THE MAKER OF THE EYE.

DR. TALMAGE'S SERMON.

The All-Seeing Power of Him Who Gave Sight to Men.

Text: "He that formed the eye, shall He "-Psalm xeiv., 9.

The imperial organ of the human system sthe eye. All up and down the Bible God sonors it, extois if, illustrates it or arraigns. Five hundred and thirty-four times it is mentioned in the Bible. Omnipresence g. Five hundred and thirty-four times it mentioned in the Bible. Omnipresence—the eyes of the Lord are in every place. Divine care—"as the apple of the eye." The clouds—"the eyelids of the morning." In

God had lacked anything of infinite wisdom, He would have failed in creating the human We wander through the earth trying see wonderful sights, but the most wonful as the instruments through which we It has been a strange thing to me for forty

are that some scientist with enough elointry with illustrated lectures on et square to startle and thrill and whelm Christendom with the marvels of We want the eye taken from chuman eye. We want the eye taken from insterchinicalities, and some one who shall side all talk about the pterygomaxillary res, and the selerotica, and the chiasma eptic nerve, and in common parlance you and I and everybody can under-present the subject. We have learned who have been telling us what our ori-and what we were. Oh, if some one id come forth from the dissecting table from the classroom of the university and platform, and asking the help of the onstrate the wonders of what

If I refer to the physiological facts sug-ested by the former part of my text it is given being out in a plainer way the theo-logical lessons at the latter part of my text, He that formed the eye, shall He not see?" my text referred to the human eye it excels all others in structure and in tation. The eyes of fish and reptiles and s and bats are very simple things, bethey have not much to do.

nsects with 100 eyes, but the 100 ave less faculty than the human eyes. lack beetle swimming the summer has two eyes under water and two eyes water, but the four insectile are to the two human. Man, placed ead of all living creatures, must have equipment, while the blind fish in moth Cave of Kentucky have only veloped organ of sight, an apology ye, which, if through some crevice countain they should get into the might be developed into positive. In the first chapter of Genesis we that God, without any consultation, at the light, created the trees, created the created the fowl, but when he was to make man he convention of as though to imply that all the of Godhead were to be enlisted in the nent. "Let us make man." Put a Put a sie ton of emphasis on that word "us." It us make man." And if God called a led a convention of divinity to create man ink the two great questions in that con-me were how to create a soul and how take an appropriate window for that em-

to look out of, how God honored the eye before He stift. He cried, until chaos was irradiwith the utterance, "Let there be In other words, before He introman into this temple of the world He hatel it, prepared it for the eyesight. after the last human eye has been yed in the final demolition of the stars are to fall, and the sun is to the night. To show how God honeye, look at the two halls built for idence of the eyes, seven bones mak-wall for each eye, the seven bones sky wrought together. Kingly palace by is considered rich, but the halls for at the two halls built for e of the human eye are richer by as human bone is more sacred than tine tusk. See how God honored when He made a roof for them, so weat of toil should not smart them in dashing against the forehead drip into them. The eyebrows agover the eye, but reaching to and to the left, so that the rain and should be compelled to drop upon isstead of falling into this divined human eyesight. See how God he eye in the fact presented by and physiologists that there are es in every eye. For window evelids opening and closing day. The eyelashes so cona day. The eyelasnes so at they have their selection as to the dust, e admitted, saying to the dust, and saying to the light, "Come side curtains the iris, or pupil of rding as the light is greater or

the owl is blind in the dayf some creatures are blind at human eye so marvelously a see both by day and by an see both by day and by of the other creatures of God of eye only from side to side, marvelously cone muscle to lift the eye, and to lower the eye, and anroll it to the right, and ane passing through a pulley to dand round—afficial borate gear-auscles as perfect os God could There also is the retina, is rays of light and passing the on along the optic nerve,

ug or dilating.

ekness of the lampwick-passal impression on to the senorism What a delicate lens, usite screen, what soft cushions, rful chemistry of the human washed by a slow stream of her we sleep or wake, rolling over the pebble of the eye and a bone of the nostril. A conwenderful that it can see the 6 miles away, and the point of sope and microscope in the rance. The astronomer swings way and that and adjusts and telescope until he gets it to the The inicroscopist moves this and adjusts and readjusts the ass until it is prepared to do but the human eye, without a traveler among the Alps, with one ing in Mont Blane and the face of whether he has time to

LIBERTY, PA

to exita se eedors. Side calvos. Side

of Archibald Alexander and by were the mightiest part in. George Whitefield end assemblages with his eyes, were crippled with strabismus, stary chieftain has with a look siment to victory or to death, ber turned his great eye on an as-ame to take his life, and the vil-luder the giance of the human with five times a man's strength.

accident put out the eye of his servant, and he said to his servant: "What shall I pay you in, money or in lands? Anything you ask me. I am so sorry I put vour eve out." But the servant refused to put any financial estimate on the value of the eye, and when the Emperor urged and urged again the matter he said, "Ob, Emperor, I want nothing but my lost eye!" Alas for those for whom a thick and impenetrable veil is drawn across the face of the heavens and the face of one sown kindred. That was a pathetic scene when a blind man lighted a torch at night and was found passing along the highway. and was found passing along the highway, and some onesaid, "Why do you carry that torch, when you can't see?" "Ab," said he, torch, when you can't nee?" "Ah," said he, "I can't see, but I carry this torch that others may see me and pity by helpleasness, and not run me down." Samson, the giant, with his eyes put out by the Philcities executed by the system of the system Christ or the man born b ind who is to die

This morning, in my imperfect way, I have only hinted at the splendors, the glories, the wonders, the divine revelations, the apocalypses of the human eye, and I stagger back from the awful portals of the physiol-ogical miracle which must have taxed the ogical miracle which must have taxed the ingenuity of a God, to cry out in your ears the words of my text. "He that formed the eye, shall He not see?" Shall Herschel not know as much as his telescope? Shall Fraunhofer not know as much as his special shall Swammardan not know as troscope? Shall Swammerdan not know as much as his microscope? Shail Dr. Hooke not know as much as his micrometer? Shall the thing formed know more than its mas-ter? "He that forme! the eye, shall He not

The recoil of this question is tremendous. We stand at the center of a vast circumference of observation. No privacy. On us, eyes of cherubim, eyes of scraphim, eyes of archangel, eyes of God. We may not be able to see the habitants of other worlds, but perhaps they may be able to see us. We have not optical instruments enough to descry them, perhaps they have optical instruments strong enough to descry us. The The recoil of this question is tremendous. struments strong enough to desery us. The mole cannot see the eagle mid sky, but the eagle mid sky can see the mole mid grass. We are able to see mountains and caverns of another world, but perhaps the inhabitants of other worlds can see the towers of our cities, the flash of our seas, the marching of

our processions, the white robes of our wed-dings, the black scarfs of our obsequies.

It passes out from the guess into the posi-tive when we are told in the Bible that the inhabitants of other worlds do come as convoy to this. Are they not all ministering spirits sent forth to minister to those who shall be heirs of secation? But human in-spection, and an die inspection, and stellar spection, and an inspection, and stellar inspection, and lunar inspection, and solar inspection are tame compared with the thought of divine inspection. "You converted me twenty years ago," said a black man to my father. "How so?" said my father. "Twenty years ago," said the other, "in the old schoolhouse prayer meeting at Bound Brook you said in your prayer, "Thou, God, seest me," and I had no peace under the eye of God until I became a Christian." Hear it. "The eyes of the Lord are under the eye of God until I became a Christian." Hear it. "The eyes of the Lord are in every place." "His eyelids try the children of men." 'His eyes were as a flame of fire." "I will guide thee with Mine eye." Oh, the eye of God, so full of pity, so full of power, so full of love, so full of indignation, so full of compassion, so full of mercy! How it peers through the darkness! How it outshines the day! How it glares upon the offender! How it beams on the pentiant soul! Talk about the human eye as being soul! Talk about the human eye as being indescribably wonderful! How much more wonderful the great, searching, overwhelming eye of God! All eternity past and all eternity to come on that retina

cernity to come on that retina.

The eyes with which we look into each other's face to-day suggest it. It stands written twice on your face and twice on mine, unless through casualty one or both have been obliterated. "He that formed the eye, shall He not see?" Oh, the eye of God!

It sees our sorrows to assuage them, sees our perplexities to disentangle them, sees our wants to sympathize with them. If we fight the human eye, set in the mante! two lamps—a gold lamp and a friend. You often find in a book or manuseriot a star calling your attention to a foot-r ac or explanation. That star the printer calls an asterisk. But all the stars of the night are asterisks calling your attention to God—an all observing God. Our every nerve a divine handwriting. Our every nuscle a pulley divinely swung. Our every bone sculptured with divine suggestion. Our every eye a reflection of the divine eye. God above us, and God beneath us, and God be-fore us, and God behind us, and God within

> What a stupendous thing to live! What a what a stupendous thing to live! What a stupendous thing to die! No such thing as hidden trangression. A dramatic advocate in olden times, at night in a courtroom, persuaded of the innocence of his client charged with murder and of the guilt of the witness who was trying to swear the poor man's life away—that advocate took up the best for the best way to be the court of the court away—that advocate took up two bright lamps and thrust them close up to the face of the witness and cried, "May it please the court and gentlemen of the jury, behold the murc "er!" and the man, practically under that awful give, confessed that he was the criminal instead of the man arraigned at the bar. Oh, my friends, our most hidden sin is under a brightei light than that. It is under the burning eye of God. He is not a blind giant stumbling through the heavens. He is not a blind monarch feeling heavens. He is not a blind monarch feeling for the step of His chariot. Are you wronged? He sees it. Are you poor? He sees it. Have you domestic perturbation of which the world knows nothing? He sees it. "Oh," you say, "my affairs are so insignificant I can't reatize that God sees me and sees my affairs." Can you see the point of a pin? Can you see the eye of a needle? Can you see a mote in the suppersor? And have see a mote in the sunbeam? And has God given you that power of minute observation, and does He not possess it Himself? that formed the eye, shall He not see?"

But you say: "God is in one world and I am in another world. He seems so far off from me I don't really think He sees what is going on in my life." Can you see the sun going on in my life." Can you see the sun 95,000,00) miles away, and do you not think God has as prolonged vision? But you say, "There are phases of my life and there are colors—shades of color—in my annoyances and my vexations that I don't think God can understand." Does not God think God can understand." Does not God gather up all the colors and all the shades of color in the the colors and all the shades of color in the rainbow? And do you suppose there is any phase or any shade in your life He has not gathered up in His own heart? Besides that I want to tell you it will soon all be over, this struggle. That eye of yours, so exquisitely fashioned and strung, and hinged and roofed, will before long be closed in the last slumber. Loving hands will smooth down the silken frinces. So the closet He iast slumber. Loving hands will smooth down the silken fringes. So He giveth His beloved sleep. A legend of St. Frotobert is that his mother was blind, and he was so sorely pitiful for the misfortune that one day in sympathy he kissed her eyes, and by miracle she saw everything. But it is not a legend when I teil you that all the blind eyes of the Christian dead under the kiss of the resurrection morn shall gloriously open. Oh, what a day that will be for those who went groping through this world under perpetual obscuration, or were dependent on the hand of a friend, or with an uncertain staff feit of a friend, or with an uncertain staff felt their way, and for the aged of dim sight about whom it may be said that "they which look out of the windows are darkened" waen eternal daybreak comes in! What a beautiwith five times a man's strength.

Into the African jungle. But

Appreciate the value of the eye of it, The Emperor Adrian by

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR AUGUST 4.

Lesson Text: "The Report of the Spies," Num. xIII., 17-20; 23-33-Golden Text: Num. xlv., 9-Commentary.

17. Having left Horeb, where they had been so long encamped, they came to Kaleshbarnea, on the south border of the land, which was eleven days' journey from Horeb Here the people asked that spies might be sent to search out the land and bring word as to the best way to enter (Deut. 1, 2, 21, 22). It seems strange that Moses should be pleased with this thought of sending spies when God had said that it was a good and large land flowing with milk and honey (Ex. il., 8), and when God Himself aiways wem before them in the cloud, but we remember the story of Hobab.

18. Since God had testified as to the land and had said that He would give it to them.

and had said that He would give it to them, what did it matter whether the inhabitants were few or many, strong or weak? Hac not the God of Israel shown them His power in Egypt and at the Red Sea, and was no presence a sufficient assurance? But did so forget God, just as we do.

12. It looks as if they were going to see if God meant what He said, and if He was at good as His word (Ex. xiii., 5; xxxiii., 6, 3). But one may say, Why find fault with the spies when God commanded them (verses 1 2)? But a little attention to Deut, 1., 22, wil w that God only permitted them to have their own way in this matter, as He dic afterward in that of a king (I Sam. viii., 6

20. It seems odd to tell them to be of good ge when unbelief was sending them It requires faith in God to make any one to be of good courage, but going to see if His word was true would hardly tend to courage. Listen to Paul in the storm at sea when everything seemed against him, "I be lieve God, that it shall be even as it was told

me" (Acts xxvii., 25).

23, 24. One would think that all fears
would be dispelled by a visit to the very
place where Abraham, Isaac and Jacob lay buried. How could they help thinking of the faith of Abraham and being strength-ened thereby? Then such grapes and pome-granates and figs—how could their hearts help crying out, "It is all just as He said?" Some one has suggested that these two car-rying the grapes make us think of the Old and New Testaments—the one ahead did not see what he was carrying, but the one be-hind saw both the one ahead and the grapes too. Yet both carried the same fruit. Josus, the True Vine, is the burden of the whole book, but is more clearly revealed in the New Testament

"And they returned from searching of the land after forty days." And because of their unbelief they, though so nearly pos-sessing the land, were turned back into the wilderness to wander for forty years, a year for each day (Num. xiv., 34). Some time we will see a deeper meaning in all the "forty day" experiences of Scripture.

26, 27. They could not but bring a good report of the land; they could not say aught else concerning it than "Surely it doweth with milk and honey, and this is the fruit of it." God always means what He says, and we are perfectly safe in taking Him at His word. When He makes a statement, we must either honor Him by believing it, or dishonor Him by our unbelief and make Him a liat (I John v., 10). Rather let us believe His every word, and thus set to ourseal that God is true,

28, 29. "Nevertheless the people be strong."
And so they talk of the giants, and all the inhabitants of the land and the walled cities. inhabitants of the land and the walled cities. God had mentioned these Nations and had said that He would drive them out (Ex. xxxiv., 11). Observe His sevenfold "I will." beginning and ending with "I am Jehovah," in Ex. vi., 6-8, and see what desperate unbelief these men were guilty of in putting the least obstacle before the people, instead of the living God who had already done so wondrously for them. It is refreshing to turn to Caleb, and listen to him.

30. "Let us go up at once and possess it.

30. "Let us go up at once and possess it, for we are well able to overcome it." Here is confidence in God, and it is well founded ts on His power who made all and of whom the prophet said, "Ah, Lord God, behold Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee" (Jer. xxxii., 17). These encouraging words by which Caleb sought to still the peo-ple were from his heart (Joshua xiv., 12), for he wholly followed the Lord.

31. "We be not able to go up against the people, for they are stronger; than we." It was not a question of "they and we," but only of them and God. He who brought them out of Egypt was able to bring them Into Canaan, and in that light Caleb and Joshua saw it, for they said, "The Lord is with us; fear them not" (xiv., 9). Until we have learned our own inability to save ourselves, we will not be likely to let the Lord save us, and until we have learned our inability to keep ourselves we will not know the joy of His keeping power. We want a deeper knowledge and experience of all that is in-

cluded in the words, "Not I, but Christ."
32, 33, "They and We" was to the unbelievers suggestive of giants and grasshoppers lievers suggestive of giants and grasshoppers and resulted in much weeping and murnur-ing on the part of the people, and a call for a new captain who would lead them back to Egypt, so that the Lord had to say to Moses: "How long will this people provok-Me? How long will it be ere they believe Me, for all the signs which I have shewed among them?" (xiv., 11). If we place our selves face to face with our difficulties, we will ofttimes be discouraged, but when we place our difficulties face to face with God then victory is sure, and peace and joy are ours. The matter that He makes His own is as good as accomplished. In quietness and in confidence is our strength (Isa. xxx., 15) -Lesson Helper.

A TEMPERANCE DECALOGUE. The temperance society of Odessa, Russia, has published in its Listok the following Ten Commandments:

 Thou shalt try to lead a sober life,
 Thou shalt not treat the fellows with spirituous drinks.
3. Thou shait not rent any part of thy

house, thy store or thy snop as a place for the sale of spirituous drinks.

4. Thou shalt not trade in spirituous 5. Thou shalt not engage in the manufacture of intoxicating liquors and wines of

6. Thou shalt preach against drunkeu-7. Thou shalt persuade all thy friends and acquaintances to join the temperance so-

s. Thou shalt never repeat or circulate an epinion in favor of the drinking of intoxi-cating beverages.

9. Thou shalt do all that is in thy power

prevent others drinking intoxicating 10. Thou shalt watch the doings of those who trade in spirituous drinks and promptly report to the authorities any of the actions by which they criminate themselves before the law,—The Templar.

TRUTH IS TOUGH.

Said the late Oliver Wendell Holmes: "Truth is tough. It will not break, like a bubble, at a touch, hay, you may kick it about all day, like a football, and it will be round and full at evening." This is why gospel truth endures the assault of the ages. Infidels have been kicking at it ever since it was proclaimed, but it is so tough that it hurts their heels without being itself hurt. Faint hearts have feared lest the truth should suffer from infidel attacks, but their fears are groundless. Not till men can kill God, can they kill his truth. Firmer than the stars, stronger than the mountains, the truth of God will abide forever.

RELIGIOUS READING.

MARACTER PORMATION.

The process of character-formation goes on through the action and interaction of many forces. The totality of a life, at any moment, is the product mainly of little things. Trifling the product mainly of little things. Trifling choices, insignificant exercises of will, unimportant acts often repeated, things seemingly of small account—these are the thousand this sculptors that are carving away constantly at the rude block of life, giving it shape and feature. Indeed, the formation of character is much like the work of an artist in stone. The switter takes were the constitution of the second of the The sculptor takes a rough, unshapen mass of marble, and with strong, rapid strokes of of marble, and with strong, rapid strokes of mallet and chisel quickly brings into view the rude outline of his design, but after the outline appears, then comes hours, days perhaps even years, of patient, minute labor. A novice might see no change in the status from one day to the other; for though the chisel touches the stone a thousand times, it touches as lightly as the fail of a raindrop, but each touch leaves a mark. A friend of but each touch leaves a mark. A friend of Michael Angelo called on the great artist while he was finishing a statue; some days afterward he called again, and the sculptor was still at the same task. The friend, look ing at the statue, exclaimed :"Have you been idle since I saw you last?"

"By no means," replied Angelo, "I have retouched this part, and polished that; I have softened this feature, and brought out this muscle: I have given more expression to this lip, and more energy to this limb." "Well, well!" said his friend, all these are

triffes. "It may be so," replied Angelo; "but re collect that trifles make perfection, and that perfection is no trifle."

So it is with the shaping of character; each day brings us under the play of innumerable little influences. Every one of these influences does its work for good or ill; and all do their work through our consent. By-andby appears the full and final result.—Rev Philip S. Moxom, in "The Aim of Life."

WHAT SORT OF MEN ARE NEEDED.

What we want today are not organizers out preachers, and every hindrance ought to but preachers, and every finarance ought to be removed that a man who can preach may have an opportunity of fulfilling his high calling. Be sure of this fact—for history is our evidence—that neither the press nor books nor endless machinery nor elaborate services can be compared as a dynamic with the living voice declaring the evangel of Christ. Knox preached his way to St Giles, whole armies fled before him, and from St. Giles's pulpit he ruled Scotland like a king Preaching -intelligent, spiritual, believing preaching - will alone heat back unbelief and superstition in our day. May I record my conviction that after a period of apologetic there is to be a change, and the time has come for the confident and positive proclacome for the confident and positive procla-mation of Christ and his Cross. For years the church has been on her defense, meet-ing attacks from science, from philoso-phy, from history. We tender thanks to God for our apologists. Nobly have they done their work. They have held the ground like the squares of infantry at Waterloot it is now time for the cavalry to charge and complete the visitory. We have charge and complete the victory. We have defended Christ long enough, we shall now declare him. The world accepts the church as a well-managed institution, let her hear the church as the standing witness to the hopes of the soul to the Person of Jesus, to the life everlasting.—Rev. John Watson (Iau

SUNNY PROPLE.

There's a certain old lady, who lives in a little old house, with very little in it to make her comfortable. She is rather deaf and she connot see very well, either. Her hands and feet are all out of shape and full of pain because of her rheumatism. But in spite of all this, you would find her full of sushine, and

as cheery as a robin in Jane, and it would do you good to see her. I found out eno day what keeps her so cheerful,
"When I was a child," she said, "my mother taught me every morning before I got out of bed, to thank God for every good thing that I could think of that he had given for a comfortable bed; for each article of clothing; for my breakfast; for a pleasant home; for my friends; and for all my biesday with a heart full of praise to God

for all He has done and is doing for me."

Here is the secret, then, of a happy life—
this having one's heart full of praise; and when we do as this dear little old lady does— that is, count our blessings every day, in a spirit of thanksgiving for them—we shall find many a reason why we should praise God.—Buffalo Christian Advocate,

POWER OF STANDING.

You cannot turn in any direction, but a moment's thought brings your testimony to the value of this power of standing. It robs calamities of half their terrors simply to stand and face them Half the terrors of life are more uncertain shapes, which a good steady look perceives to be not the threaten ing ghosts they seemed, but mere, dim, fan-tastic shapes of rock or tree. Even wher the danger is real, stand and face it, and you will often disarm it. What a good story that is of Charles Wesley at Sheffleid Preaching among the rade cutlers there Preaching among the rate cutters at him suddenly an army officer ran at him through the crowd with his sword drawn, and crying, "Let me kill him!" Charles Wesley steed, with no defence but that old armor of God which has so often stood Hisaints in good stead, and throwing open his saints in good stead, and throwing open his saints in good stead, and throwing open his saints in good stead, and throwing open and cont, said: "Well, sir, I fear God and honor the king! What will you do?" What could be do? Before that steadfastness the man's rage do? Before that steadfastness the man's rage fell back disarmed, and, from an enemy, he became one of the Westeys' stanchest supporters.—Brooke Herford, D. D., in "Ser-mons of Courage and Cheer."

WITHOUT GOD.

Such is he who is unsaved. He has a God, but not as a personal possession. God is outside of him, not inside. This makes the greatest possible difference. A man without God in his heart and life is like a man attempting to do a large business without any capital. He is utterly poor, though seeming to those who do not know his true situation, to be well off, to be prosperous, to be suc-cessful. There are many moral men who are trying to do religious business without any true spiritual capital. They have a stock of morals, but God is not in it. They have certain religious forms, but God is not in them. And even their morals they borrowed from Christianity. They are the poorest of all people, the subjects of deep pity,

DO YOU WANT HIM?

Do you want God to dwell in you? If so, then God wants to take up His abode in your heart. And you cannot begin to imagine how greatly, how earnestly, he wants to take full possession of you. But remember that, anxious as God is to enter your heart and bless it with all the richness of His love, He never will unless you really want Him to. He deludes himself most fearfully who thinks that, by some sort of degree, by reason of that, by some sort of decree, by reason of a me secret purpose, God will enter his soul whether he wants Him or not. God does not override man's will in such a fashion. You must give Him a free, hearty welcome if you want Him to make His home in your soul. Thus received, God will be a most charming Guest and you will be filled with utmost de light.

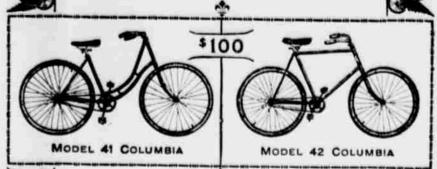
There is a little light in us, and that which we have we often lose by our negligence. I do not know what it is, or of what spirit we are led, or what we pretend, we that seem to be called spiritual, that we take so much pains and are so full of anxiety about transi-tory and mean things, while we scarcely at all, or but seidom, think of our own inward concernments with full recollection of mind.

—Thomas a Kempis.

Bicycling for Women ====

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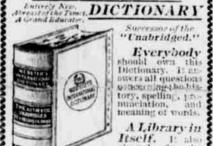
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TEMPERANCE.

ALL FOR THE BEST.

General Wolseley is doing all in his power to promote temperance in the British army. His experience in Egypt, India and South Africa have proved to his satisfaction that total abstainers from intoxicants can endure far more hardship than those who are in the habit of drinking even in moderate quantities. He will not attempt to cut off the grog of the soidiers peremptorily, but suggests that these who choose to abandon its use be compensated by extra rations of other kinds or by a money payment. His efforts in this direction have thus far met with encouraging success.

TEMPERANCE NEWS AND NOTES. Of the English Bench of Bishops twelve are pledged abstainers.

The consumption of intoxicating liquors in New Zealand is decreasing year by year. Every place which offers for sale as a beverage any kind of intoxicating liquor, tries to get young people to drinking it.

If for ten years England could get rid of drink she would at that time become such a paradise as men would hardly recognize.—

The best way to destroy the saloon is to deprive it of support. This can be done by re-forming the drinker and training the boys to total abstinence.—Mid-Continent.

A French physician says that one-half the consumptive patients in the Paris hospitals owe their condition to drink. He proposes to prohibit the sale of such drinks as ab-Oh, that men should put an enemy in their mouths to steal away their brains; that

we should with joy, revel, pleasure and ap-plause transform ourselves into beasts.— Shakespeare.

Work for total abstinence at all times, says the C. T. A. U. News, Let the sober ones dedicate a portion of their time in honor of the grace of sobriety by working for the salvation of others. Over a saloon in Cleveland, Ohio, may be

seen the sign: "A Hamburger steak free with every drink." This is the bait set for the silly workman, who, like the rat bought with cheese. finds himself in a trap from which there is no escape. Warden George, of the Frankfort (Ky.) penitentiary makes the thought-stirring statement in his annual report that of the 500 convicts received during the last year, more than 400 claim to have been drunk when they committed their offense. Comment is

cessary in the face of such an object I have lived to thank God that all my prayers have not been answered.—Jean In-

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Most people dread far more the social frown which follows the doing of something conventionally wrong than they do the qualms of conscience which follow the doing of something intrinsically wrong .- Herbert

As we hold a candle to the flame until it is fully lighted, so we must hold ourselves to Christ and his word by meditation.—Bengel