## REV. DR. TALMAGE.

AT'S SERMON IN THE NEW YORK ACADEMY OF MUSIC.

et: "A Point Blank Question."

"Is thine heart right?"-If Kings

mettied horses at full speed, for he lebrated for fast driving, Jehu, the and king, returns from battle. But lebonadab, an acquaintance, by the , he shouts, "Whoa!" to the i span. Then leaning over to Jehonan salutes him in the words of the s not more appropriate for that but place than for this hour and him heart right?"

id like to hear of your physical Well myself, I like to have everywell, and so might ask, Is your right, your hearing right, your your lungs right, your entire But I am busy to-day taking the more important spiritual I should like to hear of your cliare. I want everybody to have oney, ample apparel, large store-comfortable residence, and I might to business right, your income worldly surroundings right? But se financial questions compared quiry as to whether you have o pay your debts to God: as to are ruining yourself by the long m of the soui? I have known no more than one loaf of bread and yet to own a government aven worth more than the whole

on I ask you to-day is not in re-ir habits. I make no inquiry integrity or your chastity or y. I do not mean to stand on the gate and ring the bell, but he steps, I open the door and s private apartment of the soul, secarnestness of a man that must ount for this day s work I ery out, b, woman immortal, is thine heart

t insuit you by an argument to we are by nature all wrong. If actory explosion and the smoket, and the wheels be broken in e engine unjointed, and the say that nothing was the matter, pronounce him a fool. Well, it men to discover that our nature and askew and unjointed. The t work right. The biggest have in the world is with our sometimes say that though not be just right, their heart any not be just right, their heart Impossible. A farmer neverprest apples on top of his barrel; as merchant place the meanest show window. The best part of issure life. I do not stop to diser we all fell in Adam, for we are own Adam, and have all eaten len fruit, and have been turned tradise of holiness and peace, be flaming sword that stood at ecous out has changed position chind to drive us in, we will

count of us is not exaggerated sthat we are poor and wretched de and blind and naked. Poor! that stands shivering on ou id day is not so much in d as we are of spiritual help, the man whose eyes perished r blast, and who for these ten e feeling his way from street t in such utter darkness as Why, there is not one rag of a hide the shame of our sin. the leprosy has eaten into the e heart and the hands and the e marasmus of an everlasting ty has already seized on some

thing for a man to do is about an evil without pointing if a man because the following stream that drops crystalting from the Bock of Ages the door of God's wardrobe sopen, and here is a robe, white some their trespasses, neither will your distribution. The death is announced of the man who invented the word "locateder." His tame was leave for the Lamb of God, and of a match and burn up all your old grudges, and blow the ashes away. "If you forgive not men their trespasses, neither will your lifeword that you are mupching. Heavenly Father forgive you your trespassed that you are mupching. The death is announced of the man who invented the word "locateder." His tame was leave, Joel Jewell, and he was born in Durham, Greene County, New York, February II, 1803. At an early age he took a place among the ploneers of Sunday-school temperance work. He was an active revisable to the county of the c it remedied. I speak of the hot tongue only that I may n a banquet. Hear it, one and Lord Jesus Christ can make

a repenting heart. If for wenty or forty years of life we ened around and started in direction. If we added our signal to apologize, God is and yet how many of us cologized for the wrongs we

g that we so much need to It is a horrible black mon-It killed Christ. It

w. but still the man did not Christian said to him, "There of in your house not yet de-mathen confessed that there beaten gold thus he could be up. After awhite, when yet, in answer to the prayer of the prayer of the prayer of the seek man got well. I has awatened in his dying is sins all about him. They on the right side of the bed, with and court he headboard.

de, and over the headboard, othoard, and horribly de-

voice calestial cries,

dare delay, that scorns the mandate dies

heed a believing heart. A good a weary one went up one of Asia Minor, and with two logs ned out to all the world, offerfir sins and sorrows. They hey slapped Him in the face. When He grouned, they ook their fists at Him. They hounded Him as a wild beast. His healing ght giving to the blind, His

away tears. What has that foot been doing that it should be so lacerated? It has been going about doing good. Of what has the victim been guilty? Guilty of saving a world. Tell me, ye heavens and earth, was there ever such a crime? On that hill of carnage, that sunless day, amid those howling rioters, may not your sins and mine have perished? I believe it. Oh, the ransom has been paid. Those arms of Jeaus were stretched out so wide that when He brought them together again they might embrace the them together again they might embrace the world. Oh, that I might, out of the blos-soms of the spring or the flaming foliage of the autumn make one wreath for my Lord! Oh, that all the triumphal arches of the

rainbow spun out of everlasting sunshine? What were all earthly music to Him when the hundred and forty and four thousand on

great occasions bring out the beverage and say: "This wine is thirty years old," or "forty years old." But the wine of beaven is more than eighteen centuries old. It was prepared at the time when Christ trol the winepress alone. When such grevious sinuers as we come back, methinks the cham' berlain of heaven cries out to the servants: "This is unusual joy! Bring up from the vaults of heaven that old wine. Fill all the tankards. Let all the white robed gaests drink to the immortal health of those newborn sons and daughters of the Lord Almighty." "There is joy in heaven among the angels of God over one sinner that repenteth," and God grant that that one may be you!

Again, to have a right heart it must be a Again, to have a right heart it must be a forgiving heart. An old writer says, "To return good for evil is Godlike; good for good is manlike; evil for good devillike," Which of these natures have we? Christ will Which of these natures have we? Christ will have nothing to do with us as long as we keep any old grudge. We have all been cheated and fiel about. There are people who dislike as so much that if we should come down to poverty and diagrace they would say: "Good for him! Didn't I tell you so?" They do not understand us. Unyou so? They do not understand us. Unsanctifled human nature says: "Wait till you
get a good crack at him, and when at last
you find him in a tight place give it to him.
Flay him alive. No quarter. Leave not a
rag of reputation. Jumpon him with both get a good crack at him, and when at last you find him in a tight place give it to him. Flay him alive. No quarter. Leave not a rag of reputation. Jumpon him with both feet. Pay him in his own coin—sareasm for sareasm, soom for scorn, abuse for abuse. But, my friends, that is not the right kind of heart. No man ever did so mean a thing ear). No man ever did so mean a thing oward us as we have done toward God. And

Here is someone who says: "I will forgive Here is someone who says: "I will forgive that man the wrong he did me about that house and lot: I will forgive that man who overreached me in a bargain: I will forgive that man who sold me a shoddy overroat: I forgive them—all but one. That man I cannot forgive. The villain—I can hardly keep my hands off him. If my going to heaven depends on my forgiving his half will be ablidere of God with the signet ring of the money I am not called to trust him again. If a man betray me once I am not called to put confidence in him again. But I would

sattor ran against her and upset the basket, and stood back expecting to hear her scold frightfully, but she stooped down and picked up the apples, and said: "God forgive you, my son, as I do." The sailor saw the meanup the apples, and said: "God forgive you, my son, as I do." The sailor saw the meanness of what he had done, and feit in his pocket for his money, and insisted that she should take it all. Though she was black he called her nother, and gaid: "Forgive me, mother, I will never do anything so mean again." Ah' there is a power in a forgiving splicit to overcome all hardness. There is no way of conquering men like that of bestowing upon them your pardon, whicher they will accept it or not.

A cain, a right heart is an expectant heart. It is a poor business to be building eastles in the

Acain, a right heart is an expectant heart. It world. Men keep dogs in abbits in a warren, and cattle it a man that would be who mup in his parker. But this and these heris of transgressentertained for many a long cart, which should be the test room in all our nature, is need! Begone, ye befoultain auture!

It is a horribic black mondation of curing diseases, and, "You must have all your beaution of curing diseases, aid, "You must have all your beaution of curing diseases, aid, "You must have all your beaution of curing diseases, aid, "You must have all your beaution of curing diseases, aid, "You must have all your beaution of curing diseases, aid, "You must have all your beaution of curing diseases, aid, "You must have all your beautiful the man did not Christian said to him, "There

horses on which victors rode, and the clap-ping of the cymbals of eternal triumph. And while in our sleep we were glad that all our serrows were over and burdens done with, the throne of God grew whiter and whiter and whiter, till we opened our eyes and saw that it was only the sm of earthly morning saining on our pillow. To have a right hear, you need to be filled with this expectancy. It would make your privations and sense. It would make your privations and annoy atides more bearable.

ances more bearable.

In the midst of the city of Paris stands a statue of the good but broken hearted Josephine. I never imagined that marble could be smitten into such tenderness. It seems not lifeless. If the spirit of Josephine be disentabernacled, the soul of the empress has taken possession of this figure. I am not yet satisfied that it is stone. The puff of the press on the arm seems to need but the pressure of the finger to indent it. The figures at the bottom of the robes, the ruffle at the neck, the fur lining on the dress the at the neck, the fur lining on the dress, the embroidery of the satin, the cluster of lily and leaf and rose in her hand, the poise of her hold, as the her body as she seems to come sailing out of the sky, her face calm, humble, beautiful, but yet sad-attest the genius of the sculp-tor and the beauty of the heroine he cele-

sight giving to the blind, His paragress, and benedically the two pieces of the angular of the transgress, the angular of the ages, the aspersor of the transgress, the angular of the ages, the six sof an unending eternity for and the beauty of the heroine he celebrates. Looking up through the coronet that encircles her brow, I could see the sky beyond, the great heavens where all woman's wrongs shall be righted, and the story of endurance and resignation shall be told to all the ages. The rose and the lifty in the hand of Josephine will never drop their petals. Believe not the recent shaders upon her memory. The children of whether there are the coronet that encircles her brow, I could see the sky beyond, the great heavens where all woman's wrongs shall be righted, and the story of endurance and resignation that the surface of the coronet that encircles her brow, I could see the sky beyond, the great heavens where all woman's wrongs shall be righted, and the story of endurance and resignation that the surface of the coronet that encircles her brow, I could see the sky beyond, the great heavens where all woman's wrongs shall be righted, and the story of endurance and resignation that the surface of the coronet that encircles her brow, I could see the sky beyond, the great heavens where all woman's wrongs shall be righted. carried; if was the transgressthe angulah of the ages, the
the sorrows of hell, the stafrests of an unending eternity!
Is back bent. No wonder the
from every pore. No wonder
that under a torture that made
and the everlasting hills tremfrest of its be possible, let this
an Me." But the cup did not
cange! What has that hand done
d be thus crushed in the palm?
healing the lame and wiping

psalms to all eternity. No. no! "I saw psalms to all eternity. No, no! "I saw a great multitude that no man could number standing before the throne. He that talked with me had a golden reed to measure the city, and it was 12,000 furlongs"—that is, 1509 miles—in circumference. Ah! heaven is not a little colony at one corner of God's dominion, where a man's entrance depends upon what kind of clothes he has on his back and how much money he has in his purse, but a vast empire. God grant that the light of that blessed world may shine upon us in our last moment!

our last moment' world. Oh, that I might, out of the blossoms of the spring or the flaming foliage of the autumn make one wreath for my Lord! Oh, that all the triumphal arches of the world could be sung in one gateway, whore the King of Glory might come in! Oh, that all the harps and trumpets and organs of earthly music might in one anthem speak His praise!

But what were earthly flowers to Him who walketh amid the snow of the white lilies of heaven? What were arches of earthly masonry to Him who hath about His throne a rainbow spun out of everlasting sunshine? The first time I crossed the Atlantic the

What were all earthly music to Him when the hundred and forty and four thousand on one side and cherubim and seraphim and archangels stand on the other side, and all the space between is filled with the doxologies of eternal jubilec—the hosanna of a redeemed earth, the halleluish of unfallen angels, song after song rising about the throne of God and of the Lamb? In that pure, high place, let Him hear us. Stop, harps of heaven, that our poor cry may be heard. O my Lord Jesus, it will not hurt Thee for one hour to step out from the shining throng. They will make it all up when Thou goest back again. Come hitter, O blessed One, that we may kiss. Thy feet. Our hearts, too long withheld, we now surrender into Thy keeping. When Thou goest back, tell it to all the immortals that the lost are found, and let the Father's house ring with the music and the dance.

They have some old wine in heaven, not used except in rare festivities. In this world those who are accuratemed to use wine on great occasions bring out the beverage and say: "This wine is thirty years old," or "forty years old," or " Is thy heart right? What question can

Or is it a domestic question? Is it some thing about father or mother or companion or son or daughter, that you think is com-parable with this question in importance? Do you not realize that by universal and inexorable law all these relations will be broken up? Your father will be gone, your mother will be gone, your companions will be gone, your child will be gone, you will be gone, and then this supernal question will begin to harvest its chief gains, or deplore its worst bases, roll up into its mightiest magnitude.

weep its vast circles.
What difference now does it make to Napoleon III. whether he triumphed or sur-rendered at Sedan, whether he lived at the Tuileries or at Chiselhurst, whether he was Emberos or at Consentural, whether he was Emberor or exile? They laid him out in his could in the dress of a field marshal. Did that give him any better chance for the next world than if he had been laid out in a plain shroud? And soon to us what will be the difference, whether in this world we rode or walked, were bowed to or maltreated, were applanded or hissed at, were welcomed in or kicked out, while laying hold of every moment of the great future, and burning in all the splender or grief, and overar-hing and undergoing all time and all eternity, is the an elegant house over night, but found that there was no God recognized in that if we cannot forgive others how can we expect God to forgive us? Thousands of men have been kept out of heaven by an unior-giving heart.

Have been kept out of heaven by an unior-giving heart. looked at the window, and saw, the inscrip-

temperance work. He was an active revi-valist, and in order letter to prosecute his religious labors removed in 1827 from his home in New York to Troga County, Pennsylhome in New York to Tioga County, Pennsylvania. In 1843 he entered the ministry as an ordained preacher, and for five years supplied the Prosbyterian churches in the neighborhood of his Tioga County home. He has had various charges in the course of his long life. Through Mr. Jawell originates the word "tectotal." At a public temperance meeting in Hoctor, N. Y., in 1828, he introduced into the ple igo the letters "O. P." for "old pledge," which pledged against only distilled liquors, and "T." for "total" including both distilled and fermented liquors. When names were being taken, a young man When names were being taken, a young man in the gallery said. "Add my name and a T. for I am a T-to-taler. It is said, therefore, that the name inclosaler originated here more than four years before Dick Turner, an Englishman, claimed to have coined it. Three years ago a sharp discussion arose be-tween Mr. Jawell's friends and some friends the Englishman as to was really had made lirst use of the word. It appears that Mr. Jawell adopted it after it had been used by this young man in the gallery at his temperance meetings, and that he had employed it frequently in his speeches and writings long before it was applied in England.

### INDIANS PRESENT COMPLAINTS.

Ogalallah and Brule Sloux at the Interior Department.

was a picturasque scene in the offlee of Assistant Indian Commissioner Smith, Washington, when about eventy-five Ogalallah and Brule Soux of Buffalo Bill's Wild West Show called to have a pow wow in regard to affairs affecting their inerests. The Indians were fine specimens of bysical manhood, and were bedecked with feathered head dress, and their features were descrated with variegated colors of paint. There were three squaws and one no among them, the latter occupying the atten-tion of the lady cierus, who fed it sugar and ireated the little redskin to a ride on the cievator, much to its delight. Several chiefs addressed Commissioner

Smith through an interpreter, reviewing their affairs, and one old warrior, who spoke at length, said that if he told of the un-fulfilled promises of the Government to the Indians the show would have to be post-poned, as it would take him two days to do it. One of the principal complaints of the Indians was the reduction in the price paid them for having freight.

Commissioner Smith replied to the speak-ers, and explained the action of the Government in regard to their affairs. Colone Cody and Major Burke accompanied the In-

Horrors of the Madagascan War. The story of suffering in Madagascar grows more serious with every mail. Unless General Voyron's advance guard take Antananarivo soon there seems some probability that the amjority of the French expansion bility that the impority of the French expedition will not survive to see his success. The sick list is appailing. The field hospitals are so crammed that the men lie in tiers, the top row touching the roof of the tent, and there are not enough attendants left to care for the sick. The chief base, Suberbieville, is described as a perfect oven, where

A Mid-Continental Exposition. Indianapolis is preparing for a mid-con-tinental exposition in 1900.

none can escape fever or dysentery.

## SABBATH SCHOOL

INTERNATIONAL LESSON FOR OCTOBÉR 13.

Lesson Text: "The Triumph of Gidcon," Judges vil., 13-23-Golden Text; Psalm xxvii., 3 - Commentary.

13. "And when Gideon was come, behold there was a man that told adream unto his fellow." Gideon had been called and en-souraged by the Lord to deliver Israel from the Midianites, their oppressors, his principal strength being the Lord's assurance: "Have not I sent thee? Surely I will be with chave not I sent thee? Surely I will be with thee? (chapter vi. 14, 16). The Lord, however, gave him three signs to strengthen him yet further—the meat offering, accepted by fire, the fleece wet and the fleece dry. After sitting the army of 32,000 down to 330 by sending home all the fearful ones (22,000), and out of the remainder all that loved their own case (9700). He still further strengthenshim by sending him down to the Midianite host by night to hear what they talked about in the camp. Just as Gideon came to the camp one soldier was telling another this dream. The dream was evidently from the Lord, and also the telling of it at this time.

14. "This is nothing else save the sword of Gideon, the son of Jonsh, a man of Israel, for into his hand hath God delivered Midian, and all the host." The interpretation of this dream by the soldier was also of the Lord as surely as were the interpretations by Joseph and Daniel, This does not prove, however, that the Midianite soldier was a man of God, for the Lord used the mouth of Balasam, and also the mouth of the ass on which he rode.

the Lord used the mouth of Balaam, and also the mouth of the ass on which he rode, to utter His messages.

15. "Arise, for the Lord nath delivered into your hand the host of Midian." Gideon was so strengthened by this dream and its interpretation that he hastened at once back to the camp of Israel with these words. Whatever God commands us to do He is ready to do also, and when He asks us to do what seems improved by the transport of the camp of the camp of the camp in what seems impossible it is that we may see our weakness and trust Him to perfect His strength in our weakness, for He giveth power to the faint, and to them that have no might He increaseth strength.

might He increaseth strength.

16. "He put a trumpet in every man's hand, with empty pitchers," and torches (margin) within the pitchers." Thus He did with the three companies of 190 each. Three is a mighty number and makes us think of the Holy Trinity and also of resurrection. The trumpet is suggestive of testings. mony in connection with atonement, for both rams horns and silver speak of atone-ment, and we overcome by the blood of the Lamb and the word of our testimony ready to lay down our lives for Him (Rev. xii., 11). to my definition to the light," To be a good soldier of Christ there must be a good testi-

mony and a consistent life.

17. "Look on to me and do likewise. As I do, so shall ye do." The secret of victory is to see Jesus only (Math. vvii., 8; Heb. xii., 1, 2), and follow Him (ully, walking as He walked (I Pet. ii., 21; I John ii., 6). "Do as I have done unto you." walkes (1 Pet. II., 21,1 John II., 6). "Do as I have done unto you" was part of His advice to His disciples (John kill., 15), and there is no persect example but Himself. We caviwell say, "Who is sufficient for such a life." But He answers, "My grace is sufficient for thee," "Our sufficiency is of God" II Cor. ii., 16, iii., 5, xii., 20.

cient for thee." "Our sufficiency is of God"
If Cor. it. 16; iti., 5; xii., 9.

18. "Blow ye the trumpet and say, The sword of the Lord and of Gideon." The sound from the mouth suggests the two edged sword which proceeds from the mouth (Rev. i., 16), the word of God which is sharper than any two edged sword (Heb. iv., 12), the sword of the Spirit, which is the word of God (Epb. vi., 17). This victory aeromplished by the Lord through Gideon, Gideon's part being simply that of a visible and obesident pariner. It was so with all the dient pariner. It was so with all the prophets, the word was the Lord's, but the mouth was the prophet's, as in H Sam. xxiit., 2: Jer. 1. 9. Even our Lord Jesus gives His Father credit for all His words and works

(John xii., 49; xiv., 10).

19, 20. "And the three companies blew the trumpets and brake the pitchers and need the lamps in their left hands and the trumpers in their right hands to blow, and they cried. The Sword of the Lord and of Gideon." I do not know just how they man-aged with two hands to accomplish these three things all at once, but some day Gideon will tell us how they did it if we ask him. The principal item in the story is their cry The principal item in the story is their ery and its results. The strength of my life and its joy and peace is the partnership with Him who does all the work, suggested by the phrase, "The Lord and Gideon." It is God who worketh in us both to will and to do (Phil. II. II. Heb. xiii. 21). The Lord could as easily have delivered Israel without Gideon, but He saw iit to use Gideon. So with us, We are noncof usessential to Him, but He is willing to use us if we are willing to be used by Him as He shall please.

but He is willing to use us if we are willing to be used by Him as He shall please.

21. "And they stood every man in his place." I believe from Eph. ii., 10, that God has a place and a work for each of His relected (see also Mark xiii., 34 Math. xxv., 15), and that, as one has said, a Godly man is God's man in God's place doing God's work in God's way for God's glory. As in the tabernacle and temple, neither Moses nor David nor Solomon had any say in the plans, but received all from God and had only to 12 shellent, so I believe it should be in all the work of the church and in the individual the work of the church and in the individual big of every believer. We have the promise of thoughts, words, steps and actions, all controlled by Him who says, "Behold I make all things new." Let our metto, then, be "Not I, but Christ, who liveth in me, the Son of God, who loved me and gave Himself for me" (Gal. in., 20).

for me" (Gal. ii., 20).

22 "The Lori set every man's sword against his fellow." So it was in I Sam. siv., 20, and in II Chron. xx., 23. In the later case the people went out praising the Lord as they went to the battle for the vigory that the Lord was going to give them, for they believed God. In the storm at sea Paul was of good cheer because of the deliverance primised, though there seemed, humanly scaling to possibility of deliverance primised. humanly speaking, no possibility of deliver-ance, but he believed God (Acts Exvii., 35) It is safe to keep right on as God directs and trust Him to manage all our enemies, our reputation and all else. "Be not afraid.

Only believe."

23. "And the men of Israel gathered themselves together." \* and pursued after
the Midianites." Those mentioned in this
verse were such as responded to Gideon's
first call for helpers (vi., 35). Then in the
next verse we read that Ephraim came also. See in chapter vil., 1-3, how wisely Gideon appeared their anger at not being called earlier, and remember that "a soft answer turneth away wrath" (Prov. xv., 1). May the fact that God sends as and is with us be our constant strength (chapter vi., 14-16) .-Lesson Helper.

NO ENGINE MERE.

A real representative, says the Union Signal, of the genuine nobility is the Dowager Countess of Airlie, whose residence, "The Bonnie Hoose o' Airlie," is famed in Scottish bailad. She has practical total abstinence principles of such intensity that a public-house is not tolerated on her estate. As each license expired under her reign its renewal was forbidden, and now peace, plenty and sobriety are the prevailing rule over her broad domain.

PROTECTED BY LAW.

But the salom is pers because the tray gives it a right to be, Seiling strong dense is as legitimate a business as selling hard each. People curse it, but the law sustains it. Churches "resolute" manned it, but the law sustains it. Observes "resolute" manned it, but the law props it. Deacons cray for its everthrow, but its support still shards. There it is, the one perso under it. Blow around on the outside of it, throw mut at its doorsten, condemn its keepir, estravise his family, lie awake nights to hate it, but so long as its prop is not touched the saloen will not be touched.—Corner Stone.

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For Sale in Middleburg, Pa., by T. B. McWilliams.

## TEMPERANCE.

Airchel, opinin and chloral are an legal polisons whose lendency is the descent of the human race. All intextenting drinks are polisoneds. The lighter beers and the direct fermented wines are as truly, though not as strongly, intextenting as are the convert spirituous drinks.—Norman Kerr. M. D.

THE DOME AND LAND. An exchange recently reserved in the "greatful mistake" made in an exchange recently reserved in a greatful editizen," who, when reaching as his wards by mistake, and was found deal with at two dehim. Another exchange of the sear data tells of another man, not an element dead, and beside nim abottle. He had easte citizen," but a "tramp," we are found dead, and beside nim abottle. He had easte no mistake in the bottle. It had where it, but he had mistake much as the "hadred citizen" had, in yielding to a had a ward wheel led to his death.

It is a very sad thing to make a means.

It is a very said thing to make a module, and get the wrong bottle, and declarations are more people who die of drinking from the right bottle than from the wrong one. All the poisons dug out of the earth, or secreted by poisonous reptiles, do not dearn; as many lives as the poisons that drizzle and drip from the worm of the still, and which infect and destroy Nations and generations The man who gets the wrong cottle is to be pitied, the man who gets the right pottle is in still greater danger, and is worthy both commiseration and condemnation. He was of the wrong bottle, and with it beware all bottles which hold that which into just a and which, though now it "moveth the aright" in the cup, at last "later like erpent, and stingeth like an adder. - Same Heart Review.

DOCTRINES.

In doubts concerning doctrines, in disagreements with brethren as to the hest ways of promoting the kingdom of God and perplexities arising from personal disappointments, there is safety always in keeping comments, there is safety always in keeping com-munion with God, and there is no safety without it. We loose faith, loose tempor, loose courage, without fervent and frequent prayer. We gain strenth, calminess, confi-dence when, praying often, we remember that we have had wisdom given us for the asking. When we have gene to the throne of grace, not to have our wisdom confirmed, but to have our confessed ignorance remeated. to have our confessed ignorance removed, to have the spirit of charity imparted and light to fall on the dark path before us, answers have come. They will come again. God is our refuge and strength.

# WHAT IRON

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