those holy souls, who have strongly confided in the gracious power of God and thrist Jesus for the subduing of sin, as well as in God's mercy and Christ's merits for the pardon of it? These 'through faith,' that I may borrow those expressions of St. Paul, 'maye subdued kingdoms, even the kingdoms of the prince of this world, to which they were once subicet Now there are many great and per-cious promises scattered through the Script-ares, which are of sovereignforceand virtue for the encountement of our faith and hope in God, for the strengthening of us mainst His and our enomies, but there is abundantly enough in that one passage; 'If re then, being evil, know how to give good rifts unto your children, how much more shall your heavenly father give the Holy Spirit to them that ask him? What could our Saviour have spoken more for our en-touragement in a dependence on God for grace and spiritual strength, and to a quiet, insellettions expectation of assistance from him? For this promised concerned not only those disciples that heard Christ preach from the mount; but all his disciples and followers, and all that believe on him to the end of the world. For it is said, "to them that ask alm," without limitation to a certain age or people, language or nation,

"Accomplish, Lord, thy sovereign will; Thy wiser purposes fulfit;
Mine only I resign.
Into thy hands my soul commend,
On thee for life or death depend; Thy will be done, not mine

HOW TO BE HAPPY,

I will give you two or three good rules which may help you to become happier than you would be without knowing them; but as

you would be without knowing the a; but as to being completely happy, that you can never be till you get to heaven.

The first is, "try your best to make others happy," "I never was happy," said a certain king, "till I began to take pleasure in the welfare of my people; but ever since then, in the darkest day, I have had sunshine in my heart."

My second rule is, "Be content with little," My second rule is, "Be content with fittle. There are many good reasons for this rule. We deserve but little, and "better is little with the fear of God, than great treasures and rouble therewith." Two men were determined to be rich, but they set about it in different ways;—for the one strove to raise his means to his desires, while the other did his best to bring down his desires to his means, The result was, the one who coveted much was always repining, while he who desired but little was always contented.

My third rule . "Look on the sunny side of things.

"Look up with hopeful eyes, Though all things seem forlorn; The sun that sets to-night will be Again to-morrow morn.

The skipping lamb, the singing lark and the leaping fish tell us that bappiness is not onfined to one place; God in has spread it abroad on the earth, in the air and in the waters.

CAUTION IN JUDGING.

While Hannah, the mother of Samuel, was offering up a silent prayer to heaven, at Shi-loh, she became an object of rash and unduq reprehension. Eti, the high priest, suppos-ing her to be intoxicated, hastily said to her. "How long will thou be drunken?" To this severe consure Hannah replied, "No, my lord, I am a woman of sorrowful sprit, I have drank heither wine nor strong drink, but have poured out my soul before the This rash and unwarrantable judgment of Eli is left on record in order to teach us to be cautious in forming and ex-pressing our opinions respecting the char-acters and states of others. The ground on which we build our judgments should always be such intimate knowledge and care-ful observation pronounce to be solid, or, like Eli of old, we may precipitately condemn what Jehovah approves, and offend against the generation of the righteous. Certain it is our knowledge of the exercises and feelings of others is atbest very circumscribed. The heart lies concealed from our view; it is known to God only. Hence, we shall always be exposed to error unless we conform to the rule of judgment prescribed in the Divine Word. Hypocrites will deceive us, and we shall be deceived in God's children. Take heed, then, how ye judge; for with judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again. Deliberately weigh actions and cirimstances and judge righteous judgment.-Christian Intelligencer.

THE SERMONS GLADSTONE LIKES.

Mr. Gladstone upon being asked recently what sort of sermons he liked best, wrote that, in his opinion, the clergymen of the day were not as a rule severe enough upon their congregations. They do not, continued Mr. Giadstone sufficiently lay upon the souls and consciences of their hearers their moral obligations or probe their lives and bring up their whole lives to the bar of conscience. The sermons most needed are those similar to the one that offended Lord Melbourne when he complained that he was obliged to listen to a preacher who insisted upon a man's applying his religion to his private life. "This," added Mr. Gladstone, "is the kind of preaching men need most and get

A PERTINENT INQUIRY.

I have heard of a good friend who lost a child, and he was wearing mourning several years afterwards, and he was always fretting about the dear child, till a Quakeress said to him. "What, hast thou not forgiven God yet?" And there are some people who have not yet lorgiven God for taking their loved ones. They ought always to have bie-sed yet?" And there are some people who have not yet lorgiven God for taking their loved ones. They ought always to have blessed him, for he never takes any but those whom he lent to us, and we shound bless his name as much for tading them again as for lending them to us.—Spurgeon.

They are to be borne. They were not meant, like snow or water to medit as soon as they much for tading them again as for lending them to us.—Spurgeon.

TEMPERANCE.

A GREAT PORT'S STRONG WORDS. O madness, to think use of strongest wines And strongest drinks our chief support of

When God, with these forbidden, made choice to rear His mighty champion, strong above compare, Whose only drink was from the liquid brook.

TEMPERANCE NEWS AND NOTES. The most audacious robber of the working man is the saloon.

Rum slavery is the greatest slavery the world ever experienced. The annual drink bill of Cleveland, Ohio, said to be \$10,000.000.

When money is tight a young man who has little of it should keep sober. Patronizing the saloon is greasing the wheels of the drunkard factories.

The best "closing act" is when a man closes his mouth against all intoxicating drinks.

It is estimated that \$40,000,000 were spent for liquor last year in Chicago. What a waste! It is said that in India they call liquor sold over a licensed bar "Government shame water."

In New Zealand a person convicted of be-ng an habitual drunkard is photographed and every saloon-keeper supplied with a

Mrs. Mary H. Hunt is quoted as saying that "The liquor traffic is so protected in Siam by England and America that mission-aries do not dare to put the American flas over school houses lest the natives think they

Dr. Hammond says in speaking of alcohol as a medicine, "I am free to say, that, weigh-ing all the points for and against, mankind would be better, not only physically, but mentally and morally, if its use were alto-gether abolished."

M. de Bernoff, the famous Russian pedes-Al. de Bernoff, the famous Russian pedes-trian, in reply to a question addressed to him by an interviewer as to whether he used alcohol in his long walks, said: "I neither smoke nor drink. When in Bavaria I was occasionally tempted to take a glass of Ger-man beer, but I soon had to give it up. I al-ways walk on pure water or milk."

General Lew Wallace says while in Constantinople he saw many drunken men, but none of them were natives. The patrol wagen there is patronized exclusively by allens from more enlightened lands. He also states that an admirable trait of the Turk is his kindness to dumb beasts. The teamster is never seen to beat his horse,

HOW TO COMPAT THE SALDON

At the Bioemingdale Church, in New York, the Rev. Madison C. Peters preached to a congregation of young men on "The Man Traps of the City." The sermon was not sensational, as its title might imply, but dealt simply with an abstract phase of the situation. The preacher began by reading this extract from a letter by Absalman 8.

"Outside the domestic circle provision should be made by the city, by the churches, and by every social organization to give the young healthful amusements. I sentetimes wonder that any boy in New York grows up in the paths of virtue."

Following up this idea, Mr. Peters said: ofthe only worker.

"The only way to combat the saloun and the lower class of amusements is by giving the people something better. Under existing so-cial conditions the saloon supplies the popular want and the masses stated by it, though it is their worst enemy, and they will stan i by it until some counter attraction is pro-vided them. It would be a wise charity for some rich man to give the poor a first class place of amusement. As an ethical question every one agrees that amusements are a necessity. The mind, if kept on a steady stretch of duty, will lose its healthy action. There is not, in all this great city te-say, a place where the great masses can get heat

class an usement at reasonable rates.

"If the churches want to counteract the saloon evil they must establish people's clubs, where all kinds of innocent games and amusements can be given. Our sale me are invested with all the attractions which the wealth of the browers, who own many or them, can give them.

OR! THE PITY OF IT

We are fully aware of the fact that it is impossible to exaggerate the horrors and the impossible to exaggerate the horrors and the extent of the misery produced in the homes of a large proportion of the people by this drink habit; we know that we cannot fully estimate the loss and injury that the community suffer on account of its awful tax on the resources of labor; nor can we fathom all the crime and degradation that is the direct order. rect outcome of this tetrible appetite for strong drink. No amount of regret can atone for the wail of a mother's awful agony over her lost son, no amount of good inten-tions will compensate the wife of a drunken husband, no tears of anguish or even reat re-pentance will ever repair the broken hearts or stifle the cries of homeless, starving chil-dren who have been made worse than fatherless by the toleration, and even protection, that the liquor traffic has obtained through that the liquor traffle has obtained through votes. Eternity alone will reveal all the horrors that this fraffle in alcoholic poisons has produced. But that the people should tame-ly and willingly felerate these atrocious outrages is a fact that challenges eredulity and shocks our moral sense.—Demorest,

THE CONSEQUENCES OF DRINK. The hereditary consequences of strong drin' are something appalling. A specialist in children's diseases has for twelve years been carefully noting the difference between twelve families of drinkers and twelve families. hes of temperate persons. Of the drinkers, twenty-five children die i in the first week of life, as against six on the other side. Among the children of the drinkers were five who were idiets, five so stunted in growth as to were ideeds, live we so stunted in growth as to really dwarfs, live when older became epilep-ties; one, a boy, had grave chorea, ending in idiocy; five more were discused and de-formed, and two of the epileptica became by inheritance drinkers. Ten only of the fity-seven children were normal in body and mind. On the part of the sixty-one children of the temperature. of the temperates two only showed inherited nervous defects; five died in the first week of life, while four in later years of childhood had curable nervous diseases, and fifty were in every way sound in body and mind.— Sacred Heart Review.

DRINGING HARITS.

The Scotch and Irish, within about a contury, have become a whisky-drinking peo-ple, but it cannot be said that they are less sober than the English. On the fair days in the South of Ireland there is much drunkenness, though perhaps of less noisy character than in the North of England. The drunken man is guarded by a sober friend, or a wife or sister, and the brawis which follow are not more numerous or murderous than in

A village of a thousand inhabitants may, it is true, have forty public houses, but drunkenness depends more on the quality of liquor than on the number of places where it can be bought. The evil is quite as great in the larger island as it is in Ireland, and as terrible a scourge on the educated classes as it is on the peasantry. The drinking at wakes is still a scandal, but they are con-ducted with much more decency than of old. —Blackwood's Magazine.

BEARING TROUBLES.

There are many tials in life which do not seem to come from unwisdom or folly; they are silver arrows shot from the bow of God

THE OLD TUNE,

From out a cladlers realm it dowed Fragrant and sweet as the balm of roses Upon its breast soft smallight glowed -And still it glides where the jasmine blows.

An old, sweet tune of other days! Full of the tints of the autumn times Scents of russets and August linze Gathered and fell like thoughts in physics

May never again that once-loved tune. Fail in my heart as a stream that flows! Let it run as it will like a vine in June Fragrant and sweet as a summer rose. -Eugene Field, in Chicago Becord.

PITH AND POINT.

A pretty pass—An annual over a railroad,—Philadelphia Inquirer.

Epigrams and proverbs are only useful to support us when we are wrong. -Truth

Truth, even in a nutshell, finds some minds too narrow to give it room.-Puck.

Poor relations are apt to think that our charity should begin in their

homes, -Truth Man becomes the "shadow of his former self" when he is the detective of his own faults, -Puck.

A story usually has as many different sides as there are persons to blame. - Atchison Globe.

A woman's giory is in her hair, but it is a good plan to tie it up when cooking. - Texas Siftings. When a public man is exiled "Hon-

est Bill," or "Old Reliable Jack," it is high time to investigate his accounts. Texas Siftings.

There isn't any use to sign Normny use to frown. The malchu turns the one up high When she turns the young man down. Philadelphic bequeer,

Mistress (engaging new servant) -"I hope you know your place." Brigitto Brittie lish-"On, yes, mum! I axed your last girl all about it."-

The man who has just acquired wealth is very much like the lamp that blazes over its chimney. It he is not turned down his lunt posity will hart him. - Pack.

There are a few boarding houses in Somerville. Nevertheless, although strawberries are in the market, all the grovers here report a continued lively demand for praces - Samerville Jours

Minnie-"I wonder if there is any truth in this theory that tolersco will kill microbes?" Mamie - "Of course Mannie - "Of course not. Charley Litewayte has been smoking a pipe for more than a year." -Indianapolis Journal.

Mrs. White-"How did you ever get your daughter to read that improving story? My Lucille refused to." Mrs. Gray-"I told her on no account to touch it, and put it on one of the high shelves,"-New York

She-"One can judge the character of a man by his opinion of women. He-"Yes?" She-"Yes. Now what kind of a man would you say always held women in the highest esteem?" He-"A bachelor, I should think."--Detroit Free Press,

To Her France-"I was telling papa to-day of your narrow escape your dog eart turned over, and he said that Providence took care of drunken men and fools, which was very unkind of him. But I assured him that you were perfectly sober, Then he said he believed you were; and wasn't that nice in him?"-Life.

Stories With Sorrowful Endlings.

"It is curious how much more difficult it is to sell a story which has a sorrowful ending than one that has a bright ending," said a large New York bookseller to me the other day, writes W. J. Bok. "This is particularly true of women, the majority of whom avoid book with a sorrowful ending as they would a fever stricken house. They come in here, look over the books on the counters, fix upon one the title or author of which strikes their fancy, and their first act is either to turn to the last pages and see how it ends or they ask, 'Do you know anything about this story? Does it end happily?' If it happens to be a story with an unhappy ending and I tell them so, in nine cases out of ten the book goes back on the counter. So strong is this tendency with women that I have recently found myself reading the last page of any story that is brought to me by the 'drammers' of the big publishing houses, and I guide myself in the number of copies that I buy from the ending. It may seem foolish, and I know, as a matter of fact, that it does to some, but, of course, I can only afford to keep books which the public will buy, and having a large woman's trade here I have found that women are not apt to buy books with sorrowful endings, unless in special cases. Girls shun such stories almost entirely."-New York Advertiser.

What Must the Parson Have Thought!

A young lady organist in a church was captivated with the young pastor of a church in the next street, and was delighted to hear one week that by exchange he was to preach the next Sunday in her own church. The organ was pumped by an obstreperous old sexton, who would often stop when he thought the organ voluntary had lasted long enough. This day the organist was anxious that all should go well, and as the service was about to begin she wrote a note intended solely for the sexton's eye. He took it, and in spite of her agonized beekonings carried it straight to the preacher. What was that gentleman's astonishment when he read: "Oblige me this morning by blowing away tili I give you a signal to stop. ... Miss Allen. "- Montreal Star. Highest Quality of All.

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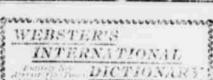
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PENNSYLVANIA LEGISLATURE Important Measures Considered by Our

designation

Lawmakers. Tursday - The judiciary general committee of the senate to-day unanimously decided to report affirmatively the Penrose resolution to Lexow Philadelphia, with the recommendation that the senate pass it. There was no discussion. Senator Osborn of Philadelphia, who has been the principal opponent, said be thought the investigation was not a neces-

WEDNESDAY-The Penrose resolution for a Senate committee to "Lexow" Philadelphia, passed the Senate this morning with only one-dissenting vote. That was cast by David Martin's Heutenant Senator Ostorn. Even Senator Porter voted in the affirmative. resolution was reported from the Judiciary General Committee by Senator Grady, with the recommendation that it be adopted. The question was was put by Lieut. Gov. Lyon, and the resolution was adopted by a vive voce vote without debate. These bills passed finally: Regulating the publication legal notices and advertisements required by law to be done by county officers; house bill authorizing the board of public buildings and grounds to set aside a plot of ground in the Capitol Park on which the Sixteeners Association is authorized to erect a monument to the memory of Ex-Governor Curtin.

THUBSDAY .- The general revenue bill, prepared by the tax conference, was passed on second reading in the house to-day. It will probably go through the lower body, but it is said the senate will slaughter the measure. The bill passed practically as it came from the ways and means committee. The 1 mili tax on manufacturing corporations, mu-tual insurance companies, and building and

loan associations was eliminated by the com

mittee. The grangers had nothing par-ticular to say about this. The fight of the day was on the tax on foreign building and ionn associations. The bill provides that they be taxed 2 per cent. Mr. Riter of Philadelphia tried to have this reduced to 5 mills. He was defeated. Mr. Page of Dauphin suggested a 1 per cent.
rate, but his amendment was beaten. Mr.
Moore of Chester thought he could strike the
happy medium by making the rate 8 mills. His compromise was objected to and the sec-tion was passed in its original shape

No matter whether he is eloquent or not, the man who lives right will be listened to with interest by somebody every time he stands to speak in church.

May-"I wonder what the men do at the club?" Pamela-"From what Jack says, I guess they play with the kitty most of the time."-Harlem Life.

TAHW

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Excited His Curiosity.

The New York Giri-Lord Dumley. did you ever hear the joke about the museum-keeper who had two skulls of St. Paul, one when he was a boy and the other when he was a man?

The Englishman-No, what is it?-Life.