REV. DR. TALMAGE.

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: "The Chieftain."

Text: "The chiefest among ten thou-

-Canticles v., 10. The most conspicuous character of history steps out upon the platform. The finger which, diamond with light, pointed down to Him from the Bethlehem sky was only a ratiestion of the finger of prophecy, the finger genealogy, the finger of chronology, the analogy, the inger of enronlogy, the or of events—all five fingers pointing in direction. Christ is the overtopping re of all time. He is the "vox humana" it music, the gracefulest line in all plure, the most exquisite mingling of and shades in all painting, the acme s and shades in all painting, the aeme climaxes, the dome of all cathedrale deligrates and the percention of all language. Greek alphabet is made up of twenty-isiters, and when Christ compared Himthe first letter and the last letter, th the Omega, He appropriated to Himif the spiendors that you can spell out r with those two letters or all the let-seween them. "I am the Alpha and omega, the beginning and the end."

does that Scripture mean which says "He that cometh from above is "It means that after you have piled sthey piled up those three moun-nd from the top of them proposed to a heavens; but the height was not sough, and there was a complete fail-ind after all the giants—Isaiah and phetic and apostolic giants; Raph-Michael Angelo, artistic giants; m and scraphim and archangel, co-iants—have failed to climb to the top is glory they might all well units in ds of Paul, and erv out, "Above Above all!" But Solomon in my ders to call Christ "the Chieftain,"

Christ must be chief in our preachhere are so many books on homiseas well as all clergymen, have made minds what sermons ought to be, recon is the most effectual which steady puts forth Carist as the par-isin and the correction of all evil-a, social, political, national. There changes on a few phrases, those who think that if an exhordiscourse have frequent mention tion, sanctification, covenant of ad covenant of grace, therefore it profoundly evangelical, while they ous of a discourse which presents Sow, I say there is nothing in all t realm of Anglo-Saxonism; of all treasures that we inherited from and the Greek and the Indo-Euro-

have a right to marshal it in Christ sets the exam-His illustrations were from the grass, wers, the barnyard fowl, the crystals well as from the seas and the stars; not propose in our Sunday-school and in our pulpit address to be put that there is a great deal said in

y God and the human race. What write upon the tables of stone? What did Christ utter on Mount words. Our of what did Christ and what we all need, is to enlarge debulary when we come to speak and Christ and heaven. We ride dand Christ and heaven. We ride down to death, when there is such to resource. Shakespeare employed to my soul!"

World are such glories as God has manifested to my soul!"

What did the dving Janeway say? "I can as easily die as close my eyes or turn my head in sleep. Before a few hours have passed I shall stand on Mount Zion with the erent words for dramatic purposes; uployed \$000 different words for urposes; Rufus Chonte employed 30 different words for legal pur-it the most of us have less than a cords that we can manage, and

s us so stupid. ry wherever we find it, and if it shall we use it. When we come the glory of Christ the conquergoing to draw our similies from arch and oratorio and everything supendous. The French navy on flags by which they give sigeighteen flags they can put different combinations. And I you that these standards of the lifted into combinations infinite ics everlasting. And let me say to men who come from the theologiries into our services, and are after ing to preach Jesus Christ, you will liberty and unlimited reon only have to present Christ in

than the light, fresher than the lesper than the seas, are all these Song has no melody, flow-ss, sunset sky no color comthese glorious theres. These grace spring up quicker than we them. Kindling pulpits with and producing revolutions with lighting up dying beds with they are the sweetest thought and they are the most thrilling or the orator, and they offer the sene for the artist, and they assador of the sky all enthulete pardon for direst guilt, afort for ghastliest agony. for grimmest death, Grand-t for darkest sepulcher. Oh, et to preach! Christ the th, His suffering, His more

les, His sweat, His tears, His ment, His intercession - what by Do we exercise faith? et. Do we love? It fastens because Christ diet for it, of heaven? It is because re, the herald and the foreyal robe of Demetrius was outful, that after he had put or dared to put it on, but this richer than that, the poorest and the worst may wear, souded, grass may much

, my sins!" said Martin Luther y sins, my sins!" The fact is German student had found at made him quake, and ver did make him quake, and how, through Christ, he was saved he wrote to a friend, saved by the grace of God. he only a slender sinner, and the extol the mercy of God, but en such very awful sinners Grave the more now that we beleemed. Can it be that you perately egotistical that you in first rate spiritual trim, on the root of the hair to the toe you are searless and im-What you need is a looking What you need is a looking here it is in the Bible. Poor and and miserable and blind and the crown of the head to the ealth in us. And then take

dent of circums ances if we have His graze.
Why, He made Paul sing in the dungeon, and under that grace St. John from desolate Patmos heard the blast of the apocalytic trumpats. After all other caudies have been snuffed out, this is the light that gets brighter and brighter unto the perfect day, and after, under the hard hoofs of calamity, all the pools of worldly enjoyment have been trampled into deep mire at the foot of the eternal rock the Christian, from cups of granite lily-rimmed, puts out the thirst of his soul.

Again, I remark that Christ is callef in dy-

Again, I remark that Christ is chief in dy ing alleviations. I have not any sympathy with the morbidity a road about our demiss. The Emperor of Constantinople arranged that on the day of his coronation the stone-mason should come and consult him about the tombstone that after awhile he would need. And there are men who are mono-maniacal on the subject of departure from this life by death, and the more they think of it the less they are prepared to go. This is an unmanliness not worthy of you, not

worthy of me.

Saladin, the great conqueror of his day, while dying, ordered that the tunic he had on him be carried after his death on his spear at the head of his army, and that then the soldier, ever and anon, should stop and say: "Behold all that is left of Saladin, the emperor and conqueror! Of all the states he conquered, of all the wealth he accumulated, nothing did he ratain but this left. lated, nothing did he retain but this shroud." I have no sympathy with such behavior, or such absurd demonstration, or with much that we hear uttered in regard to departure from this life to the next. There departure from this file to the next. There is a commonsensical idea on this subject that you need to consider—there are only two styles of departure. A thousand feet those summits. Pelion, a high mountain, if Thessaly; Ossa, a high mountain, for a miner's shaft, a ledge of rock may fall upon us, and we may die a miner's death. Far out at sea, falling from the slippery rate, they right up those them. lines and broken on the halliards, we may die a sailor's death. On mission of mercy in hospital, amid broken bones and reeking leprosies and raging fevers, we may die a philan hropist's death. On the field of philan hropist's death. On the field of battle, serving God and our country, slugs through the heart, the gun carriage may

through the heart, the gun carriage may roll over us, and we may die a patriot's death. But, after all, there are only two styles of departure—the death of the righteous and the death of the wicked—and we all want to die the former.

God grant that when that hour comes you may be at home. You want the hand of your kindred in your hand. You want your children to surround you. You want the light on your pillow from eyes that have long reflected your love. You want your room still. You do not want any curious strangers standing around watching you. strangers standing around watching you. You want your kindred from afar to hear in and the correction of all evil—
social, political, national. There of all of us. But is that all? Can earthly on why we should ring the friends hold us up when the billows of death friends hold us up when the bloows of death come up to the girdle? Can human voice charm open heaven's gate? Can human hand pilot us through the narrows of death into heaven's harbor? Can any earthly friendship shield us from the arrows of death and in the hour when satan shall practice upon us his infernal archery? No. uo, no, no! Alas, poor soul, if that is all! Better die in the poor sout, if that is an. Better the in the wilderness far from tree shadow and from fountain, alone, valtures circling through the air waiting for our body, unknown to men, and to have no burial, if only Christ could say through the solitudes. "I will never leave thee, I will never forsake thee,"
From that pillew of stone a laidler would soar heavenward, angels coming and going, and across the solitude and the barrenness would come the sweet notes of beavenly

Gordon Hall, far from home, dying in door They may be misused, but they disperial power. They are the tween soul and soul, between gold and the human race. What write upon the tables of stone? What I write upon the tables of stone? What I write upon the tables of stone? What I words. Out of what did Christ there spark for the illumination of the Out of words. "Let there be and light was. Of course thought earge and words are only the in how fast would your earge get out the ship? What you need, my in all your work, in your Sabbol class, in your reformatory instiand what we all need, is to enlarge fested to my soul!" I shall soon be gone, for surely no one can live in this, world after such glories as God has mani-

one hundred and forty and four thousand and with the just men made perfect, and we shall ascribe riches, and honor, and glory, and majesty, and dominion unto God and the Lamb. Dr. Taylor, condemned to burn at the stake, on his way thither broke away from the guardsmen, and went bounding come to set forth the love of and leaping and jumping toward the fire, re going to take the tenderest glad to go to Jesus, and to die for Him, wherever we find it, and if it Sir Charles Hare, in his last moments, had such rapturous vision that he cried, "Upward, upward, upward." And so great was the peace of one of Christ's disciples that he put his finger upon the pulse in his wrist and counted it and o served it, and so great was his placidity that after awhile he said, "Stopped" and his life had ended here to begin in heaven. But grander than that was the testimony of the worn out first missionary, when, in the Mamertine dungeon, he cried, "I am now ready to be offered, and the time of my departure is at hand, I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me in that day, and not to me only, but to all them that love His appearing!" Do you not see that Christ is chief in dying alleviations?

Stand on some high hill of heaven and in all the radiant sweep the most glorious object will be Jesus, Myriads gazing on the sears of His suffering, in silence first, afterward breaking forth into acclamation. The martyrs, all the purer for the flame through which they passed, will say, "This is the Jesus for whom passed, will say, "Ins is the Jesus for whom we died." The aposties, all the happier for the shipwreek and the seourging through which they went, will say, "This is the Jesus whom we preached at Corinth, and Cappa-docia, and at Antioch, and at Jerusalem." Little calldren clad in white will say, "This is the Jesus who took us in His arms and blessed us, and when the storms of the world were too cold and loud brought us into th beautiful place." The multitude of the bereft will say, "This is the Jesus who comforted us when our hearts broke." Many who wandered clear off from God and plunged into vagabondism, but were savel by grace, will say: "This is the Jesus who pardoned us. We were lost on the mountains, and He brought us home. We were guitty, and He has made us white as sa Mercy boundless, grace unparalleled. And then, after each one has recited his peculiar deliverances and peculiar mercies, rented them as by solo, all the voices will come together into a great chorus, which the arches echo and re-echo with the eternal

the arches coho and re-each with the eternal reverberation of triumph.

Edward I was so anxious to go to the Holy Land that when he was about to expire he bequeathed \$160,000 to have his heart, after his decease, taken to the Holy Land in Asia Minor, and his request was compiled with. But there are hundreds to-day whose with. But there are hundreds to-day whose hearts are already in the Holy Land of Heaven. Where your treasures are, there are your hearts also. Quaint John Bunyan caught a glimpse of that place, and in his quaint way be said: "And I heard in my dream, and, lo! the bells of the city rang again for joy, and as they opened the gates to let in the men I looked in after them, and lo! the city shone like the sun, and there were streets of gold, and men waiked on them, streets of gold, and men waiked on them, and after that they shut up the gates, which, when I had seen, I wished myself among them?"

Photographs Taken From a Kite. W. A. Eddy, of New Jersey, experimented necessfully with flying kites in a high wind

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER S.

Lesson Text: "Caleb's Reward," Joshua xiv., 5-14 - Golden Text: Joshua xiv., 14--Commentary.

5, "As the Lord commands I Moses, so the thildren of Israel did, and they divided the tand," Moses and Joshua were faithful ser-vants of Jehovah and implicitly obeyed His commands. They left nothing undone that He commanded. Joshua took the whole land and divided it among the tribes, and the land resred from war (chapter x., 15, 23). the land resred from war (chapter x., 15, 23). But although the land was wholly given to Israel they did not possess it fully (chapter xiii., 1(, and they allowed the Jebusites and Cananties to dwell among them ichapter zv. 63; xvi. 10; xvii. 12). This dischedi-snee on the part of the people afterward brought trouble upon them (Judge i., 1, 2). Every true believer in Jesus is now "blessed with all spiritual blessings in the heavenlies in Christ" (Eph. 1, 3). Yet but few enjoy full possession. Many prefer to telerate a full possession. Many prefer to tolerate a few Canaanites and Jebusites and rather en-

joy their ways.

6. "Thou knowest, the thing that the Lord said unto Moses, the man of God, concerning me and thee in Kadesh-barnen." These are the words of Caleb to his old friend and companion, Joshua. Caleb was of the tribe of Judah, and Joshua was of Ephraim (Num. xiii., 6, 8). Only they two of all the spice believed. God, and urged the people to go right and are all tribes of the tribe to said the people to go right and are all tribes. of all the spice believed Go I and urged the people to go right up and take the land in the name of the Lord. The Lord said that only they two of all that generation should eater the land (Num. xiv., 30) and that the rest would die in the wilderness because of their unbelief. They, too, would have to wait forty years because of the unbelief of others, but they waited with God, for Ho also waited and was him level by the un ex-

also waited and was hindered by the an evilet of the scople. Hear His words, "How long will it be ere they believe Mo?" "Ob, that My people had hearkened unto Me" (Num, xiv., 11; Ps. ixxx), 13).

7. "Forty years old was I when Moss, the servant of the Lord, sent me from Kalesh-barnoa to easy out the land, and I brought bim word again as it was in mine heart." His heart was right with Go!. He tedlevel God and feared to griger Righ. Tagesland God and feared to grieve Him. Therefore he spake what was in his heart as in the sight of God and sought not to please the profile. For this faithfulness he and Joshua were threatened with stones (Nuo. xiv., 10), but the Lord stood by them. Consider David with not a human being to stand by him. threatened with stones by his two friend and observe what he did (I Sam. tax., 6).

8. "My brethren that went up with me made the heart of the people midt, but I wholly followed the Lord my God." The ten spies had to confece that the land was a good land, but they made so much of the giants and walled cities; seemed so utterly to forget the power of God in Egypt and at the Red Sea, and to loss sight of God allogether that they filled the people with here and discouragement and with murmariage against God. Many such to-day are seeing themselves and their circumstances, and by unbelief and murmurings are dishousing God and making indidels.

9, "And Moses sware on that day, saving, Surely the land whereon thy feet have to de-den shall be thine inheritance," How Cately had lived on the word of the Lord all these years! They had been his life, his meat and drink. Perhaps every day he had called to them to mind and been strongthened by them. He may like David, have pleaded them in prayer, saying, "Remember the word unto Thy servant, upon which Thou hast caused me to hope" (Ps. exix., 49). The word of the Lord is a sure foundation on which we may firmly rest. It endureth forever settled in heaven (Isa. xi., 8; Ps. exix,,

10, "And now behold the Lord hath kept mealive as He said these forty and flvo years." It always has been and always will be "As He said." The nobleman of Caper-naum. "Believed the word that Jesus had spoken" (John iv., 59). Paul said in the storm at sea, "I believe God that it shall be oven as it was told me" (Acts xxvii., 25). Abraham was fully persuaded that what God had promised He was able to perform (Rom. iv., 21). "The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purpored, so shall it stand" (Isa. xiv., 21). Blessed are all who believe, for there shall be a perfor mance of the things told them, by the Lord (Luke i., 45).

11. "As yet I am as strong this day as I was in the day that Moses sent me." As strong and hearty at the age of eighty-flye as when he was forty. Like Moses, at the age of 120, his eve was not dim nor his natural force abated (Deut, xxxiv., 7). "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles." "Youth is renewed like the eagle's (Isa, x), 31, Ps. ciii., 5). Take as living ti-lustrations of the same grace to-tay George Muller in his ninetieth year, journeying and witnessing for Jesus Christ, Dr. David Brown, of Aberdeen, the great commentator, who wrote me November 5, 1891, that, though in his ninety-second year, he was in nough in his finety-assembly ear, he was in perfect health. He said, "I have no aches nor pains, am not tired of life, but would like to do a little work for my Master before I go or He comes," Jesus Christ is still the very same Jesus.

12. "If so be the Lord will be with me, then I shall be able to drive them out, as the

Lord said. He seemed to cover the difficul-ties that he might see the great power of God. Being not weak in faith, he gave glory to God. He counted not on his solity, but that God was able. Like Paul he could say, "I can do all things through C ris', who strengtheneth me." "For when I am weak, then am I strong" (Pail, iv., 13; II Cor. xii., 10), "God with us" is the secret of all strength in His service. See Jer. 1, 8, 19, Hag, it., 4; Math, xxviii., 18-20).

13. "And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance." It was at Hebron that Abraham built an altar unto the Lord and dwelt, after Lot separated himself from him. There he welcomed and entertained the Lord Himself, and there the Lord communed with him (Gen. xiii., 18, xviii., 1, 35). Hebron is suggestive of fellowship or communion, and when we have the spirit of Abraham and Caleb we shall know what fellowship with God means (I John 1, 3).

14. "Rebron therefore became the inher-itance of Caleb, because that he wholly fol-lowed the Lord God of Israel." This followlowed the Lord God of Israel." This follow-ing fully is the secret of fellowship," for there can be none with a half hearten following. The next verse says that the name of Hebron was Kirjath-arba. being a great man among the Amakims But "arba" is also the Hebrew word for four," so that it might be the city or four.

When death comes we walk down in the valley of shadows, knowing that we shad flud there the shining looterints of the Savi or, and confident that in due time the incroing light of the r surrection will break upon the spirit, and we shall be with God forever. -T. B. Thayer. The sweet satisfaction which comes to

those who try, no matter how humbly, to be earthly providences to the poor and heroices, and gild their mite with the gold of charity, before it is laid up where thieves comobreak through and steal. - Louisa M. Alcoit.

heavens in avor of our taken candle. - David The body the temple of the living God: that Christ gathered up all the at Blue Hill Observatory, Milton, Mass. He seeint us and paid them and then of also took photographs with plates which were sent up on kites 250 feet above the strength, and beauty.—Charles Kingly.

natic sm. It is the course of God's

To be too near any one thing-that is fa

RELIGIOUS READING.

ABOVE THE SHADOW.

The secret of the perpetual happiness of some people is the fact that they dwell upon spiritual mountain-tops, "above the shadow" of storm or cloud or any carthly ill, Too many lives are like the surface of an April meadow, the playground of alternate light and gloom, now radiant with a burst of sunshine, now darkened by flying cloud-shadows.

Little vexations -so triffing that they hardly be traced in memory, except by their lingering annoyance; little disappointments, perplexities, slights, mistakes, affronts—these are the things which make up the greater part of the misery of the average human life. And yet how trivial they are, when we life. And yet how trivial they are, when we come to think upon them. How unnecessary it is that life should be clouded by such things—life, which is capable of being spent upon a plan perpetually above them. We can dwell above the shadow, if we will. We can attain such a height of spiritual blessed ness that all the little vexations of life will float beneathus as clouds beneath the feet of a mountain climber. 'How can you always be so cheerful and

happy, when you have so many cares?" asked a lady of an overworked wife and "Care-?" was the smiling rejoiner. "I don't know what they are. These things, which you call cares, are only privileges to

Here spoke a soul that lived above the shadow! Not only did the clouds of life dont beneath her feet, but the perpetual sunshine in which she dwelt bathed them all with

shadow. It is to rake the love and hope of Christ into the sour. A more sunny disposition will not keep one always happy. But a supreme faith in God is like wings; it will one into the sun-bright sky, whether the shadow be that of a flitting April cloud, or the fingering darkness of equinoctial storm. Happiness that rises into biessedness, tout is supreme always and all-west. It must have less than Christian happiness. It must have its source in Christ. With such resources, its source in Christ. With such resources life with all its ups and downs can no more saiden and oppress a human soul than rain can drench the glistening ferchend of the Jungfran, or stormwind ruffle the plannage of the eagle that sours in the sun.

When burdens are given us to bear, It is well that we search diffigurity to find the best way of bearing them. A log of wood earries at arm's length soon proves too much for us we must sink under its weight; we caption go on with it. But grasped firmly and car-ried upon the shoulder we walk casily, and may bear it a long way without even staggering. There are those who carry their burdens in such a way that all the harsh surfaces, rough edges and corners seem to protrude themselves quite beyond the province of the bearer, and to be always burting his neigh-Hewa e lost the barden which w own load let us not add to it the weight of are many, and each one of us must have hi share of them. We should wak under them bravely, manually, but never above. One are is ever stretched out to be p, which we need not hear to wears - me our is over list-fing to hear our take of woe. Where the telling of it will do no harm, but good, one based votes is ever saying to us, if we will but hear it, "Four thou not, for I am with thee-

Every element of Circulative in a sharpens my anxiety for the welfare of a brethren. The reform I beye made an in-mind to give it to bin. We know that w have passed from death to life, because w love the brethren (1.8), Johnan, 14., I mabe too poor to give meaney los the reform drunkards, but I can give what is mo precious—a good example:

The family that can not profit by a total abstainer among its members is hard to that. The parish that is not greatly helped by a total abstinence society is hard to find. It is good to be a total abstainer. It is good not to eat flesh, and not to drink wine, nor anyther whereby thy brother is offended, or sexual ized, or made weak (Romans xiv. 21). not sinful for me to drink moderated for the drunkard to do so is a deadly If he is going to be saved he mus, totall stain, a task often as difficult as marrye. I will help him to do it by keeping him

Heavenly wisdom says, was to him that o alone (Eeeles, iv., 10). But when straights with evil or contending with any overpose ing passion, poor human nature looks for comrade. The heart cries on the danger. in weakness, help me! Lam going to answer that ery. I am determined that no drunkers shall relapse for want of my help. I held driven by necessary to take the ple age, I am driven by charity to keep him accurance. Rev. Walter Elliott.

A NEGLECTED OFFT.

It is by no means an unqualified blessing for a meeting to have stxty testimonies in thirty minutes. This sprightliness is most desirable at times, but not at all times. A young convert may say, "I love Jesus" in less than half a munute. The genuineness of his word touches everybedy. That will do very well at first, but it continued will indicate stagnation. This Epworth move ment is the revival of all that is lost in earl Methodism. Ah! what exhortations what prayers in the days long gone; memory is redolent of sanctified real an close communion with the Most High. need them now. Our young people must be "drawn out" to extort and to pray. Waten, brethren, those who have the gift to "personade men" and to "lead in prayer." Halfsuade men' and to "lead in prayer." Half-minute testimonies and sentence prayers may easionally stand aside when these brotherand sisters are exercising their gifts in ex-horiation and prayer.

THE ART OF LOVE

Who shall create within me the beginning of the art of love? One thing alone, my Father. Let me gaze on a perfect model. Bring me into thy presence but for an hour, and point me to the portrait of Jesus. Let me look at the matchless beauty, at the stain-less purity, at the spotiess spender of the humanly devine. Let me see the strength in gentleness, the courage in tenderness, the charity in righ consuces, that has left its in press here. Then shall my completency be consumed like althy ross. I shall call on the rocks to hide me, and to the mountains to cover me. I can the sight of my own picture. And in the -ry I shall find peace. I know by contempt of self that my eye rested on the perfect beauty. - Matheson.

"PREFERRING ONE ANOTHER."

The day is already here worn many Epworthians are of middle age. That they will not desert the League any more than they would the Sabbatteveloo They will delicately consider. The younge members, as from time to time they jour the chapter. Upon these new recruits depend largely the real life of the League and the accomp ishment of its mission. A word to the senior members not to monopolize offi ces may not be wholly out of place,

You know that to give aims is nothing, unless you give thought also; and that, therefore, it is written, not "Blessed is he that feedeth the poor," but "flessed is he that considerein the poor," And you know that a little thought and kindness are often worth more than a great deal of money.-Ruskin.

It is a grand thing to ring true on the counter of this world; and we shall, no mat-ter was twirls our coin, if its superscription be "In His Name" and the stamp bears the face of Carist. In short, we are to aim to be like Him.—Rev. Louis S. Baker.



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TEMPERANCE NEWS AND NOTES. The liquor traffic robs heaven and home of

The liquor traffic enriches the day, and the distiller.

California has just passed a releatific in-The only way to civilies the saloon is to

exterminate it. In the drunkard's home the devit loren', try to hide his cloven hoof. Give the saloon keeper a chance, and lie will prove to his own satisfaction that run

selling is a noble in lustry. In one of the worst saluons of Busine the following placard is suspended, "X's indies served with drinks at this bar."

The 1803 wine product of the State of California was equal to a little more than one quart for each man, woman and child in

the United States. The drink trade, which is growing every year, is our National sin, our National same, and if not soon arrested will be our National

ruin. - Cardinal Manning. A Topeka minister has published an open letter to Governor Morrill, of Kansse, in which honeouses the Governor of entolerated

his election by drinking mixed liquids iron a soup plate. According to the Voice, the statistics of the liquor traffic in the United States, show that the entire results of the laser of the periods

for one day in every minings to the support Chaplain Bradshaw, of the Alleghenv Chaplain Bradshaw, of the County (Penn.) worsthouse, festilles in his annual report that in the four years of his annual report that a six ner cent, of these

ent to the workhouse, including women The best conducted salous in the world is an eyesare to the conscientions parent, and sets many a wife and mother to waterous

and praying, knowing not the day or the hour it may bring dismay and ruin to her home.—Rev. Walter Ellioft. She abundoned her whole sell to the Lord. with all that she was and all that she had and, believing that be took that which she had committed to him, she consed to t and worry, and her life become an sunsh

You picture to yourself the beauty of bravery and steadingmess. And then some little wretched, disagreeable daty comes which is your martyrdom, the lamp for your oil; and, if you do not do it, your oil is spilled.—Philips Brooks.

in the gladu sa of belonging to him. - h. W. ti.

Shun all that is distracting and disquieting both witch and without. Nothing in the whole world is worth the loss of thy peace. Even the faults which thou hast committed | should only humble but not disquiet thee. -

WHAT IRON

WILL DO

IS NATURE'S OWN TOXIC. Stignulates the appetite and pro-GIVES VITAL STRENGTH TO NURSING MOTHERS. Chroka wasting discases s one

aption. reases strength and flesh. MAKES RED, RICH BLOOD,

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Will give the pale and pun; the
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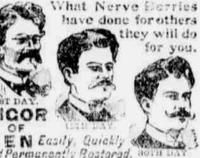
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MO SALDONS, INCHESSOO DE PRINTE VALUATION, It is stated that Combridge, Mass., has been eight vents without a salton. Its pop-ulation is over \$0.000. The sampet bars have been rooted out and it has long been difficult to procure intoxication laptor in the city. Meanwhile the valuation of the city increased from \$59,523,300 to \$75,282,000, and the same rate of inxation produces \$130,000 more than formerly. The 122 shloons have been turned into stores or dwellings.