IR. TALMAGE'S SERMON.

earling now where I left her off last Sabk. What land, what street, what has not felt the smitings of disease? thousands of sickbeds! What shall with them? Shall man, with his rough and heavy foot and impallent bearing, and heavy foot and impatient bearing, set No, he cannot soothe the pain. He t quiet the nerves. He knows not to set the light. His hand is not enough to pour out the drops. He is alkeful enough to be a watcher. The god sent Miss Dix into the Virginia als, and the Maid of Saragossa to appropriate wounds of the battleffeld, and has t wife, mother and daughter for this but tremendous mission. You have ate but tremendous mission. You have a men who have despised women, but moment disease fell upon them they did end for their friends at the bank, or pariner in business, or their worldly enter. Their first cry was, "Take me to citer" The dissipated young man at the ge scoffs at the idea of being under influences, but at the first blast of the old fever our his cheek he says, "Where other?" Walter Scott wrote partly in a and partly in compliment when he

man, in our hour of case ertain, coy and hard to please; en pain and anguish wring the brow,

think the most pathetic passage in all the de is the description of the lad who went to the harvest field of Shunem and got go the havest field of Shunem and got instruck—throwing his hands on his temse and crying out: "Oh, my head! My sel!" And they said, "Carry him to his other." And then the record is, "He sat a her knees till noon, and then died." It an awful thing to be ill away from home a strange hotel, once in awhile men comg to look at you, holding their hand over sir mouth for fear that they will catch the integring. How roughly they turn you in ad! How loudly they talk! How you long How loudly they talk! How you long a ministries of home! I knew one such rent away from one of the brightest of er several weeks' business absence at est. A telegram came at midnight that ras on his deathbed far away from home. express train the wife and daughters in westward, but they went too late. He are not to die, but he was in an agony to suntil his family got there. He tried to ge the doctor to make him live a little his longer. He said, "I am willing to die, and alone." But the pulses fluttered, sever closed and the heart stopped. The grees trains met in the midnight—wife and unliter going westward, lifeless remains have and and father coming eastward. Oh. hand and father coming eastward. Oh. asad, pitiful, overwhelming spectacle, we are sick, we want to be sick at When the time comes for us to die, at to die at home. The room may be camble, and the faces that look into ay be very plain, but who cares for Loving hands to bathe the temples. voices to speak good cheer. Loving read the comforting promises of

In our last dreadful war men east the canfashioned the musketry; men cried sts, "Forward, march," men huried cattalions on the sharp edges of the common charge, "Charge, charge," but a straped the lint; woman administhe cordials; woman watched by the with a state. We greated the general home with trass bands and triumphal arches and wild augras, but the story is too good to be written anywhere, save in the chronicles of beaven, of Mrs. Brady, who came down mong the sick in the swamps of the Chicka-lominy of Annie Ross, in the cooper shop lossital; of Margaret Beckinridge, who ame to men who had been for weeks with heir wounds undressed, some of them frozen cheers for the Caristian commission! God bless the women at home;" then, sit-ting down to take the last message: "Tell my wife not to fret about me, but to meet me a heaven. Tell her to train up the boys show we have loved so well. Tellher we from we have loved so well. Tell her we sail meet again in the good land. Tell her bear my losalike the Christian wife of a bristian soldier," and of Mrs. Shelton, into whose face the convalesent solder looked and said, "Your grapes and cologne cured "Men did their work with shot and sell and carbine and howitzer, women did ser work with socks and slippers and their work with socks and slippers and bandages, and warm drinks, and Scripture texts, and gentle strokings of the hot temples, and stories of that land where they never have any pain. Men knelt down over the wounded and said, "On which side did you" fight?" Women knelt down over the wound-el and said. "White down over the woundand said: "Where are you hurt? What lee thing can I make for you to eat? What akes you cry?" To-night, while we men resound asleep in our beds, there will be a ght in yonder loft; there will be groaning omen will watch.

in that dark alley; there will be cries of dis-tress in that cellar. Men will sleep, and Again, woman has a superlative right to ears of the poor. There are hundreds thousands of them in all our cities, a is a kind of work that men cannot do the poor. Here comes a group of hitle relact children to the door of the Dorens They need to be clothed and prowould know how many yards it would to make that little girl a dress? Which has musculine hands could fit a hat to t little girl's heal? Which of the wise a would know how to tie on that new I shoes? Man sometimes gives his in a rough way, and it falls like the a tree in the East, which fruit comes to heavily that it breaks the skull of an who is trying to gather it. But an glides so softly into the house of ace, and puts so quietly the donation table, that all the family come out on ont steps as she departs, expecting that under her shawl she will thrust out two and go right up toward heaven, from whence she seems to have come down. O Christian young woman, if you would make arself happy and win the blessing of trist, go out among the destiture. A loaf bread or a bundle of socks may make a mely load to carry, but the angels of God will come out to waten, and the Lord Almighty will give His messenger hosts a charge, saying: "Look after that woman. charge, saying: "Look after that woman. Canopy her with your wings and shelter her from all harm," and while you are seated in the house of destitution and suffering the little. little ones around the room will whister: "Who is she? Atn't she beautiful?" and if you listen right sharply, you will hear drip-plag down the leaky roof and rolling over the rotten stairs the angel chant that shook Bethlehem,"Glory to God in the highest and on earth peace, good will to men." Can you tell me why a Christian woman, going down among the haunts of iniquity on a Christian Christian errand, never mee's with any insignity? I stood in the chapel of Helen Chaimers, the daughter of the celebrated Dr. Chalmers, in the most abandoned part of the city of Edinburgh, and I said to her as I city of Edinburgh, and I said to her as I looked around upon the fearful surroundings of that place, "Do you come here nights to hold service?" "Oh, yes," she said. "Can it be possible that you never meet with an insult white periorming this Christian errand?" "Never," she said. "Never." That young woman who has her father by her side waiking down the street, an armed policeman at each corner of the street, is not

TALMAGE'S SERMON.

HEROISM OF WOMEN.

Shown Whenever Trouble or Misfortune Beralls Man.

Tills woman was full of good and almsdeeds which she did. "Acts and almsdeeds which she did." Acts arting now where I left her off last Sabin reciting woman's opportunities, I to say that woman has the special and slative right of blessing and comforting siek. What land, what street, what a, has not felt the smittings of disease? That woman is best sheltered who is shelt. That woman is best sheltered who is sheltered by omnipotence, and it is always safe to go where God tells you to go. It seems as if the Lord had ordained woman for an aring, in. He is a lord and ordained woman for an expecial work in the solicitation of charities. Backed up by barrels in which there is no flour, and by stoves in which there is no flour, and by stoves in which there is no flour, and by stoves in which there is no flour, and by stoves in which there is no flour, and by stoves in which there is no flour, and by stoves in which there is no flour, and by stoves in which there is no her grain and get the money." She goes in and gets it. The man is hard flisted, but she gets it. She could not help but get it. It is decreed not be under your turning your back and protending you don't hear. You do hear. There is no need of your wasting your time, and you might as well submit first as last. You had better right away take down your of the checkbook, mark the number of the check, fill up the blank, sign your name and hand it to her. There is no need of wasting time. especial work in the solicitation of charities Those poor children on the back street have been hungry long enough. That sick man must have some farina. That consumptive must have something to ease his cough, I meet this delegate of a relief society coming

meet this delegate of a relief society coming out of the store of such a hard fisted man, and I say, "Did you got the money?" "Of course," she says, "I got the money. That's what I went for. The Lord told me to go in and get it, and He never sends me on a fool's errand."

Again, I have to tell you that it is woman's specific right to comfort under the stress of dire disaster. She is called the weaker vessei, but all profane as well as sacred history attests that when the crisis comes she is bet-ter prepared than man to meet the emergency. How often you have seen a woman who seemed to be a disciple of frivolity and indolence, who, under one stroke of calamity, changed to a heroine! Oh, what a great mistake those business men make who never tell their business troubles to their wives!

There comes some great loss to their store or some of their companions in business play them a sad trick, and they carry the burden all alone. He is asked in the household again and again, "What is the matter?" but he believes it a sort of Christian duty to keep he believes it a sort of Christian duty to keep all that trouble within his own soul. Oh, sir, your first duty was to tell your wife all about it. She perhaps might not have disentangled your finances or extended your credit, but she would have helped you to bear misfortune. You have no right to carry on one shoulder that which is in-tended for two. There are business men who know what I mean. There comes a crisis in your affairs. You struggle brayely and long. brow what I mean. There comes a criss in your affairs. You struggle bravely and long, but after a while there comes a day when you say, "Here I shall have to stop," and you call in your partners, and you call in the most prominent men in your employ, and you say, "We have to stop," You leave the store audienly. You can scarcely make the store fuddenly. You can scarcely make up your mind to pass through the street and over on bridge or on the ferrybeat. You fest everybody will be looking at you, and thatming you, and denouncing you. You hasten home. You tell your wife all about the affairs. What does she say? Does she play the butterfly? Does she talk about the affair and the ribbons and the fablicar? No sliks, and the ribbons, and the fashions? No. She comes up to the emergency. She qualls not under the stroke. She helps you to bebone circle; woman wept at the soil-braic attended by herself and four men arial attended by herself and four men Wa greated the general home of the comfortable house into a smaller one of the comfortable house into a smaller one and wear the old cloak another winter. is one who understands your affairs without blaming von. You look upon what you thought was a thin, weak woman's arm holding you up, but while you look at that arm there comes into the feeble muscles of it the strength of the eternal God. No chiding. No fretting. No telling you about the beautiful house of her father, from which ground, and when she tarned them these that had an arm left waved it and the air with their "Hurrah!" of Mrs. e, who came from Chicago with blanded with pillows, until the men shouted: terly exhausted God sent a Deborah to meet the host of the Amalekites and scatter them

like chaff over the plain.
There are sometimes women who sit reading sentimental nevels, and who wish that they had some grand field in which to dis-play their Christian powers. Oh, what grand and glorious things they could do if they only had an opportunity! My sister, you need not wait for any such time. A crisis will come in your affairs. There will be a Thermopyle in your own household, where God will tell you to stand. There are hun-dreds of households where as much courage is demanded of woman as was exhibited by Grace Darling or Marie Antoinette or Joan

Lastly, one of the specific rights of woman Lastly, one of the specific rights of woman is, through the grace of Christ, finally to reach heaven. Oh, what a multitude of women in heaven! Mary, Christ's mother, in heaven; Elizabeth Fry in heaven, Charlotte Elizabeth in heaven, the mother of Augustine in heaven, the Countess of Huntingdon, who sold her splendid jewels to build chapels, in heaven, while a great many others who have never been heard of on earth or known but little have gone to the rest and pence of heaven. What a rest! What a peace of beaven. What a rest! What a change it was from the small room, with no fire and one window, the glass broken out, and the aching side and wornout eyes, to the 'house of many mansions!" No more stitching until 12 o'clock at night, no more stitch-ing of the thumb by the employer through the work to show that it was not done quite right. Plenty of bread at last. Heaven for aching heads. Heaven for broken hearts. Heaven for anguish bitten frames. No more sitting up until midnight for the coming of staggering steps. No more rough blows across the temples. No more sharp, keen,

across the temples. No more sharp, keen, bitter curses.

Some of you will have no rest in this world. It will be toil and struggle and suffering all the way up. You will have to stand at your door fighting back the wolf with your own hand, red with carnage. But God has a crown for you. I want you to realize that He is now making it, and whenever you weep a test He sets another gem in that crown; whenever you have a pang of body or soul He puts another gem into that crown, until, after awhile, in all the trara there will be no room, for another spleador, and God will say to His angel, "The crown is let her up that she may wear it." And as the Lord of righteousness puts the crown upon your brow angel will cry to angel, "Who is she?" and Christ will say: "I will tell you who she is. She is the one that came up out of great tribulation and had her robe washed and made white in the blood of the Lamb." And then God will spread a banquet, and He will invite all the principalities of heaven to sit at the feast, and the tables will blush with the best clusters from the vine-yards of God, and crimson with the twelve manner of fruits from the tree of life, and waters from the fountain of the rock will flash from the golden tankards, and the old harpers of heaven will sit there, making music with their harps, and Christ will point you out amid the colerities of heaven, say-ing: "She suffered with Me on earth. Now we are going to be glorified together." And the banqueters, no longer able to hold their peace, will break forth with congratulation: "Hail! Hail." And there will be handwritings on the wall—not such as struck the Persian nobleman with horror, but with fire tipped fingers, writing in blazing capitals of light and love and victory, "God has wiped away all tears from all faces."

Georgia's fruit crop this year is estimated to be worth \$3,030,000.

SABRATH SCHOOL

INTERNATIONAL LESSON FOR JUNE 30.

Review of the First Quarter-Scripture Reading,'1 Cor. xv., 12-28 -Golden Text: Heb. xil., 2 -Review Questions.

Sections of History.—The history studied during this quarter is contained in Matthew xxi.-xxviii.; Mark xi.-xxi.; Luke xix.-xxiv.; John xli.-xxi.; Acts i., 3-12; 1 Cor. xv., 5-7.

John xii. -xxi.; Acts i., 3-12; 1 Cor. xv., 5-7.
Pince.—Jerusalem and neighborhood.
Time.—A. D. 30, April 1 to May 18. The
last days of our Lord's earthly ministry.
Home Readings.—Monday (June 24), Mark
xi., 1-11; xii., 1-12. Tuesday, Matt. xxiv., 4251; Mark xiv., 12-26. Wednesday, Mark xiv.,
32-42, 53-64. Thursday, Mark xv., 1-15, 2237. Friday, Mark xvi., 1-8; Luke xxiv., 1332. Saturday, John xxi., 4-17; Luke xxiv.,
44-53. Sunday Acts i., 3-12; 1 Cor. xv., 5-7.

QUESTIONS FOR DEVIEW.

The lessons of this quarter cover less than seven weeks of time—from April 2 to May 18, but the events are appalling and majestic. In what way did Jesus accept kingly honors? In what parable did He foretell His death? How did Hessek to put His disciples on their guard? What remarkable feast did He celebrate, and what establish? Where did He manifest His bitterest ageny? Who arrested and first tried Jesus? Who finally condemned Him? What was the cause of Jesus? Where did Jesus first walk with His disciples after His resurrection? How many and what questions did He ask a fallen disciple? Where was Jesus last seen by His apostics, and what was the six seen by His apostics, and what was His inst net?

In our regular Sanday-school work, we The lessons of this quarter cover less than

In our regular Sunday-school work, we have come again to the end of the most have come again to the end of the most precious study and association in this world. But our true study and association are never to end. At best, we have only begun to know a life exhaustless in its lessons and its love. If only our hearts have sometimes burned within us by the way, we shall still seek Him, and find evermore more precious truth and evertee comfort.

truth and sweeter comfort.

Chiefest amongst ten thousand, the one altogether levely, blessed are they who find Him? Alas for those who live and die, and know Him not!—Lesson Helper.

TEMPERANCE.

THE CUP THAT NATURE FILLS. Praise the cup that nature fills

Brimming to the brink; Giving health and curing ills, Elessed, precious drink, Sing against the flery bowl

Potent to destroy Health and home, and heart and soul, ealth and non-Every earthly joy. —Edward Carswell.

A JUDGE'S TESTIMONY. In an address before the Ministers' Union, Cleveland, Judge Logue, of that city, bore In an address before the Ministers' Union, at Cleveland, Judge Logue, of that city, bore his testimony to the relation of drink and crime. He had been Judge of the Police Court for four years, and during that time 40,000 cases had come before him. 'Last year,' he said, 'of the cases brought before me 4297 were cases of intoxication, the smallest number for any year during my term of office. The year before there were 4530 and previous to that 5380. Four-fifths of all the cases brought into court were the result of intoxication. While the charge on which the offense was examined may have been other than intoxication, the evidence brought out the fact that the use of liquor is responsible for all but a small per cent. of the crime that is committed."

INCREMENTED NOT SAME.

The New York Sun's London correspondent cables: The report of the Scottish Departmental Committee, appointed to inquire as to the further legislation necessary to deal with habitual incornates, makes melancholy reading for those old-fashionest folk who, despite the tendency of the times, cling to belief in the liberty of the subject and consequent right of any man to get drunk as often as his purse or the liberality of his friends. as his purse or the liberality of his friends

The report treats the inebriate as a crimimail or a only, or both, denies his right to nd-minister his property, says he should not be allowed to discipline his family, and resom-ments legislation for him based upon the as-sumption that he is a lumatic who ought to be placed under restraint whether he liked it | a cording to the will of God. - Rev. F. B. Meyer

The committee class the victims of orium and other drugs as habitual drunkards, and

ags, squalor, wretchedness, you have en-countered one of whisky's warnings; when you visit the paupers' corner of the graveyard and look upon the nameless mounds, you will find them there. Whisky is fair; whisky hangs its banner on the outer walls; whisky flaunts its emblematic skull and cross bones in the broad light of day

dewned. No matter how strong he may be, or how much of the Grace-Roman contest may know, sconer or later his shoulders will go to the floor, and the referee will award the diamond belt to whisky. But whisky wrestles fairly; it does not gone does not strangle; it simply crushes its victim by superior weight.

Moral: Do not wrestle with whisley,

TEMPERANCE NEWS AND NOTES, New York's reform Police Commissioners eclare that "saloons are not proper places to frequent.'

Thirty-two Irish members of the House of mmons are directly and indirectly interested in the liquor traffic.

In one year over one million dollars' worth of property was destroyed by the failures of beer drinking engineers and switchmen, Miss Kate Lunden has organized Woman's

Christian Temperance Unions of Scandina-vian women in Brocklyn and New York. Vital force, heat force, motor force, nerve force and muscular force are all impaired by the influence of doses of alcohol.—Dr. N. S.

Expert bartenders estimate sixty-three drinks to the gallon. On this estimate there were 5,604,062,891 drinks of whisky made in this country last year.—W. C. T. U. Bulletin,

At a recent important public ceremony, of which the Duke and Duchess of Teck were the central figures, three ladies of the aris-tocracy drank her Majesty's health in cold On the cornerstone of the London Tem-perance Hospital, laid by Sir Wiifrid Lawson, is this inscription: "In humble dependence on Almighty God for cure in the treatment of disease."

The report on temperance of the General Assembly of the Presbyterian Church contained a declaration that the "unfermented fruit of the vine fulfills every condition in observing the sacrament." Also a recommendation that everything be done to keep crinkers out of Government, State and municipal offices, and a resolution declaring that "The time has aow come to make our influence felt directly and with power, and voters are urged to vote against the granting of licenses."

RELIGIOUS READING.

THE INSTINATION OF THE SPIRIT. The phrase "the Bible is simply literature" which some are using today, as a succession against bibliolatry, is not true. Literature is the letter; Scripture is the letter inspired by the Spirit. What Jesus said in justification of his doctrine of the new birth is equally applicable to the doctrine of inspiration. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Educate, develop and refine the natural man to the highest possible point, and yet he is not a spiritual man, till through the new birth, the Holy Ghost renews and indwells So of literature, however elevated its however lofty its thought, it is not Scripture. Scripture is literature indwelt by the Spirit of God. The absence of the Holf Ghost from any writing constitutes the impassable gulf between it and Scripture. Our Lord in speaking of his own doctrine uses Lord in speaking of his own doctrine uses the same language to show its separateness from common teaching which he employs above to mark the distinction of the new man. He says: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life" (John 6:03, R.V.). Words they were, and in that respect literature; but words divinely imbreathed, and therefore Scripture. In fine, the one fact which makes the Word of God a unique book, standing apart in solitary separateness. het which makes the Word of God a unique book, standing apart in wildary separateness from all other writings, is that which also parts off the man of God from common men—the indweiling of the Holy Ghost. There-fore we may say truly of the Huble, not merely that it was inspired, but it is inspired, that the Holy Ghost breathes within it, making it not only authoritative in its doctrine but life-giving in its substance, so that they who receive its promises by faith baye "been begotten rgain, not of corruptible seed, but of incorruptible, through the Word of God which liveth and abddeth" (1 Peter 1 :23, R V.). - From the "Ministry of the Spirit."

A DEFAM.

The following day I stroye to make amends The following day I straye to make amends for the lost time, but in vain. The deep peace and renewed power for service yesteriay was scattered. Another and another day possed, and I did not realize that this solitary way sprang from the faithlessness and disobedience which had grieved my loving Lord. Then cold settled on my longs, and I lay down for suffering work—which is still service, though it does not challenge the energy admiration of non-bat these services reor admiration of men; but these services re-mained veiled save in the results until "the day shall declare it." One night in my sleep day shall declare it. One hight in my sleet I seemed to wander in a dark pine wood; the branches, interinced above no, left the mid-night-sky visible at intervals as the wind swept through them. The depth of the forest was illumined by a lamp, suspended from the sky between two golden chains; it escalated with the exactitude of the pendutum of a clock above a white marble monument. The fight glenned trighter in the darkness, and I approached it and rend in large black characters: "To the Memory of Wasted Hours." Years have gone by, but I have never forgotten the separatre of the departed minutes, nor the sense of loss 1 experienced in that had relieved; but oh how I longed for the re-storation of these wasted boars that the cank Anna Shipton, in "The Hearing Beart."

Are there not some in your circle to whom n naturally betake yourself in times of trial of critical. They always seem to speak the obt word, to give the very mainsel you are or I you do not realize, however, the they had to pay ere they became kaliful in binding up gaying wounds and bug tears. But if you were to investigate eir feet and its contents spiit. eary to make them the purses, the physimee from fereign climes are clamsy enough but they contain spices which seem the air with the fragrance of the Orient. So suffering is rough and hard to bear; but it hides be neath it describing, education, possibilities which not only have us nobler, but perfect us

and other drugs as habitual drunkards, and propose to give their relatives the power of putting them under restraint. Gold cures and other alleged specifies are summarily denounced and their use will be abolished if the recommendations of the committee be carried into legislative effect, which is not likely.

WHISKY S WARSINGS

Severe things are said of whisky, and a great many of them are deserved, but it would be well to do justice even to whisky. It is described as a deceiver, as a tempter. Whisky is eminently fair and above board, and uses no deceit. It posts its warnings everywhere, and it is a man's fault if he lout, the property of the flower and it is a man's fault if he lout, the flower can it or drowed it, or fortured it. Just as the whole fruiting lags, squalor, wretchedness, you have onthe ever burning five that is working on its chemical litross for its work, just so the life that has been overturned and overturned does revolutionary forces of suffering, puri fled by the strong fires of tempration, keeps strong discipling to rever, and roots in that discipling the despest growths of the most and laxurumt spiritual life that it is ever able to attain - Phillip . Brooks.

The uniform and consistent statements, offathed incomprisations forms of alleged spirit-cal communications during the last forty years, declare that we are all of us, in every years, declare that we are all of us. in every act and thought of our lives, helping to tuild up a mental rabile which will be and constitute ourselves in the fature life, even mo-completely than now. Just in proportion we have developed our higher intellect and noral tathire, or starved it is dis-shall we be well or ill fitted for the new i we shall enter on. The Spiritualist who, by repeated experiences, becames convinced at the atsolute reality and the complete reach ablances of these facts regarding the future state—who knows that just in proportion as he indulges in passion, or softshoess, or the reckless pursuit of wealth, and neglects to cultivate his noval and intellectual nature, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no stringgle to maintain mere existence, no sensual enjoyments except these directly associated with spinpathy and affection, as occupations but those having for their object social moral and intellectual progress of impeled toward a pure and moral life, by motives in stronger than any which either philosophy or religion can supply.—Aifred R. Wadace.

You remember the way a father pletured a cross to his child? A cross is composed of two pieces ofwood. The shorter piece represents your will, and the longer God's will. Lay two pieces adde by side, and there is no cross; but lay the shorter piece access the longer, and you have a cross. Whenever our will lails across God's there is a cross in our life, We make a cross for ourselves every time we do not accept Christ's way, every time we murmur at anything rie sends, every time we will not do what he commands. But when we quietly accept what He gives, when we yield in sweet aquiescence to His will, though it shatters our foirest hopes, when we let our will He alongside His, there are no peace of Christ.-J. R. Müler, D. D. found the Highest Quality of All.

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G. Q. Merriam Co. WEDSTERS Springself, Store INTERNATION? DICTIONARY decressiones and the second

WILL NOT WED VOUNG MEN WHO DRING. There is a merry war on in banbary St. Peter's Temperance Society have been all y amounced that they agreed not to marry drynkards or men likely to become dransards, or any young man who partakes of spirituous or mait liquors, wine or eiter.

Father Lynch, rector of St. Peter's Church, who is against this critical and the property of the control of the c

who is urging this erusade on kent it to ng by preaching another sermon on the est of "Marriage and Temperanes," lay night, says a New York dequation afternoon the young women were moral strength by the new moral strength by the new moral strength by nation of the Resary Secrety to stand by the girls. Most of these were married, but had er Lynch told them that they were in our ner of becoming widows at any momen The widows were more outspoken than him ried women.
The business men of the town are almost a

unit in opposing Pather Lynch's in remnant because it will not stop until it universe than tury a prohibition town. At the rate of tion Leense were carried by a majority of little more than a hunared. Father Levels says it is impossible for a Danbury vessible strike the golden mean. He must be a total

abstainer or beson a a drankard.

Mass Maggie Dram, President of the sciety, believes that before long, if the analyment spreads, all the women of this countries? will strike against marrying drunkne is. It will be a grand lockent, she said, the father will not have drunkards as tathers of their children.

EXCED THOM LUNACE.

Mr. William Tallach, of the Howard Asso-ciation, says, in a letter in the London Times on "Prisons and Sentences" "In visiting prisons I have again and again been assured that coming to jail prevents many offenders from going mad; for it is the drink that chiefly makes them insane. Here they get no alcohol, and hence many are saves from lunacy, Certainly they get better it jail rather than worse; and there is no danger whatever of cellular separation for short terms injuring prisoners' minds,"

MIEE'S STORY.

A poor, ill-ciad lad, a miserable street arab with an old face showing the offects of hunger and neglect, appeared as a mission school, and was treated very kindly by one of the teachers, and was enrolled as a mem-ber. He attended the meetings regularly.

One day, however, he appeared radiant in a new suit of clothes.

"How is this, Mike?" said the teacher, "Oh, sir," he said, "inther is a testotaler. I coaxed him every day to come to the temperance meeting, and when he did come the first night he signed the pledge; and look at me now, sir!"-Youth's Temperance Banner

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Said Oliver Wendell Holmes to a clerienfriend; "I don't like to listen to those everlasting negations that some ministers deal out from the purpit. When I go to hear a preacher, I want to hear one who believes more than I do."