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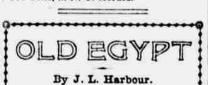
Comrades, Anttention.

Commades, Aattention. I served from '62 to '64 and was wounded May 19, 1964, in the Battle of the Wilderness. I would like to have my contrades know what Gelery King has done for me. In 1890 my old complaint, chronic diarrahoea, came back, The doctors could not stop 0, but Celery King has oured me, and 1 am once more empoying ffe-FRANK BEENLER, OWOSSO, Mich. (C), F 49th N Y, V 1.). Celery King for the Nerves, Liver and and Khiness is sold in 50c, and 55c, packages to W H. Herman, Trowneille: Modeswarth & Usb. McClure; H. A. Ebricht, Alme.

THE BIG MELON PATCH.

There wus a time, in early spring, I dreadpat to scratch

- Frum early morn to late at night in dad's big melon patch. The patch it looked ten acres long by seven acres wide,
- An' every hill a mountain top, with valleys beside
- then the hoe I hed to use weighed all uv An'
- twenty pound, strained the sockets uv my arms at every stroke an' bound: An'
- soll, tho' light, it seemed to hug the The dusty earth like lead, An' every hill I hed to make choked up my
- soul with dread.
- An' every year in early spring I dreaded
- most to scratch With heavy hoe an' achin' hand in dad's big melon patch. Yew see the river lay close by, an' sparkled
- in the sun. Jes' tantalizin' uv my soul with every
- gleam it spun; An' every ripple, all day long, jes' beckoned me askle. An' showed me where a fish lay hid be-
- neath the silver tide. when all this wuz hauntin' me, how An'
- could a feller scratch With stiddy stroke an' right good will in dad's ol' meion patch?
- But when the autumn sun shone warm, an
- dew lay on the grass, we hed shocked the field uv corn, an'
- housed the garden sass, when the nuts begun to turn, an' cockle An'
- burrs to catch. I hed no dread to spend an hour in dad's
- big melon patch! Fur there would glisten in the sun them
- fellers, long an' green, With meller, julcy, red insides, fit fur a
- king or queen; An' w'en a-straddle uv the fonce, with mel-
- ons a hull batch. I soon furgot my sufferin's in dad's big melos patch.
- An' so it is with every soul, the hull great
- human batch, We hev our mole-hill mountains here in life's big melon patch.
- murmur an' we magnify, an' dread to We do a jeb,
- An' look out on the river, yearnin' fur its lazy throb. We fain would throw away the hoe an
- laze beside the stream. An'
- let the melons plant themselves, an' fish an' idly dream. But when at last success hez come we gob-
- ble down our catch. An' soon furgit the trials we've hed in life's
- big melon patch. -Joe Cone, in N. Y. Herald.



MY BROTHER Jeff, my father and I were planting corn one morn-

when I was a boy of 15 and Jeff was a year older. We ought to have been at work in another part of our farm, but father had allowed us to work in the field by the roadside that morning because a circus train was to pass on its way to Hebron, a town three miles distant.

Jeff and I had been to one circus that summer, and father could not spare us from the farm to go to this one, so we had to get all the satisfaction we could from seeing it pass by.

We tried to console ourselves by saving that we didn't think that it was "very much of a circus anyhow." Sam Walling had told Jeff that his uncle Jim had seen the circus over in Kilburn the week before, and he had said that it "didn't compare" with the circus we had seen earlier in the season.

It is true that Sam had tried to mod-Jeff and I could not go to the circus.

"Did you ever see a c mel that wea?

"I've seen prettier Egypt," replied Jeff. "Look at his

It was easy to do this, as the hair was worn off in spots as big as a dinner plate. One eye was closed permanent-ly, and three-fourths of his tail was missing. He was frightfully bony, and his bones cracked with every move he made. We got him on his feet after a little while and drove him into our pasture. The cows eyed him curiously for a few minutes, and then took to flight, bawling wildly, their tails in the air. An old steer, being more courageous, came near, when Egypt, to our surprise, gave the steer a kick that nearly felled him to the ground.

"And he winked his good eye when he did it." snid Jeff. "He did, honestly!"

Egypt then lay down in a shady, grassy spot while Jeff and I speculated what we should do with him if he did not die. We talked the matter over at the dinner table.

"He's not going back to those circus men unless they come for him," said father. "I saw enough of their treatment of him."

The end of it all was that Jeff and I became the proud possessors of old Egypt, for father was too kind-hearted to send the poer beast astray.

"He's welcome to all the grass he wants," said father. "There's plenty of it in the meadow, and plenty of hay when the grass is gone. Jeff and Jack can have him in partnership."

The news of our wonderful posses sion soon went abroad, and all the boys we knew in the town came out to our farm in company with a good many boys we had never heard of. All were most friendly and cordial, however. They brought us gifts of gum, peppermint drops, marbles and other things desiring nothing in return but a ride on old Egypt.

Father forbade this, and said that the presence of the entire boy population of Hebron interfered too much with the work Jeff and I had to do on the farm. So the boys were invited to return to town, which they did after various disparaging remarks in regard to old Egypt, Jeff and myself.

Four weeks passed, and it was wonderful how Egypt "picked up." Hestill was, and ever would be, hairless in large spots. One eye remained closed; he grew not in tail or in fat; but, as Jeff said, there was a marked change in his manner.

Indeed, he became positively frisky at times, and would chase the cows around in the pasture as if enjoying their terror. He and the steer had evidently made a treaty of peace, for they were the best of friends after the first week.

Of course old Egypt was an object of wonder to all travelers over the country road, and Jeff and I felt that he conferred quite a distinction on our farm. "You haven't got any camel," was a

taunt Jeff was constantly flinging at the other farmers' boys, to which they would reply:

"We don't want any old camel, unless he could be a better-looking one than you've got-an old hairless, bobtailed, one-eyed rack-a-bones! What good is he?"

"Jack and I have lots of fun riding on him," we answered, and this was true. led the camel into our barn-yard. ify this statement when he found that A light blow on Egypt's knees would cause him to kneel. Then Jeff and I

one day. "We'll caparinon him with all series of fantastic trappings, as they do in his native land, and then I'll take

my ride, and I'll feel like a real oriental princess The next Saturday Miss Nancy car-

ried out this plan. We "rigged Egypt as Jeff put it, as no camel in or out of his native land had ever been "rigged up" before. It was all done under the enthusiastic direction of Miss Nancy. She brought forth a red crape shawl, a large, plaid, double woolen shawl, a box of old artificial flowers. another of carefully preserved ribbons of every hue, two or three silk sashes and scarfs, a black lace shawl, several yards of green silk fringe a foot in width, and some peacock feathers.

Jeff and I did the "rigging up," and when it was done Egypt was, perhaps. as picturesque a camel as ever walked the earth.

"Now I must be in harmony with Egypt's oriental appearance," said Miss Nancy. So she draped herself in a white sheet, wound a blue shawl around her head and over her shoulders, and clasped a yellow girdle about her waist. "Don't we look as if we were just from the orient?" she asked, as we

made Egypt kneel for her to mount. As he rose to his feet she said: "How romantic!" and laughed gleefully.

It may have been that his gorgeous trappings aroused in old Egypt some remembrance of racing tournaments in his youth, or of some mad dash across a moonlit desert with a dusky rider urging him on with whip and ery; or it may have been in a spirit of revenge that he gave three or four terrific bel lows, a mad toss or two of his flowerand-ribbon-bedecked head, and started off at a rate of speed we had never seen him exhibit before.

Miss Nancy began to shriek, her blue shawl fell off, her curled hair tossed about wildly-indeed some of the curls fell off. Across the pasture old Egypt sped. Miss Nancy clinging to his hump. Of course, Jeff and I laughed. So did Sister Lucy, and there was a twinkle in mother's eyes, anxious as she felt for the safety of Miss Nancy.

"He'r running away!" said mother in alarm. "Get on one of the horses and ride after bim, Jeff! Dear me, the pasture bars are down! He's out in the road and is going toward Hebron! Ride after him quick, Jeff!"

Nick, our fastest horse, was in his stail. Jeff threw a bridle on him and jamped astride his back; and as he dashed out of the barn-yard Jeff called back roguishly: "How romantic!"

"How dreadful! Particularly it Egypt carries poor Miss Nancy into Hebron looking like that?"

But he did not. Nick was in his prime, and fleeter than Egypt. Jeff overtook the camel when he had gone less than a mile.

"Egypt! E-g-y-p-t! Ho there, you Egypt!" Jeff called out, and caught Egypt's rein. The camel's mad gallop changed to a trot and then to a walk and soon he stopped.

"And then he not only winked but he grinned at me-honor bright, he did!" declared Jeff, afterward, "And the rage and tags we'd 'caparisoned' him with were strung all along the roadside, and we didn't find but five of Miss Nancy's curis!"

Miss Nancy descended from Egyptin a state of great indignation when Jeff

"He is a treacherous and dangerou beast, and he'll never get me on his back

THE SUNDAY SCHOOL.

a in International Series for De cember 25, 1808-Review or Christmas Lessen-Hebrews 1 : 1-0.

[Arranged from Peloubet's Select Notes.] Arranged from Peloubet's Select Notes.] GOLDEN TEXT .- Return to me and I will return to you, saith the Lord of Hosta GOLDEN TEXT.-In Him was Me; and the life was the light of men.-John 1:4. THE SECTION includes the whole pro-GOLDEN TEXT .- For unto you is born logue, John 1:1-18.

this day in the city of David a Saviour, which is Christ the Lord.-Luke 2:11. THE KINGDOM OF JUDAH.

Note 1. That there were 19 kings and one queen, 20 in all, and all of one dynasty, that of David; while in Israel there were 19 kings, but of nine different dynasties, implying a different condition and character of the people.

Note 2. The kingdom of Judah lasted, according to the Revised Chronology, 359 years, while the kingdom of Israel preposition here translated with origiexisted only 215 years. The reasons for this can be seen by comparing the story of Israel with that of Judah. Turn to the Review of the Third Quarter.

Note 3. The bad kings, and the evils they wrought in morals and religion. introducing idolatry, and its license and crimes, corruption, selfishness, oppres-(1) That the Word, being with God, sion and luxury. Some of these rulers might be inferior. No; He was God. were Rehoboam. Jehoram, Athaliah, Ahaz, Manasseh, and the last four kings.

Note 4. What God did to keep the nation from growing worse and going to their own ruin. There were prophets. written Scriptures, warnings, prosperity, adversity, five great revivals of religion, lesser punishments and dangers, rewards of obedience, the fate of the northern kingdom.

Him:" Apart from Him. "Was not Note 5. Study the work of the anything:" No, not one (not even prophets-their mission, their names one): stronger than "nothing." "That and the place in the history where they was made:" Came into being. All prophesied; how they were treated. creation was a revelation of God. their character, their visions of hope. their written works.

Give Life and Light .-- Vs. 4. 5. 4. "In Note 6. How in spite of all this they Him was life:" He was the well-spring rushed on to their own ruin, slowly at from which every form of life-physicfirst, then more rapidly at last, as in the al, intellectual, moral, spiritual, eternal rapids above Niagara, then over the -flows .- Cambridge Bible. "And the precipice to destruction. life was the light of men:" Life comes

Note 7. That after all there was a first, then light. According to Scripremnant left, a good seed, the living ture and according to the lastest scistump of the beautiful tree. The reence, some energy, some living force first set the paticles of matter into movivals and the prophets accomplished this work that all the time to the end tion, and the first result was light. there was a small but real people of IV. The Herald of His Coming .--- Vs. God, faithful and true, sometimes hid-6-9. 6. "A man sent from God:" As an den like the 7,000 true worshipers in envoy with a special commission. Elijah's time, sometimes more in evi-Hence He was a prophet. dence, but always existing. They car ried the truth into captivity. They 7. "The same came for a witness," were the nucleus of the return. The rather, a witnessing, for testimony "to bear." in order that he might bear "witnew shoot sprang up from the old stump because of this spiritual life the ness of the Light," because, the light remnant preserved. being spiritual, and men's eyes closed,

Note 8. There came a "too late" for or intent on seeing worldy things, they the great body of the nation. Read would not notice the light which shone in the humble Jesus. "That all men Prov. 1:24-32 as a commentary on their through Him might believe" in the fate.

PRACTICAL SUGGESTIONS. The character of a people decides its destiny.

"It may be well for us to listen to Men the Children and Heirs of God,-Hesiod, who maintains not, with Plato. that punishment is a suffering that follows wrong doing, but that it is a twin birth with wrong doing, springing from God, in the history of the chosen nathe same soil and the same root."tion, but especially when He appeared Plutarch. as the man in Christ Jesus, the Saviour God punishes as a last resort when of the world. This is one reason why

other methods fail, and would rather not punish, but it is necessary. FROM DOUBT TO CONFIDENCE.

Experience of a Pastor and Professor of Theology-"My Jesus, as

be like Him in character and destiny, Thon Wilt." and under the deepest obligations to

THE SUNDAY SCHOOL

January 1, 1805-Christ the Tr Light-John 1:1-14.

EXPLANATORY NOTES.

1. His Eternal Existence with God

and as God Before He Came Into This

World.-Vs. 1, 2. 1. "In the beginning was the Word:" With evident allusion

to the first word of Genesis, the primal

beginning of things. But the Word

then already was. He was also the ef-

ficient principle, the beginning of the

beginning .- Prof. M. R. Vincent. "And

the Word was with God:" The Greek

nally denotes motion towards, and

hence with as the result of the motion.

Not merely as being beside, but as a

living union and communion; implying

the active notion of intercourse. "And

the Word was God:" This statement

annihilates two errors that might arise:

none greater than he. (2) That if equal

to God, there might be two Gods. No;

He is not one of two Gods. He is God

11. His Previous Works .--- V. 3. "All

things were made by Him:" Through

Him. Creation was His work, His de-

partment. In Genesis, in describing the

creation, the expression "And God Said"

is used eight times. "And without

III. The Nature of His Work-to

himself, the One Eternal God.

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the then told us that his uncle had said would mount his back and ride around alest clown he ever saw, and that the treatment and unlimited food had trapeze men "beat the Dutch." but we made such a change in old Egypt that held Sam Armly to his original state- he was quite strong enough to trot ment and insisted that the circus was around with Jeff and me on his back.

had been or ever would be a circus that friends often mounted for the novelty was "no good" to two boys of 15 and 16 of a ride on a carnel. vears!

Presently Jeff gave his hoe a fling and said, eagerly: "It's coming. Jack!"

I looked toward a big hill over which the road ran, and saw the advance wagons of the circus, which we counted eagerly as they came over the hill.

"There's only 25 of them," said Jeff, "and there were 34 in the circus we went to in May. It can't be much of a show.

The wagons, covered with dirty canvas, went by in a shabby procession. In the rear came three dust-covered elephants and ten or twelve dissolutelooking camels. One, the largest of the lot, limped slowly behind the others, a picture of weariness and dejection. A rough-looking man kept prodding the poor beast with a crucilooking gend, while he loudly commanded it to "Git out of this!"

The camel would bellow pitifully at every prod, but did not move any faster. It could not. Indeed, it came to a standstill when it was directly in front of us, and fell heavily to the ground, with a prolonged bellow of pain and despair. As the man began to beat it, father interfered.

"The poor beast is sick." said father: "let it he here in the shade and rest? awhile. It is fairly panting for way: breath.

A map on horseback came riding back. "What's the matter here?" he asked.

"Old Egypt is played out, and it's my opinion that he's played out for good. He's been sick for a month, and he'll never be sny better."

"I guess you're right," said the man, umping off his horse and looking at he camel's outstretched neck and closed eves. "He's done for, so you may as well leave him and attend to the others; they're straggling." The men coolly walked away, leaving poor old Egypt to his fate.

"Fotch some water," said father. "We must do what we can for the poor least."

He drank engerly the water we gave im, and it revived him a little. We brought him grass and he ate it greedlly.

"He isn't very pretty, is he?" said Tel.

that the clown was the best and fun- the pasture in great glee. Ease, kind "no good at all." Just as if there ever Our grown sister, Lucy, and her girl

> It was great fun getting on his back, and more getting off. The girls would shout and shrick and cling to his hump the moment he started, declaring that they would fail off, they "just would." but they did not.

We lived near a small schoolhouse. The teacher, whose name was Nancy Shumway, was a very worthy, amiable woman, though somewhat accentric. She dressed in a remarkably juvenile manner for a lady somewhat older than my mother. She wore her hair in long, stiff curis almost to her waist, and there were always pink or blue ribbons fluttering about her girlish gowns. She laughed a great deal and affected a girlish manner. Jeff and I there are over 60 parishes, none of them. were rather abashed to be called "Jeffle, dear," and "Jacky, boy," when Jeff was dimensions, but some of an almost insecretly planning the purchase of a razor and I had escorted a certain Mary St. Mary Mounthaw, for instance Jane Snodgrass home from singing school three or four times.

It was also unpleasant to have Miss Nancy offer to pay us in kisses every time we did anything for her; but she was really a kind-hearted, good woman, and an excellent teacher for the fall term of our school, which was attended by little children only.

When Miss Nancy first saw old Egypt she rushed up to him in her girlish

"Why, you dear old beauty, you! I've heard of you, and we're going to be jolly good friends, aren't we, old fellow?" other "St. Benet Fink," or from some

most ungraciously. He showed all his for the names of "All Hallows, Honey yellow teeth, winked his good eye furiously and gave a kick that must have blil." well-nigh dislocated his leg.

"Naughty, naughty camell" said Miss Nancy. Whereupon Egypt tried to bite her. He evidently disliked Miss Shumway from that time forth; but this did not keep her from insisting upon having a ride on his back.

"How charming it would be if I could have him carry me to and from the schoolhouse! I should feel as if I were almost an inhabitant of the orient. It has always seemed to me that there years since .- London News. must be something so-so-poetic and dreamlike in having a camel for one's steed." I forgot to mention that Miss into your new house. Are you all set-Nancy was singularly sentimental. "I'll tell you what we'll do, my Jeffis and Jacky boys." said Miss Shuraway American.

again," said she, and walked into the house trailing her oriental robes behind her.

Poor old Egypt! That was his tast race. Perhaps he over-verted himself. He was listless and would het out the next day. Three days later, when Joff and I took a visiting cousin cut to the pasture, we found old Egypt lying at full length under his favorite tree.

There was a suggestion of tears it Jeffs voice as he exclaimed: "Why, he -he's dead!"-Youth's Companion.

LONDON'S SMALL PARISHES.

One, That St. Mary Mounthaw, Consists of Ony Six Houses.

A house mentioned as standing in six different parishes in the city of Lon don affords a singular instance of the involved state of municipal affairs it that crowded square ruled over by the city corporation. In that small area as may well be supposed, of any great conceivably small size. The parish of which consists of six houses, and is the smallest parish in the city, may well be ranked as a prime curiosity. Thi odd parish stands at the corner of Queen Victoria and Friday streets, and has not possessed a church since the great fire of London, 1666, when it was

to be rebuilt. What we may well call the "surname" of the parish either is derived from some forgotten benefactor, whose name was attached to it just as we find a neighboring parish called "St. Margaret Moses" and an Egypt received this friendly advance geographical peculiarity which accounts lane," and "St. Mary, Old Fish street

> The need of these rather cumbrous identifications is obvious, when it is said that there were six or seven par ishes of St. Mary in the city, together with other saints equally well represented. St. Mary Mounthaw was originally somewhat larger than now, but was reduced to its somewhat tiny dimensions when the clearances of house property were made for the construction of Queen Victoria street, some 30

> > Unsettled.

"Ah, Mr. Mock, I hear you have got Ned yet?" "All except the rent."--Illustrated

Dr. Thomas H. Skinner, before he be came professor of pastoral theology in Union Theological seminary, was pastor of a Presbyterian church in the city of New York. He was a learned. logical and eloquent preacher, and in his congregation were to be seen lawyers, doctors and college graduates. Once the superintendent of the Sunday school attached to his church persuaded Dr. Skinner to address the scholars.

"My dear children," began the pastor, "as the time is limited, I will give you only a synopsis of the address I had prepared. You may not, my dear children, know the meaning of synopsis; It is equivalent to epitome." Then, having uttered this lucid definition, he proceeded to talk in words that few of the teachers and none of the scholars understood.

The professor was a learned theologian and a devoted Christian, but he was not exempted from attacks of doubt that threatened to uproot even hts belief in the existence of God. Once he was overheard in his study pounding the study-desk with his clenched hand as he ejaculated: "There is a God! God is! I know it!"

Toward the close of his life, how ever, he journeyed into the land where not a wave of trouble rolls. A week or two before his death there was a meeting of clergymen at his home who were deeply affected to hear the aged professor recite, with singular emphasis, the hymn: "My Jesus, as Thou Wilt!" It was his swan song .-Youth's Companion.

Reasonable Unreason.

That the faculty of reasoning was given to man is good evidence that God expects him to be reasonable. But it is not evidence that man is expected to depend exclusively on his reason It is given to man to apprehend those things which his reason cannot com prehead, but which he feels to be true and trustworthy. It is in his most unreasoning moments of faith and trust that man often shows himself most reasonable .-- S. S. Times.

Ram's florn Wrinkles.

Wise men watch their own hearts -fools watch other men's actions. It is sometimes better to climb over

a mountain than to remove it.

No man ever stumbles over an ob fect in his rear.

The heart that beats with sympathy for others is never a dead beat. Love is its own recompense, and it al-

ways pays good wages. When we get so selfish that we want

theearth, we are not likely to give much thought to the world to come.

Him. "And (yet) the world knew Him not:" Did not recognize Him as their Creator, Saviour and King.

light, first by His witness, and then by

V. Purpose of His Work. To Make

Vs. 10-13. 10. "He," the Word, the

Light. "Was in the world:" In all the

past ages, in every manifestation of

the world ought to receive Him, for He

was among men teaching, inviting and

helping them. "And the world was made by Him:". This is a second rea-

son, for the world of people were His

creatures, made in his image, made to

seeing for themselves.

11. "He came unto His own:" His own possessions, His inheritance, His peculiar people, the Jews, whom He had created, whom He had chosen from the rest of the world, whom He had trained and cared for as His peculiar people, and who were His brethren according to the flesh. "His own (even these) received Him not:" The Greek word, according to De Wette, means "to receive into the house."

12. "But as many as received Him:" Accepted Ilim as their Saviour and King, acknowledged His claims, and vielded obedience to His teachings. 'To them gave He power (R. V., the right):" The original word combines the two ideas, both the right and the power. "To become the sons (better, with R. V., children) of God:" God adopts us as children (Rom. 8:16, 17). and makes us children by imparting to us His own life (John 3:3,5). "Even to them that believe on His name:' This shows how everyone may become a child of God, and guards against a mistaken security, as of those who might wrongly imagine that because they were children of Abraham, therefore they were children of God.

VI. His Coming Into the World. The Incarnation .- V. 14. "And the Word:" With all the powers and qualifications described above. "Was made:" Became. See Luke 1:26-38; Matt. 1:18-25. "Flesh:" Human nature in and according to its corporal manifestation. "And dwelt among us:" "Tabernacled" among us, dwelt as in a tent, as the Divine Presence dwelt in the tabernacle in the wilderness. "And we beheld:" We, John and many other people. Those who were most intimate with Him, who imbibed most of His spirit, saw most clearly His glory. "His glory is the outshining of those qualities which form the excellency and splendor of His true nature, as the glory of the sun is radiance, the outshining of the very nature and heart of the sun.

Figs and Thistles.

"What the gods send" is often a bribe from the devil.

This is a world of change, not chance. The greatest miracle is the transformation of a sinner into a saint.

The arm that is swift to strike, may be strong to succor.

Man's rage cannot alter God's pur-

We are made by our enemies, and marred by ourselves.

You cannot overcome, in the battle without, until you have the peace of ed within.-Ram's Horn.

burned down, with many more, never