

The Brain and Nerve Food and Medicine, Quiets Irritated Nerves, Soothes the tired Brain, Builds up the Vital Powers of the Body and

# Overcomes Disease.

It Contains no Opiates nor other harmful drugs.

Sold at all drug stores on a positive guasantee. Write for free advice and booklet to Dr. Muts Medical Co. Elkhart Ind.



BIG GLASS FACTORIES TO MOVE.

They Will Bring Three Thousand Workmen From Indiana to the Pittsburg District-Driver Charged With Killing a Cyclist.

Pittsburg, July 23.-Henry C. Fry, president of the National Glass company, announces that one of the results following the annual convention of the officials and salesmen of that company at Chautauqua will be the removal of five of the company's plants from Indiana to the Pittsburg district. The removal will be effected as soon as proper sites can be secured. Negotiations now pending indicate that they will be located in the Ohio valley near this city. The plants to be removed are now at Summitville, Greentown, Dunkirk, Marion and Albany, They will bring to this section over 3,000 workmen. The reasons given state that the supply of natural gas in Indiana is diminishing and can-not be depended upon, Pittsburg gas is better, and should it fail other fuel is of easy access, and the Ohio river provides unusual factilities for reaching the southern markets.

Driver Charged With Cyclist's Death Bloomsburg, Pa., July 24 .- John Cole, aged 27 years, of Coleton, this county, was knocked from his bicycle by a of Ritter Goss, the driver of the team. Goss, who, it is alleged, was intoxicated, was arrested yesterday and committed to jail. Cole endeavored to ride past the wagon, whereupon, it is charged, Goss drove his team at Cole.

# THE SUNDAY SCHOOL.

esson in the International Series for July 29, 1900 - The Transfiguration.

[Prepared by H. C. Lenington.] THE LESSON TEXT .- Luke 9:28-36. GOLDEN CEXT .- This is My beloved on: hear Him .- Luke 9:35. NOTES AND COMMENTS.

The event of this lesson occurred probably on Mount Hermon or one of its spurs in the vicinity of Cesarea, about a week after last lesson, in the autumn of A. D. 29. The story of the healing of the demoniac boy immediately following the transfiguration greatest in the kingdom of Heaven. should be studied in connection with the lessons, and also Jesus' second announcement of His death and resurrection, all of which is given in Luke 9:28-45. Parallel accounts of the transfiguration are found in Matthew 17:1-13 and Mark 9:2-13.

Jesus and Disciples in Prayer .--- We note again and again in the study of he life of Jesus the relation of prayer to the events of greatest importance. We may well think of the 40 days of temptation in the wilderness as 40 lays of prayer, for it was then that he great issues of His life (humanly speaking) were decided as for God and humanity. The night preceding the choosing of Ilis apostles and the utterance of the sermon on the mount was spent alone in prayer. And now on the eve of another great revelation of Himself to three of his disciples we find Him with them (Peter, John and James) going "up into a moun-

tain to pray." The Transfiguration .- "And as He prayed, the fashion of llis counte-nance was altered:" The transfiguration scene is one of the most wonderful in all history, but at the same time it has its analogy in every human life. There is a short season, as with the disciples, when we seem transported beyond ourselves and we seem to see the face of God in all its wondrous beauty and power. We have seen the face of a loved one lit up with a more than earthly light, when the face has become transfigured. In a moment of uncommon sympathy, a moment of entering into the life and heart of that other as never before and perhaps never again, we have seen into the depths of the eyes and found not a face but a soul of divine beauty. Conference on the Mountain .- "And, behold, there talked with Him two men, which were Moses and Elias (Elijah):" It has been remarked by students of the Bible that here we have a conference between the leaders of three great principles in religious life. Moses represented the

law. He was the great law-giver of the Jewish nation. Elijah represented the prophets. In their teaching the Jewish rabbis always thought of the Mosaic law as the basis and foundation of their religion. The prophecies reenforced this law as showing netional prosperity as the result of

obedience to that law, and national decadence the natural effect of the falling away from that law. Jesus stood for a new principle-the Gospel. He came to offer a free salvation team of horses Sunday night and then from sin and the death which the Mocrushed to death by the heavy wagon saie law had declared the penalty of drawn by the team. Cole's compan- sin. These three conferred on the of Jesus' approaching death on the John and James, under some mysterious influence, fell asleep. When they awoke they saw the glory of Jesus and His two companions. Note, in passing, one important teaching of this event, viz .: The reality of the future life. Moses and Elijah could not have come back to earth had death ended all. Their personality they preserved through the years and centuries, and they came now to inspire faith in the disciples and to give comfort to the human Christ. The Voice Out of the Cloud .--- When Peter was fully awake, he said: "Master, it is good for us to be here." This suggests a question which must be answered in the negative. Peter did not know what really was good for him. He must needs yet go through many hard experiences, times of discouragement, the routine of common toil. This moment of exaltation, spiritual and physical, was to serve merely as an inspiration to great endeavor, and a glimpse into the future happiness prepared for the faithful. Even while he was speaking there came a cloud about them, and out of

## THE SUNDAY SCHOOL.

Losson in the International Series for August 5, 1900-Jesus and the Children.

> [Prepared by H. C. Lenington.] THE LESSON TEXT. (Matthew 18:1-14.)

1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of Heaven? 2. And Jesus called a little child unte

Rim, and set him in the midst of them, 3. And said, Verily I say unto you, except ye be converted, and become as litthe children, ye shall not enter into the kingdom of Heaven.

4. Whosoever therefore shall humble almself as this little child, the same is And whose shall receive one such

little child in My name receiveth Me. 6. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone hanged about his neck, and that he were drowned in the depth of the sea. 7. Woe unto the world because of

offenses! for it must needs be that of-fenses come; but woe to that man by whom the offense cometh!

Wherefore if thy hand or thy foot offend thee, cut them off, and east them from thee; it is better for thee to enter into life halt or mained, rather than having two hands or two feet to be cast into everlasting fire. 9. And if thine eye offend thee, pluck

it out, and cast it from thee: it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire.

10. Take heed that ye despise not one little ones; for 1 say unto you, that in Heaven their angels do always behold the face of My Father, which is in Heaven.

11. For the Son of Man is come to save that which is lost.

12. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13. And if so be that he find it, verily I say unto you, he rejoleeth more of that sheep, than of the ninety and nine which went not astray. 14. Even so it is not the will of your

Father which is in lieaven, that one of these little ones should perish. GOLDEN TEXT-Suffer the little

children to come unto Me and forbid them not: for of such is the kingdom of God.-Mark 10:14.

NOTES AND COMMENTS.

Strange as it may appear to us, the transfiguration scene and the healing of the demoniac boy was followed by a more or less friendly wrangle oncerning who should be greatest in the kingdom of Heaven. Still, considering the materialistic views of the disciples of the kingdom Christ was to found, it is not so very strange. They had yet to learn that greatness in the Heavenly kingdom depended upon things other than those that often make for prominence of position in carthly relations. An Object Lesson.-- It was to teach His disciples some of the qualities of superior Christian character that He places a child in their midst. "Except," He says, "ye become as little children, ye shall not enter into the kingdom of Heaven," and the emphasis is put upon the humility of the child nature. "Whosoever therefore humbleth himself as this little child, the same is greatest in the kingdom of Heaven." Emphasis is upon the "hu-mility." To many a mind humility has been given a false meaning. Dickens' "Humble Uriah Heep" is but a parody on humility, not the genuine article. Webster defines "humble" as being "near the ground; not proud or assumlons declare that he met his death mountain. And they talked (verse 31) ing." The trouble is that the word has through the deliberate and willful act of Jesus' approaching death on the been commonly confounded with some cross. During this conference Peter, of the synonyms of the word. To abase, lower, humiliate, mortify, degrade, are given as synonyms. But we remember that no two English words mean exactly the same thing. So humility is not abasement or self-lowering, but putting oneself in his rightful relation, not thinking more highly of himself than he ought to think. It is preeminently a Christian virtue and should be studiously cultivated. Stumbling Stones .- This thought gives rise to another in the mind of Jesus. The child can easily be turned toward the right or the wrong, therefore, "whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Then Jesus goes on to say that offenses must needs come to every life, young or old. The heart carries in itself the seeds of temptation and sin, but "woe to that man by whom the offense cometh," or to that man who makes it easier for another to yield to temptation or commit sin. Drastic Measures Suggested .- Returning to the thought of disciplining oneself Jesus says: "Wherefore if thy hand or thy foot offend thee (or are a means of sin and temptation), cut them off. . . . it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire." It is an illustration of the principle He had just enunciated, and the further thought that absolute sacrifice of self may become necessary to the inheritance of eternal life.



the nose and throat, little or no attention is given it. But, however insignificant it may seem at first, 2 is serious and far-reaching in its results.

The foul secretions entering the circulation poison the entire system. The stomach, kidneys- in fact all the organs -- feel the effect of this catarrhal poison, and when the lungs are reached its progress. is rapid and destructive, and finally ends in consumption.

 It frequently happens that the senses of hearing and smell are in part or entirely lost, the soft hours at the nose eaten into and destroyed, causing intense suffering and greatly disfiguring the face. While sprayed washes and salves may give temporary relief, no permanent benefit can be expected from such treatments.

### IS **BLGOD DISEASE** OR

and far beyond the reach of mere local remedies. Those who rely upon them for a cure lose valuable time, mert with disag-pointment and allow the disease to take firmer hold. Only a real blood remedy can reach this troublesome and dangerous disease 8. 8. S cures Catarrh because it first cleanses and builds up the blood, purifies it, makes it rich and healthy, stimulates and puts new life into the aluggish worn-out organs, and thus relieves the system of all poisonous accumulations.

Mrs. Josephine Polhill, of Due West, S. C., writes: "I had Catarrh, which became so deep-scated that I was entirely deaf in one car, and all inside of my nose, including part of the bone, sloughed off. When the disease had gone this far the physician gave me up as incurable. I determined to try S. S. S. as a last resort, and began to improve at once. It scened to get at the sould off the disease, and after a few weeks' treatment I was entirely cured, and for more than seven years have had no sign of the disease."

Contraction of

S. S. S. is made of roots, herbs and barks of wonderful tonical and purifying 5. 8. 5. is inade of roots, heres and barks of wonderful tonical and purifying properties. It is the only vegetable blood purifier known, and a certain and safe cure for all blood troubles. Send for our book on Blood and Skin Diseases, and at the same time write our physicians about your case. They will cheerfully give you any information or advice wanted. We make no charge for this.



it

ctic

ls,

tion

on

 $\Lambda_{i}$ 

In

12A

ab

SWIFT SPECIFIC CO., ATLANTAL GA.



#### To Protect Reckless Bathers.

Wilkesbarre, Pa., July 23 .- The hot spell has been the means of filling the Susquehanna river with all kinds of bathers. There have been a number of drownings the past two weeks and many close calls have been reported. Abraham Wilson, aged 8, while bathing yesterday afternoon got beyond his depth and was drowned. The authorities will now take some action. Bathing will only be allowed at certain hours, and guards will be stationed at convenient points to render assistance when called upon.

Haunted by the foreboding of misfor-une, young Mrs. Thomas Wandow took bison and died at Scranton.

During a thunderstorm near Blooms-burg John Ikeler was struck by light-ling while seated in his house.

Jumping from a moving train at Sellers-ille, 18-year-old Sallie Cressman broke toth arms. It was her first railroad ride. John Zolaski, 28 years old, was killed and three others fatally injured by ex-losion in the ill fated Twin shaft at Pittaton.

By the spreading of the rails several ars were wrecked and Brakeman Charles Ammerman and John Smeal were badly ajured, near Clearfield.

At Camp Hill station, near Fort Wash-agton, a train struck an emnibus con-aining seven picnickers, killing the bornes and injuring two men.

A broken wheel caused a freight wreck on the Wilkesbarre and Eastern railroad at Bartonaville Sunday and four loaded cars were smashed to pieces.

It has been discovered that some of the Berks county patients in the Harrisburg mane asylum are mentally well enough to be cared for at home by their friends. Three masked highwaymen attack d Michael Kalenda, a brewery collector, at Shamokin, while he was counting his collections, but were frightened off. Ka-lands may die.

As an advertising medium the Post is one of the best in the county. Give a trial.



This strip is manufactured under a U.S. patent neatest, strongest and most durable hade holder on the market, and we tit to be as represented or m ney re The price, Express paid, to all points in Del., N. J. and N. Y., One Dollar per doz, Mes \$1.25. Your order solicited. JOHN A. PARSONS & CO. Catawissa, Pa. Dr. Fenner's Golden Relief. 50



the cloud God spoke: "This is my beloved Son. Hear Him." The Demoniac Boy .-- Two lessons are prominent in this story. Read Mark's account, 9:14-32. The first lesson is the faith of the father of the demoniac which made possible the healing touch of Jesus. This father said: "Lord, I believe; help Thou my unbelief." The second lesson comes out of the failure of the disciples to heal the boy. When pressed for the reason, Jesus said: "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29.)

Jesus' Death and Resurrection Foretold.-Jesus and His disciples now returned to Capernaum, and on the way (Matthew 17:22, 23) Jesus foretells His betrayal, death and resurrection. The disciples did not understand, but something in his manner forbade them questioning Him about it.

# All for the Service.

We must bring something of all our powers, something of intellect in judgment and of the heart in enthusiasm. but much of the soul, for the service of the soul is the soul of service.

More Than Ornament. Life is more than ornament. What does the dead man care for the fringes of his shroud?-Boston Congregationalist.

God's Hand Always Ready. God's hand is always ready, it is our hand that let's go .- Boston Congrega tionalist.

Parable of the Lost Sheep .- This son. Earlier Christ has said: "Cultivate the spirit of humility." Then folpecially the little children who are easily led, to enter the right way. Now He says, in effect: Strive to do in your sphere of influence what I am doing "for the Son of Man is come to save that which is lost."

## Make Them Into Character.

Only those truths which have be come ourselves become spontaneous and involuntary, instinctive and unconscious, are really our life; that is to say, something more than our property-Amiel's Journal.

## God's Will.

God of joy and of grief, do with me what Thou wilt; grief is good and joy is good also. Thou art leading me now through joy. I take it from Thy hands, and I give Thee thanks for it. -Amiel