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in the land of the

PRESS SONG. They whir and clash, through the mights

and days,
The magical looms of thought;
And is and out, through a thousand ways
The flashing threads are brought. Their swift purveyers part and meet.
On rail and ship, on mart and street,
With threless brain, with hurrying feet,
As the endless web is wrought.

They may not pause when the sun is high, Nor rest when the light is low; For while men live, and act, and die, The word flies to and fro. It leaps the sea, it spans the plain; On throbbing wire and mighty chain. It runs like fire from main to main, That the world may see and know

While all men sleep, they whir and clash, The terrible looms of light; On eyes that wake shall the message firsh, From far beyond the night; And songs in the under world begun Shall touch cur lips ere day is done; For space is nought, and the earth's at one, Linked by the word's swift flight.

Man calls to man, and not in vain, The cry to his ear is brought: All love, and labor, and hope, and pain Into each soul is wrought. Work on, ye presses, at life's behest. For light far spread, and for wrong redressed:

Till time is ended, ye may not rest, Ye marvelous looms of thought!
-Marion Couthouy Smith, in Argory

THE DEATH OF PRINCE BRANCOVAN.

By "CARMEN SYLVA." (R. H. Queen of B. Copyright, 1808.

T was in the year 1714. Constantin Brancovan had been governing for a length of time as voived of Wallachia He was now nearly 60 years old; a wise prince, and much beloved by his people. Four handsome sons had been born to him, who were the pride of his house, and the consolation of his old age.

Renewing in these noble princes his own youth, Prince Brancovan and his still beautiful wife, with their daughter, Princess Roxandra, lived a simple, uneventful life in their capital city presence of the sultan. of Bucharest. The people looked upon the prince as their father, and he justifled this attitude by the pains he took to make his rule a blessing to them.

In these days there does not remain any trace of the insecurity in which the inhabitants of the two principalities then lived, and which compelled them to conceal their treasures in wooden coffers, which, covered with carpets and the richest Turkish stuffs, formed part of the furniture of a chamber, and were capable of easy removal to God above is the best judge; but if I a place of safety when their enemies, the Turks, made a raid into the country.

Prince Constantin Brancovan had long grown distasteful to the sultan because of his wise and noble character, and of his having made himself beloved by all his subjects. He had also accumulated vast wealth, and had caused gold pieces to be coined; this was looked upon as an act of insubordination to his suzerain.

There were certain individuals at the porte willing enough to aggravate the anger of the sultan, and amongst these was a Greek doctor who had presumed to fall in love with the beautiful Princess Roxandra.

With his courteous ways and knowledge of men and countries, he found favor with the four young princes, and accomplished his desire of being now and again with the Princess Roxandra herself. What had at first been merely a passing whim now became the SEARS, ROEBUCK & CO.(INC.) CHICAGO, ILL necessity of his being, and the Greek passionately resolved that, in spite of her rank and his nationality, the princess should be his.

At last, having done all that he could to further ingratiate himself with Prince Brancovan, the Greek approached the question. He dwelt upon his wealth (which he had taken care to give an appearance of during his stay in the capital), his influence with the Turks, his desire to see Wallachia freed from her bondage, and, unfettered, beginning a nobler future. Then he touched upon his personal hopes. But he had hardly expressed himself before the prince interposed. Haughtily and emphatically he declared it impossible for such a request even to be considered. And when the Greek py," said the Muezin to him. pressed his suit. Prince Brancovan, usually so calm, grew angry, and summarily dismissed his visitor. That was the end of the Greek's hopes, but not of his designs. He had, in his selfish desires, pretended to be what he was not, and he was no sooner out of Prince Brancovan's presence that he began to think of revenge. He at once removed to Constantinople and sought all means thee," and the color of thee, " and the color of thee," of ingratiating himself with the sultan. He was so servile and flattering that he soon became a prime favorite, and then, with subtle cunning, he com- rolled to his father's feet! menced a systematic persecution of Brancovan. He represented himself to the sultan as a friend of Turkey and auxious that the provinces over which she possessed suzerainty should be under more effective control than was the ease at present. He proceeded to relate that he had visited Wallachia in order to ascertain the opinions of the people and their ruler with regard to Turkey: and then repeated parts of conversations he had had with Prince Brancovan, taking care to magnify the prince's patriotic expressions into threats against his suzerain. He also told the sultan that vast stores of gold had been accumulated by the prince, and that there was little doubt but that this was to be devoted to the raising of an army when the time should be ripe for the Wallschians to rebel; also that the prince was conducting regular and secret correspondence with some of the neighboring states. The unfortunate prince was speedily taken prisoner, as well as his wife, their

It was just before Eastertide that the prisoners were forcibly dragged to Constantinople, and east into the prison of the Seven Towers. This famous prison s situated at the end of the land wall of Constantinople, where it meets the

beautiful daughter, his four sons. and

his nephew and Prime Minister Vacar-

ing are the tales of mystery and blood-shed associated with its ancient walls. This was the place to which Brancovan, his sons and nephew, were conducted, and in which they were immured until the following August. Brancovan and death." Vacarescu were put to the most excruciating torture in order to sompel them to confess where they had concealed their accumulated riches, for the Turks had not found as much gold as they expected, although they searched for and destroyed everything wherein they thought it might have been hidden.

Brancovan had sent part of his large fortune to Venice, but he would not reveal the fact, in spite of all the terrible tortures to which he was subjected, and which are described by one of his secretaries as being so atrocious as to make one's hair stand on end simply to read the account. At length the Turks understood that they had nothing more to gain from the prince, and bade him prepare for immediate death. On hearing this, Brancovan summoned his sons to his presence, an said to them:

"My children, our fortunes are our lives are about to be sacrifice we must not lose our precious Be brave, my beloved ones, death; you know what Chris ered for our sake, and what a death he endured! I pray you : stendfast in your faith, fliner at all in the face of the world." The four handsome youths stood respectfully before their father, bareheaded, and listened to his words. Each in turn kissed his hand, and he looked with dimmed eves upon these his sons who were the pride of his life, the hope of his house, and whom he was now exhorting to die as Christians should. When he came to his youngest born, who was still a child, his eyes overflowed with tears. Soon footsteps were heard in the adjoining room; a Pasha entered, and bade them all accompany him to the

The aged prince soon stood before his suzerain.

"Brancovan," said the latter, "is this true which I hear of thee, that thou wouldst throw off thy allegiance, and declare the independence of thy principality Say, is it true that thou hast even dared to coin money from thy own gold? Thou art fearless as if thou wert thy own master! What hast thou to plead in justification?"

"Whether I have governed well or ill. were once a power on the earth, see now to what ignominy I am reduced!" replied the captive prince with dignity.

"Brancovan, measure thy words; thou and thine are condemned to death; not one of thy rebellious tribe shall escape his doom!

"As God wills it; our lives are in your hands."

The populace crowded to witness the executions. Brancovan looked calmly down on the multitude; amongst them he recognized the princess, his wife, and their daughter Roxandra, whom the Turks in their refinement of savage cruelty had compelled to witness the terrible spectacle. The prince's face darkened as the Muezin-or Turkish priest-advanced, and after making the usual three salaams, thus addressed

"My master, we have an ancient custom here, to the effect that a con- were set at liberty, and withdrew to demned prisoner may be pardoned if he be willing to change his religion, and embrace our holy Mahomedan faith."

Then the sultan called in a loud voice. "Brancovan, renounce thy dog-like Christian belief, thou and thy sons, embrace that of our own, and then shal! ye all go forth free!"

"Better that my race should perish, than that we should deny our sacred religion," was the undaunted reply. "Then must ye all prepare for death,"

said the sultan, frowning, and gave orders that Vacarescu should be the first on whom the soldiers should lay their hands.

"Become one of our followers, forsake thy master, live, be rich and hap-

"A Vacaresou does not betray prince or his church!" said the ex-minister proudly, and, bowing his head, he was instantly recapitated.

The officials then seized on the third son of the prince, a haughty youth, with eyes full of fire and hair black

"Do not insult me by and said the boy, and knowing & said the boy, and haceling down, his head was severed from his body, and

The old man sighed heavily, and his long beard trembled, as he said: "Lord,

thy will be done!" The sultan then pointed to the second son, who fell imploringly at his father's feet. The prince grew pale with fear, lest his son should fail him. but the latter, blushing, raised his penetrating eyes to those of his fa-

ther and said: "I, alone, of all thy children, have caused thee trouble and vexation, through my wayward heart and my quick blood. I cannot go to sleep, the sleep of eternity without kiesing thy hand, and craving thy pardon!"

The old man's face again grew placid. and fervently blessing his kneeling son.

he said: "At this very hour every fault is explated! thou art going to God." The young man bared his neck before the yataghan of the executioner, while the eldest son, whose manly face was set off by a heavy beard, looked at his brother's corpse, and burst into violent

On perceiving this the sultan cried: Is sweet to thee, embrace our faith, be

free. be happy!" The young Brancovan did not seem o hear these words, but took from his .

he wore next to his heart, and ho' it out said:

"If any among ye here have p" me, let him send this holy I na to my dear young wife. It will? lation to her until the h

Not a hand was raiser take the holy jewel, and easti it on the ground, and crushing in his foot, exclaimed: "So ctified a relie shall not be defile your Pagan

Kneeling down - kissed the remnants of the bw . 'coana, and signed to the execu o do his work.

Prince Dr an sighed once more gain: "Good Lord. deeply, but Thy will 1 can called: Then t

a single child now only "Brar remai: ee! Reflect before thou an aiso!"

sace looked on the form of his · boy, on his wife below, who atted and was happily still insilile, on his beautiful daughter who hoking with convulsive sobs, and f. r making the sign of the cross again said:

"The Lord's will be done!" "Child!" cried the sultan. "If thou

wilt embrace our faith, thou shalt live and be happy!"

The boy's soft eyes sought those of his father, as if to gain strength and courage.

"I die willingly, my father," he said, in a firm tone. "It is true that I am young, but I am of thy race!" And shortly his youthful head crowned with rich dark curls, was sev-

ered from his body. Then, and then only, did the old man's strength fail him, as he fell on his knees and kissed the headless

At length he rose in great fury and cursed his enemies, crying out: "Pagans! you have slain my four sons! May God destroy you and yours, may He wipe you all from the face of the earth! May you have no ground in which to be buried and may your souls

never know peace or rest!" The sultan and his servants were so highly incensed at this anathema that they tore off his vestments in shredsit is even said that they tore the skin from his flesh, the while calling him: "Ghiour! Dog of a Christian!"

Brancovan raised his voice for the last time: "You can cut my flesh into morsels.

nevertheless Constantin Brancovan dies a faithful Christian. Though forsaken, and abandoned by all, he will rest in Christ Jesus!"

The yataghan of the executioner closed his early career.

Then the grandchild of the old prince —who had hidden himself in a woman's skirts-was perceived by the executioner, who caught him, and holding him up by his hair, cried:

"Is this one to remain alive, or shall he follow his elders?"

At this moment a woman beat her way through the crowd, and holding up a child high in her arms, said: "Stay your hand! that is my child, this one is Brancovan's grandson?"

It was the nurse who heroically gave her own offspring to save the last remaining princely heir! She witnessed unflinchingly the sacrifice of her child. clasped the other one to her breast and. vowing a holy vow, she fled with him. After some time had elapsed the

widows of these unfortunate princes Venice. They did not return to their own epuntry for many years. One of Brandovan's daughters, Domnitza Balasha, was so deeply impressed by their misfortunes that she retired to a monastery, and would receive no part of her share of the vast inheritance which had produced such dire misfortune to her family.

She caused the fine Brancovan hospital at Bucharest to be erected and an almshouse for decayed gentlewomen, as well as a very beautiful church. which to this day bears the name of Domnitza Balasha.

The Country Doctor of Old.

Is the "old country doctor" of to-day was 40 years ago? Probably not, probable, though he may know more in his prefession than his predecessor. The old ber of the village community, and with- cisive change. in a circle of ten miles everybody knew "the old doc." and he knew everybody and everybody's horse and dog. Usually he had a college degree and retained a pretty good taste in literature. Possibly, he was not very scientific, but some of his remedies were of wondrous potency and reached down clear to where you lived and stirred up the foundations of things as the pastor's theology stirred up the conscience. He gave no sugar-coated pellets, but good old Calvinistic pills of his own compounding, of a searching and uncompromising quality, "trying the hearts of men" and calculated for what Virgil (or is it Horace?) refers to as "the robust entrails of the mowers."-Hartford Courant.

Not Unlikely.

trial in which a farmer accused his neighbor of stealing his ducks. The lawyer was employed by the accused to convince the court that such was not the case. The plaintiff was positive that his neighbor was guilty of the offense charged, because he had seen his ducks in the defendant's yard. "How do you know they were your ducks?" asked the lawyer. "I should know my ducks anywhere." replied the farmer, giving a description of their distinguish them. "Why," said the poral. "Forsake thy religion! I see that life lawyer, "those ducks cannot be of such rare breed. I have seen some just like lities even of real faith. The faith that them in my own yard." "That's not is founded on testimony and on outit all unlikely." admitted the farmer, ward proofs may grow into that which "for they are not the only ducks I have

NOBLEMAN'S SON HEALED.

Sunday School Lesson in the Inters tional Series for February 5, 1800-John 4:43-64.

(Specially Arranged from Peloubet's Notes.)
GOLDEN TEXT.—Jesus said unto him, thy son liveth: and himself believed, and his whole house.—John 4:53.
THE SECTION includes only the lesson, with a giance over Christ's ministry through miracles of mercy.
TIME.—A. D. 28, early in January, or late in the previous December. Soon after the last lesson.
PLACE.—Cana, a village among the hills of Galilee; and Capernaum, a city 20 to 25 miles to the northeast, on the shore of the Sea of Galilee.

Sea of Gaillee.

EXPLANATORY.

I. A Good Foundation for Faith .-Vs. 43-45. 43. "Now after two days:" The two days mentioned in V. 40, which Jesus spent at Sychar preaching to the Samaritans. "Went into Galilee:" Continuing His journey with His disciples, which had been interrupted by theincident at Sychar. Jesus left Judea for Galilee because a deepening opposition was developing in Judea, where He was born, of whose lineage He was, and where He would naturally be at home as the Messiah. But "Jesus Himself testified." from his own experience, "that a prophet hath no honor in his own country." And therefore He went to Galilee, till by His teachings and His works there He could prove to Judea that He was indeed the prophet.

45. "The Galileeans Received Him: The reason is immediately given. "Having seen all the things that He did at Jerusalem at the feast," which the Galfleans were accustomed to attend. The feast must be that referred to in 2:13-25 and Chap. 3:1-22. And many things. doubtless, were done at that time which are not recorded (2:23).

II. The Need of Faith .- V. 46. "So Jesus came again into Cana • • • where He made the water wine" (Chap. 2:1-11): "Because, having once been welcomed there as a friend or relative, and having shown forth His glory, His true character, by a miracle, He would now be likely to receive a favorable hearing and make more disciples. We may remember that here was the home of one of His disciples, Nathaniel (Bartholomew) (John 21:2). "A certain no-bleman:" He was some high officer, civil or military, of Herod's court, "Whose son was sick," and very low. at the point of death with a fever (V.

III. Faith Using Means. - V. 47. "When he heard that Jesus was come:" He had just one hope left, and knowing that Jesus had wrought cures for others, he hoped that He might be both able and willing to help him in his trouble. "Besought Him that He would come down:" Thinking that Jesus must go and see the boy in order to cure him.

signs and wonders:" These two words mark the two chief aspects of miracles; signs, the spiritual aspect, whereby they suggest some deeper truth than meets the eye, of which they are in come sense symbols and pledges; and wonders, the external aspect, whereby their strangeness arrests attention. 'Ye:" A general statement, suggested by the circumstances. "Will not believe:" Jesus saw that His miracles had impressed the people more deeply than the teachings they were intended to convey.

V. The Earnestness of Faith.-V. 49. "Sir, come down ere my child die:" He had no strength to reply or explain he would be hindered by no seeming rebuke. He showed that he was not waiting to see wonders, but could trust Jesus to heal his son.

VI. Faith Rewarded .- Vs. 50-54. 50. "Go thy way; thy son liveth:" Here is the reward of his faith, and the means to larger faith, as we soon see. "And the man believed the word that Jesus had spoken:" Here was a step higher in his faith. He not only believed in general in the power of Jesus to heal, but he believed for himself and acted upon his belief. "And he went his way:" He left Jesus, and either started immediately for home, or went somewhere for the night, and left for home as quaint and attractive a figure as he the next morning, which is the more

52. "At the seventh hour:" Either one o'clock, according to the Jewish doctor's shrewd, weather-beaten face, reckoning, or seven o'clock, according was "frosty but kindly." Next to the to one Roman reckoning. "The fever pastor he was the most important mem- left him." showing a sudden and de-

53. "Himself believed and his whole house:" Household, family. He believed what? Believed on Jesus as his Saviour. Before he had believed about Him, now he believed on Him. They all became disciples. This new increase of his faith was the result of this miracle. It confirmed and enlarged his faith, so that he received the teaching and love of Christ deep in his heart.

54. "Second miracle:" Not the second miracle Jesus had wrought (V. 45). but the second in Galilee.

PRACTICAL SUGGESTIONS. Let us be careful not to dishonor the prophets in our own country - the saints in our own households, the good

in our own church, the talent in our own families. He that has faith will act upon that This is a lawyer's story of his first faith, and through acting upon it the faith will be increased.

> God has patience with weak and imperfect faith, as a stepping stone to higher and purer faith.

Facts are a true foundation for our faith. All that God has done for others proves that He can do the same for us.

It is right to pray for temporal blessings, but God cares more for spiritual blessings which may come to us by the various peculiarities whereby he could way He gives or withholds the tem-

There are different degrees and qualities even of real faith. The faith that is the soul's experience of the presence, est an legana-a enered image-which and stolen lately."-Detroit Free Press. and love, and power of the Saviour.

Delicate Children

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They do not complain of anything in particular. They eat enough, but keep thin and pale. They appear fairly well, but have no strength. You cannot say they are really sick, and so you call them delicate.

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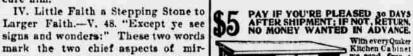
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