Text: "Jesus on the Cross," Mark xv., 22-37 - Golden Text: Romans v., S -Commentary

"And they bring Him unto the place otha, which is, being interpreted, The of a skull." After Pilate scourged Him see of a skull." After Pilate scourged Him see of a skull. "After Pilate scourged Him of delivered Him to their cruel pleasure soldiers crowned Him with thorns, smote and did spit on Him, meckingly bowed sir knees to Him and finally led Him out cracify Him. Think on these things until see Him bearing all that for you and ar whole heart cries out, "I am Thine, Lord!" Then cheerfully, not by comsision, like Simon the Cyrenian, bear the cas after Him (verses 16-21). Happy Simon!

"And they gave to drink wine mingled a myrh, but He received it not." On the to Calvary He spoke to the weeping ones to calvary He spoke to the weeping ones to coming days of sorrow because of this ional rejection of Him. To reject Christ gas unuterable misery. Matthew, Mark John call the place of cruciffxion Golban. Luke alone calls it Calvary. In xi. S. it is spoken of as a part of the string wine and myrrh (compare Math. wine and myrrh (compare Math, a fulfillment of Ps. lxix., 21. But

d not accept it. In this verse a literal fulfillment of its, for every detail of His humiliasufferings was accurately foretold illed to the letter. So shall it be a every detail of the predictions or Hiscoming again. As He would apefled by the drink offered to Him. ot shrink from suffering with Him

it was the third hour, and they nd it was the third hour, and they
Him." About 9 a. m. He endured
y of having both hands and feer
with the cruel nails (Ps., xxii., 16),
he fulfillment of all the sacrifices
ever been offered at that morning
cated that He might be clothed; a
not a thread of the trappings of

ry; all for us. the cross by Pilate's orders there n in Hebrew and Greek and Latin languages which represented all "Jesus of Nazareth, the King of and Pilate would not alter it, chief priests asked him to (John the chief priests asked him to (John 122). It was a title which was, and the manifest to be, of interest to alled Are you interested now on the Isa, ixii., 6, 77. See R. V. wo exidents were crucified with Him o in the midst (John xix., 18). He

behoose His company any more than ould in the prison, but He could od even under such circumstances. did. Even these were such as He hoese to saver and for just such He dying. It is a faithful saying that into the world to save sumers (1 Tim.

or years before it was written cons Long years before it was written ea-ning Him, "And He was numbered with transgressors" (Isa, iti, 12), and here was to the fulfillment. In His lifetime, while angabout doing good. He was told that had a devil and that He was a glutton to winebibber (John viii., 52; Luke vii.,

The passersby could not let Him alone, railed on Him and perverted His words repeated some of the very words which a used in the temptation, "If Thou be Sen of God" (Math. iv., 3; xxvii., 40), ooks as if all the dogs of hell were let a upon Him (Ps. xxii., 16), yet He meekly it all and answered not.

"Save thyself and come down from the a" On one occasion Simon Peter told

" On one occasion Simon Peter told to pity Himself, but He told Simon that t was satan talking through him and isd that there was no way for Him or for followers but by the cross (Math. xvi.,

He saved others: Himself He cannot Thus said the chief priests, and they better than they intended, for He could save Himself and us, but He chose not to himself that He might save us. As to singunable to save Himself if He wished hat of course was a He, for His own tes-ny was as to His life, "No man taketh it Me, but I hay it down of Myself" a x., 18). See our privilege in I John

They mockingly called Him "King of d." and said that if He would descend the cross they would believe on Him-rast the testimony of Nathanael to His z "King of Israei" and His reception of John 40. For the theory of John 1., 49). Even the thieves reviled aithough one of them afterward bed and was saved. Between people and its and soldiers and thieves it was surely stains of mockery and no follower of omed bold enough to comfort Him with ord of loyalty to Him.

Even the sun refused to shine on such e, and for three hours there was great We think of the darkness of Gen. and Ex. x., 21, 22, and the outer darkness Math. xxv., 30; Judge xiii., but the dark-ssof our lesson was unique). Never in all exarth's history was there or will there be a just such a day. It was the creator of sings suffering for His creatures that He

ight redeem them from destruction. 34. After six hours on the cross He cried tin the words of Ps. xxii., 1, forsaken of s Father for our sins, for He was made for us (II Cor. v., 21). See His seven sings from the cross in Luke xxiii., 34, 43, ax xix., 27; Math. xxvii., 46; John xix., 28, Luke xxiii., 46. Mark gives but this one, in this gospel Jesus is peculiarly the suf-ag servant. He was forsaken for us that ight never be forsaken, even as it is en. "I will never leave thee nor forsake

(Heb, xiii., 5). Behold He calleth Elias," So thought of the standersby. They understood Him nor His words, and it is even so He had at one time to say to His di-"How is it that ye do not understand?" viii., 21). And it was but a few hours ra vill., 21). And it was but a few hours re that He had said to Philip, "Have I as long time with you, and yet has a hot known Me, Philip?" (John xiv., 9). As one ran to give Him drink, probbecause of His ery, "I thirst" (John 28), another hard heart said, "Let it is let us see whether Elias will come to Him down." They could not undergone willing to the let had power to the said. im down." They could not under-one willing to die if He had power to They were believers of satan's rine, "All that a man hath will be give is life" (Job ii., 4).

. "And Jesus eried with a loud voice, gave up the ghost." Notice also the voice of verse 34. He was in His full ength, but died of a broken heart, as was stold in Ps. lxix. 20, and manifest in John ix. 34. So it was finished, and commend-ag His spirit to God (Luke xxiii., 46) He lied. Compare Acis vii., 59, and believe hat 'absent from the body' means "pres-ut with the Lord" (II Cor. v. 8) if only we redeemed by His blood.—Lesson Helper.

THEAT IT MEANS.

The sale of deink is the sale of disease; the of drink is the sain of poverty; the sale is the sale of insanity; the sale of the sale of crime; the sale of drink the sale of death."—Sir Benjamin Ward hardson, M. D.

Hon. Carroll D. Wright, in the tenth conreferring to the industrial revolution of last century says that "the religious re-al work of the Wesleys was one of the st powerful factors in the combination of rees essential to the establishment of the sw industrial order."

This prayer which does not succeed in derating our wish, in coanging the pas-nate desire into still submission, the anxus, tumuituous expectation into silent surave not the spirit of true prayer."—Robert-

#### TEMPERANCE.

Many things are done for "charity's sweet sake" that should not be done, and one of these things is the indiscriminate selling of intoxicating drinks at open-air festivals. Beer is said to be the least intoxicating of strong drinks, but when beer is sold, in the name of charity, to little boys in short pants, it is time to call a halt.—New Orleans Picavune.

A VOLCANO OF EVIL.

Intemperance, an evil most heinous before God, most dreadful in its results, has grown among us to gigantic proportions. In the countless homes it shoots its venom-laden fangs, and annually, aye, daily, it gathers into its coils whole hecatombs of victims. Its presence is felt through the entire land,

and everywhere it revels with demoniae nature in sin and misery.

Alcohol, ocean-like, floods the land. Mild dilutions do not satisfy us; fermentation and distillation are called into service to provide it in more undiminished vigor; and whether it be wine or whisky, the vile art of adulteration is often employed to enhance

whether it be wine or whisky, the vile art of adulteralion is often employed to enhance its maddening power.

With this immense consumption of alcohol, upon what a volcano of evil and misery society rests! The direct expenditure of hundreds of millions for little except pleasurable excitement, is the least deplorable result. Alcohol taken beyond very moderate doses first weakens, then totally suspends, reason. Man is incapacitated for all the duties of life, and is left without protection. reason. Man is incapacitated for all the duties of life, and is left without protection, a prey to his vilest and most untamed passions. Alcohol directly inflames these passions; it is oil poured on their burning fire. It fills the mouth with biasphemy and armit the hand for nurder. It is the deadly foe of purity. It withers all generous aspirations of the heart, and substitutes in their stead the coldest self-shness. It makes man the demon incarnate.

the demon incarnate.

Now picture to yourselves two hundred thousand or more drinking shops in the Re-public, belching forth over the land their al-coholic fumes; from your knowledge of two or three of them, imagine how many men in the whole country are bereft through them of their reason, and you will form an idea of the woe and sin that alcohol produces. All classes, high and low, offer holocausts upon the altar of intemperance. The brightest minds and noblest hearts are numbered among the vicins. Human weeks whose among the victims. Human wreeks, whose fortune it has dissipated, whose intellect it has stiffed, are strewn over the land thick as autumnal leaves in the forest. Homes are devastated; hearts of mothers broken; the joys of the wedding morning turned into ceasiess mourning; children scattered as waifs through a pitiless world. What is to be done? Anything, but some

What is to be done? Anything, but something. In the name of humanity, of country, of religion, by all the most sacred ties that bind us to our fellowmen, for the love of Him who died for souls, I beseech you, declare war against intemperature; acrest its onward march.—Archoishop Ireland.

TOTAL AUSTINENCE THE DEST BULE.

To ask the drankard to quint drinking, is to ask him to do what he lost the power of doing. Of all forms of eyll, interperance, if taken in time, is the ensiest of prevention; but naving once resured a footing, the most difficult of cure. Total abstinence is the best of action.

rule of action.

We arge the practice as an effectual safeguard to fathers, husbands, brothers and
sons who are living in the undst of temptations to which the conflict of life exposes
them, and to motisers, wives, sisters and
daughters in their social circles and in their
homes. It is a sad truth, that possibly here
than one-half of our army of drunkness begin to feel the mastery of the dreadful appetite through the drinking customs they have tite through the drinking customs they have brought into their own homes. Above all else, keep the home pure.

Never allow the wine-cup entrance within the hallowed precincts of the home. In re-joieing or sorrowing, in health or sickness, let no occasion be made an excuse for its

To state that there is no sin in a curvel wine, does not meet the argument. Nor will it avail you to point to total abstainers whose example in other directions is bad. The question relates to your life. Can you make it more serviceable to yourself, your neighbor, your country, and your Creator by promising to abstain from all intextenting drinks, and to prevent by advice and example the sun of intemperance in others? ple the sin of intemperance in others?

A JUDGE'S TESTIMONY.

In a recent artisle Judge Daniel Agness, o leaver, Penn., gives this testimony: life of eighty-six years can conferexmeric and give some knowledge, permass man-and our of courts of justice and publication may entitle me to a small snare. Mineran the gush of sentiment or erratic effusion The first homierde ensectried before me dranken quarrel while driving earlie, second, of a college student, freen to whiskey chicken roas, killing a poor yo-man. The third, that of an Englisha stabbed in a drunken broll in the street village, and the heart of the victor produce to court to show the out the kinds had made o the calendar of crime in the daily will show a homietel from drunkening pevery day in the year. All judges tool that nine-tenths of the crimes of violen and bloodshed have their origin in drau-e-

ADSOLUTELY NECESSARY.

Sir Benjamin Wards Richardson, in an ad-Sir Benjamin Wards Rehardson, in an address lately published, mentions that he once interrogated a noted tight-rape expert as to his art. The acrobat stated that all good trainers and skilled performers agree that abstinence from absolutely necessary. His advice to athlete is: "So long as you are in course of progration touch not the marful thing; it will be sure to undermine all the qualities on which you depend for success it will injure your precision, your decision, your presence of mind, and your endurance.

TEMPERANCE NEWS AND NOTES. Lendon has 10,500 public houses.

The barn in the parks of New York City have been closed by the Park Commissioners, The Catholic Penevolent Legion, with 436 councils and 36,000 members, has voted to

exclude rum sellers. Archdeacon Farrar: Every Nation, it has been said, has its own National devil, and the devil of England is intemperance.

The fifth International Congress against "the abuse of alcoholic drink" at Basic, Switzerland, August 20-22.

Mrs. Hoffman, Recording Secretary of the National W. C. T. U., has recently made a successful lecture trip through Canada. Chicago Standard: The workingmen Great Britain and Ireland earn £600,000,000

a year, sixty per cent. of which goes for drink. The "Willard Fountain," presented to the city of Chicago by the children of the World's W. C. T. U., has been unveiled and dedica-

Mrs. Nellie B. Eyster has been engaged by the San Francisco Board of Education as a special teacher of the effects of narcotics and stimulants.

The report of the Registrar-General of England and Wales shows that from 1869 to 1893 deaths from acute-alcoholism have more Khama, the South African chief, insists

that fire water shall not be brought into his country by the white man, and Queen Vic-toria has sent him assurance of her support. The British Army Temperance Association has within the past twelve months extended its operations to troops serving at home, with results as excellent as in the army in

India. In a recent address Judge Kimball, of the Washington D. C., Police Court, stated that for the fiscal year 1895 the United States, Government issued 228,000 liquor licenses, or one for each 298 people. Besides these is an unknown number unlicensed.

#### RELIGIOUS READING.

DOCTRINE OR CREED.

A doctrine or creed is often bound up in a common saying. More than that, it is sometimes an unsuspected doctrine. We believe many things which we have never formulated. Here is one from St. Paul in the fourth chapter of Ephesians. The spostic warns these people against giving themselves over to certain kinds of wrongdoing, as if "themselves" were better than the things they do. They all seem to imply that self is something above and superior to those sins, wrongs, follies, which yet that same self commits. Respect yourself. Reverence your own nature. Think too much of yourself to do that. "To thine own self be true." But why respect that which is not respectable, or reverethat which is not noble? What do we mean when we say that a man What do we mean when we say that a man has abandoned himself to a wrong course? He has not left his identity; he has left goodness. The word "self-abandonment" is cur-lously suggestive. We abandon ourselves to pleasure, ease, luxury: to tears, grief, de-spair; but who ever abandons himself to vir-tue? Virtue, goodness in all its feature. tue? Virtue, goodness in all its forms, all high, heroic qualities, imply self-possession, not abandonment. Goodness always controls, and has mastery, even in its gentlest manifes-tations. Language recognizes this, and gives expression to it, as well as many another of our deep, unconscious beliefs.

WESTLAKE CORRECTED. A very commonly misapprehended text is the one in James 1:5: "If any of you lacketh wisdom," Prof. Thayer is certainly right in wisdom," Prof. Thayer is certainly right in giving in his Lexicon as the meaning of the Greek word used here, "the knowledge and practice of the requisites for godly and upright livings". In other words, what God promises in this place to grant liberally is not the wisdom of this world, prudence and skill in business, or even guidance in daily perplexities (this is promised else-where), but "the wisdom that is from above" where), but "the wisdom that is from above" (3:17), or that genuine goodness and righteotsness which is "first pure, then peaceable." With this corresponds that other text (3:13): "Who is wise and understanding among you? Let him show by his good life his works of mekness of wisdom." And corresponding also to this thought is the general use of the word "wisdom" in the Bible, especially in the Proverbs, which corresponds in the Old Testament to the book of James in the New. The provise in James that in the New. The promise in James that "wisdom" shall be given liberally to all that ask is, therefore, of exactly the same sort as the many others that assure the penitent seeker of salvation that he shall surely god

OUR THUSE IN COL Looking at death as a difficulty that stands in the way of our trust is God, only a popular elergyman who is not in his convictions so far from the domain of the Spiritual Philiso far from the domain of the Spirit at Philosophy, there are many of its directionstances and accompanished that are avoidable, and especially the bounting terror in which we are schooled in relation to it. We have even created a figure which we have called the King of Terrors. We have supposed that death was the result of sin, a token of Godswitch that came because of the fail. On the called that the came because of the fail. contrary, death is a part of the natural ord of the world, and has been here since life it of the world, and has been here since it? has been here, millions of years before man appeared. In the mere hiet of dying there is almost nothing paintin or disagreeatic. Would we wish to live here indefinitely on the earth? Who would wish to become a hundred years old, and have all those he cared for and loved in his childhood, in his youth, in middle age, pass away and have him mione? We would not want to stay here alone. There is unspeakably there be on alone. There is unspeakably more joy of this old planet as the years go by than there possibly could be if one set of inhabitants renamed here year after year and age after Journal.

HUMAN PERSONALITY.

"Human personality has attributes, selfconsciousness and freedom, which distinguish it in kind from the world of mere animals and things, and relate it to a spiritual order, of whose eminent reality it is fiself the witness and the proof. With this conviction in mind man looks at the universe outside him and divines there, with an instinct which age or argument cannot eradicate, the presence of a Person, whom he feels, but may not see. On reflection this grows more contain; for the world is rational, harmonious, beautiful; if works out moral purposes, an must, therefore have a spiritual cause, an these are notes of personality, and of personality alone. When he asks why, if this be so, God has not made Himself more manifest, he is met by the analogy of human inter-course, and the restriction which sin imposes, even on the knowledge of a smilly friend. At length, as is meet, from the hely race comes forth the Holy One, guiding man into the life of love, wherein his true perfection lies, and revealing God as the source of love and Himself as God incarnate: in union with who our finite, imperfect personality shall find, in the far eternity, its archetype and end."

PRECIOUS OPPORTUNITY.

That hour in the garden was a precious opportunity given for laying in spiritual strength. Christ knew it well, Hestraggied strength. Carist knew it well. Hestragged and fought then; therefore, there was no struggling afterward—no trembling in the judgment hall, no shrinking on the cross, but only dignified and only vectory; for he had fought the tempation on his knees beforeinnd, and conquered all in the garden. The apostles missed the mean-ing of that hour; and therefore, when it came to the question of trial, the loudest boaster of them all shrunk from ac-knowledging who he was, and the rest played the part of the craven and the renegade. And if the reason of this be asked, it is simply this: They went to trial unpre-pared; they had not prayed; and what is a Christian without prayer but Samson without his talisman of hair?—Robertson.

TAKING A LOOK AT THE COMPANY. A new creed, so called, is proclaimed by Rev. Thomas Dixon, Jr., or New York, the resigned paster of the Twenty Third Street Baptist Church of that city. He entitles it "Union Evangelicism." He proposes to found a new church in which denominational found a new church in which denominational lines, rituals, paper crossls and seclestastical building shall be done away with and the "sacredness of the secular shall be fully appreciated." In this way be loops to reach the great masses who never go to church for fear of having to listen to the old platitudes for whose sake sake be thrown aside his denominational baggage." He feels convinced that the machines of a Bactust church is a that the machinery of a Baptist church is a bindrance to the best work. He believes the time has come to make Christian union a reality in our great cities.

POLITICAL ECONOMY AND RELIGION. Political economy and religion would never be one and the same firing, but an identity of purpose, so far as a part of man's benefit and improvement were concerned, would over make them friends and alites. They are the brain and heart of the coming civilization. The one must point the way, the other must pursuade us to take it, even if it involves concessions and sacrifices. Religion has at length aroused itself to a consciousness that it has a duty toward industrialism. Enter-prising religion, which is observed by the larger conception of salvation, is alive to the fact that it has a duty toward every form of human movement, and has already begun to prepare acriously for its work. Political seonomy will remain "the dismal science" until it thoroughly accepts love as the sole medium through which to speak, -Rev. Dr.

It was Spurgeon who wrote so characteristically: "I have often felt vexed with the man who chopped the New Testament up into verses. But I forgive him a great deal of blundering for his wisdom in letting these two words make a verse by themselves, 'Jesus wept.' Add a word to the verse and it would be out of place. Let it stand in soli-tary sublimity and simplicity." A SONG OF MONEY.

If the world be dark or sunny, There's no thing like money money But when all is darkest night Money-money makes it bright!

> With a pocket Full of money, Life is sweet And life is sunny!

There are songs divine and funny In the honor of this money: But the sweetest of all singing Is in silver dollars ringing!

All the world's A hive of honey With a pocket

Full of money \_\_F. L. Stanton

## PITH AND POINT.

When lightning strikes it admits of no arbitration. - Texas Siftings.

The wheelbarrow dealer has no trouble in keeping his goods before the

Every man occasionally wishes that he could attract as much attention as a fire. - Atchison Globe. Some people care too little for the

opinions of others and some care too much.-Galveston News. A bloomer costume is something

that a woman likes best on another woman. - New Orleans Picayune. In the spring the housewife's laney

lightly turns to thoughts of serub,

while the husband skips out slyly for his daily grub. Some women are so ill-mannered as to go right into a store and try to in-

terrupt a conversation between the clerks.—Cleveland Plain Dealer. Passenger-"What is the train waiting so long for here?" Conducter - "The engineer expansion the steam by blowing the whistle too long."-

Fliegende Blactter. With terrapin, fish, oysters and crabs, what does the happy and fortunate Eastern shoreman care about the increase in the price of bceff-Baltimore American.

"What are you doing on the bureau, Tommie?" 'Standin' before the Lookin'sglass," said Tommie. "Wanted to see how I'd look 'i'l was twins. -Harper's Young People.

She-"Oh, this voting is perfectly lovely, I never did enjoy anything quite so much. Let's go around and vote at all the places." He—"Well, I guess not." Sh —"Oh, you mean thing."-Detroit From Press,

Louise - "Marie had a lovely wed ding, but what made the bride and groom go up the misle, hand in hand? Blanche-"Why, don't you know? Her sleevs were so long she couldn't take his nrm."-Louisville Corrier

Fuddy—"I suppose your son goes in for athletics? Football, perhaps? What is he, half-back?" Dudly— "Half-back? Well, I guess no! You should see Jack once, and then you'd say he was all back. No, Jack is no footballist; he's a bicycle stooper."-Boston Transcript. This is the season of the year when

the young man who is going to gradnate from college this summer, begins to wonder how many \$5000 positions will be offered to him the first month after he acquires his degree. He will know all about it before August 1 .-Somerville Journal. "There's nothing more beautiful

than the month of April," she signed tenderly. "I wish that it could last forever." "So do I," he answered fervently. "You, too, are fond of nature, then?" "Yes, indeed. Besides I have a note coming due on the 1st of May."—Washington Star.

Seedy Pilgrim (tired but determined)-"If you've got anything to hand out for a hungry man I'll take it kindly, but if you're goin' to show me out to the garden an' steer me agin a patch o' Pingree p'taters that needs weedin' I'll be trottin' on. I've run agin that patch two dozen times already this mornin'."-Chicago Tribune.

#### An Interesting Bandit,

"Manuel Garcia was a curious character," said a Caban gentleman in speaking to a Philadelphia Press reporter of the reported death of that revolutionist. "He was more like a character in a novel than a man living in the ninoteenth century. His home was the mountains and he le i a regular bandit's life, every now and then holding up Spaniards on the road or carrying off one of them and holding him for ransom. He would write to a Spanish planter: 'Send me 8500) or I shall burn your house,' and if the money was not forthcoming he would carry his threat into execution. He would even write to Governmental officials, signing himself 'King of the Mountains,' and demanding tribute. He never preyed on the native Cubaus, only on the Spaniards, and gave most of his money to the revolutionary party to purchase arms."

#### A New Pane.

A peculiar substitute for window glass, known as "tectorium," is stated to have been for some time employed in Austria, Italy, Germany, Switzer land and Russia as a covering for hot houses, marquees, verandas, windows of factories, roofs of stores, etc. It is a special, insoluble, bichromated gelatine, transparent as opal glass and incorporated in wire gauze, and it is said to refract the rays of the sun. It is said to possess the translucency of opal glass, and to be flexible; it bends without breaking, does not dissolve in water, and is not injured by frost. It is a bad conductor of hear, and becomes stronger and stronger, it is stated, the longer it is exposed to the air. If the glass is as clear as the exthrough it .- New Orleans Picayune. her."-Washington Star.

# 3 cautiful YYYYYYYY Bicycles





Bicycle beauty comes from graceful lines and fine finish, in which points, Columbia bicycles excel. But there is more than mere looks to recommend a Columbia. Back of the handsome design and elegant finish is a sterling quality that over the roughest road and the longest

> Buy a Polymbias er a HARTFORD.

journey will carry the

faction.

rider with safety and satis-



Boston. New York, San Francisco. Providence. Buildio.

Soul fun 2-cent Stamps For a Columbia Catalogue : Free if and all at a Columbia Agency.

Get a Catalogue. Free at our Columbia Agency, Schusgrove, Pale or mailed free for 4 cents by W. D. Baker.



+3 x 3/1 Hours + --

Marriam Co. INTERNATION. DETION Gerrandocoursessessesses december

Misapplied Missionary Work. She was a thin, narrow, dark visaged woman with "specs" on, and she carried a package of tractlets and leaflets, which she scattered broadcast among the sinners in the Cass avenue car on which she rode, says the Detroft Sun. When only one or two of the pumphlets were left a man got in. He was on his way to the depot, a countryman going home, evidently. He had a big turkey, which he disposed tenderly on the seat next to him, and a glass flask with a rubber cork stuck boldly out of his cont pocket.

"Heigh!" he exclaimed, as he stuffed bls fare in the box, "Colder tlain blazes up here, aln't it?"

Everybody looked cold disapproval at him, as good, polite Christian people do when spoken to in a street car, all but the woman with the "tracts." She had issled out one and extended it to him. "Thankee," he said, receiving it in a

brown paw. "Comile almanae, hey?" "No, sir," said the woman, tiruly, in a high falsetto voice. "It is to save your immortal soul. Touch not, taste not, handle not the wine." And she pointed with a crooked forefinger to the glass flask protruding from his breast pocket.

"Oh, I see," said the man, smiling good-humoredly on his sour-visaged vis-a-vis; "but this bottle ain't for me, ma'am."

"Woe unto him that giveth his neighbor drink," quoted the woman, hercely. "He ain't eggsactly my neighbor, eyther," said the man. "You see, it's the new baby, and wife calculates to fetch him up by hand, and this bottle's for him, bless his pootsy tootsy. Where's the rigging of it?" And diving into another pecket he fished out some india rubber tubing, etc.

The woman didn't wait to finish her dissertation on temperance, but got out without asking the driver to stop.

"Do you believe in woman's rights?" asked the American young man. "Certainly," replied Lord Doddleby. "My flancee has \$500,000 in her own right, planation builders will soon see and I consider it deuced charming in

### WHAT IRO WILL DO.

IS NATURE'S OWN TONIC. Etimulates the annesite and pro-GIVES VITAL STRENGTH TO NUMBERS,

Checks westing discuses stops many sweats outer mapper confumption Increases strangels and flesh MAKES RED, RICH BLOOD, Promotes healthy have resess.
Will give the pall dail your the rosy checks of youth.

CURES ALL PERSALE COMPLAINTS

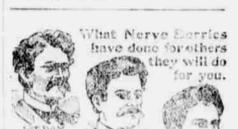
Makes strong mountal women of weaklings. SILMORE'S IRON TONIC PILLS

Cure all Wasting Diseases and their sequences,

BRONCHITIS, CONSUMPTION, &c. They are nother steptic nonceaustic and have no congulation collect on the contents of the stomach or its liming consequently do not hart the tecth or cause constipation or diarrhom, as do the usual forms of Iron. 10 days treatment 50c, pamphlot free. If not kept by your druggist, address

GILMORE & CO., CINCINNATI, O. For sale in Middleburgh, Pa., by

T. B. McWilliams.



TO: 49 VICOR AND No. M E N Easily, Quickly with and Permansutty Nestored, will buy A positive cure for all Wealenesses, Nervousness, Debility, and all their train of evils resulting from early errors and later excesses; the north of overwork, sickness, warry ac. Develops and gives tone and strength to thesexualorgans. Stops manatural 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 gennine 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.

Mrs. Goodnart-Go Into the kitchen and cook will fix you out. Wandering Willie-Thanks, wid profuse gratitude, madam, but-but i," you has no objection. I'd rather partake of refreshment in de open air. Like me friend, Chauncey Depew, I'm very fond of dining out.-New York Ledger.