## THE WAGONS ARE COMING

Sunday Discourse by Dr. Chapman, the Noted Pastor-Evangelist.

The Story of Jacob-A Lesson for the Peo ple of To-Day-If We Give Ourselves to God Unstituted Blessing Will Be Ours.

pio of To-Day—If We Give Ourselves to dod Uastiated Blossing Will Bo Ourselves to dod Uastiated Blossing Will Bo Ourselves to dod Uastiated Blossing Will Bo Ourselves to the Popular pastor of the Fourthy presbyterian Church, who is remarkably increasing sermina upon the subject of The Wagons Area Coming." It is available to the text, "And when he save the wagons which Joseph had sent to arry him, the spirit of Jacob their father revied." Geneiss 45: 27. There is a fascination about the hand of Fayr which cannot be described in words, friend Land which impress you. First of all there are some particular features of this which is unlike anything to be seen in any yher part of the world. The sumests are deacribable, but the most striking this past days. You pass up and down ave-ing the fact that there were giants in past days. You pass up and down ave-past days when these works of art were which is unlike anything of the spiended in a which there world the spiended in the fact that there were giants in the fact that there were giants in past days. You pass up and down ave-ing the fact that there were giants in the fact that there were giants in the days when these works of art were which. In the olden times, the world's point at the very fact of this capital of fayst, and here an all the days of its spite of and power. There are some places with the power down and the times, as for es-miple, the ancient obeliek at Heliospols, market of the deart as it has been down ave-reting by the traveler to day over the market of the deart as it has been down ave-ting the avertury of the early life of boomed and not be told, for we are per-tering the source of the travelers to day the the source of the by the travelser to day the days over the market by the travelser to day the days over the provide the boot and the facinating sto-phone heed not be told, for we are per-tering the source of the taken the source of the provide the boot and the grief of the bowing sheaves in the harvest field, the provide the boot and th us to know that he is, to say the least, an almost perfect illustration of our Saviour, or as some one has said. "Our Joseph." for the names of Joseph and Jesus are practi-cally the same. Joseph was loved by his father, hated by his brethren, and was ex-alted to the place of power in the then known greatest kingdom in the world. Our Saviour was the beloved Son of His Fath-er, was hated by those whom He came to save, sold for thirty pieces of silver, cast into the plit, is to become the Saviour of His brethren, and is exailed to day at the pight hand of the Father in majesty and in power. All this is striking, to say the least, and makes the text to be of added interest. I.

I. The story of Jacob. We cannot appre-tiate this text without we have the story of this remarkable Old Testament character. He was a typical Jew, if we understand him as we may understand Israel; a people found in every country and belonging to aone. Some one has said that Abraham was a hero, but Jacob a plain man dwelling in tents. Abraham is above us, but Jacob is one of ourselves, and the difference be-tween Abraham and Jacob in the Old Tes-tament is the difference between Paul and Peter in the New Testament, the one tow-ering above us like some mighty mountain peak, and the other our brother and com-pation in temptation and failure. There are several points in the history of Jacob which we would do well to have in mind. First, Bethel. It was a bleak; harron pacts an every side of him great rocks and nothing but rocks, and long years ago when Jacob was theing away from his brother Esan the swift Eastern night comes down upon him, and there was nothing for him to do but to lie down upon a him, and there was nothing tor the sufference beart of palesting and the other of the start traveler mothing but rocks, and long years ago when Jacob was theing away from his prother Esan the swift Eastern night comes down upon him, and there was nothing for Л.

when Jacob was heeing away from his brother Esau the swift Eastern night comes down upon him, and there was nothing for him to do but to lie down, make a pillow of stones for his head and try to sierp.
(a) The Ladder. Did this not teach in the days of Jacob what we have learned since the time of Christ that earth is not teach in the days of Jacob what we have learned since the time of Christ that earth is not the binding star, but is bound to heaven not simply by a ladder in a man's dream, but by Him of whom the ladder is an illustration, and who said. "No man cometh unto the Father but by Mc."
(b) The Augels. When we see them ascending it is an illustration of our pravers rising to God, and when we behold them descending it is an illustration of the answers coming down. It is certainly a comfort for us all to know that we are as truly united to God as in the night of Jacob's dream he felt himself to be.
(e) The Voice of God. He said to the alepsing man, "I will be with thee, I will keen the a Liell work head to be an an an and the part of the answer board of the said to the alepsing man, "I will be with thee, I will keen the a Liell work head the said to the alepsing man."

sleeping man, "I will be with thee, I will keep thee, I will not leave thee," and this dream was an inspiration for many a long dreary day. Second, Jabbok. Jacob is on his way and the server the server these, and this dream was an inspiration for many a long dreary day.
Second, Jabbolt. Jacob is on his way back home when suddenly he hears that Esau is ahead of him and he is afraid. He sends his oroperty over the stream and then his children and finally his beloved Rachel. and he himself is left alone. Around him the stillness of the midnight hour, beside him the murmur of the hook over the stones, above him the depths of heaven, and while he was left alone the thought of his past failure comes to him and he is depressed, when suddenly he finds himself in the grasp of the ancel, and he struggles to free himself. Let it be noted that he is not wrestling with the angel, hut the angel with him, and is this not God seeking to take from Jacob's life that which has hindered the development of God's life in him. There are three things to be remembered here.
(a) The change of his name. His name was Jacob, which means "a supplanter and cheat," and the angel gave him the name of larael, which means "a spince," because he had urevailed.
(b) Power with God and with men, but fet ib to remembered that it is power with God area seeking for power to move men if we could but learn that we can move men by the way of the speakabe value.
(c) The vision of God. Ever afterward e value. (c) The vision of God. Ever afterward as Jacob remembered Jabbok he said, "I have seen God face to face," and this was the secret in part of the transformation of his character. <text>

<page-header>II. The meeting of Joseph and Jacob. We refation of peaks to hit brethren and now suggestion the wagons were entited the story of Joseph's retry and the suggestion the wagons were entited the dwall there while the land of garpt and dwell there while the land of the story of the story might come into the land of the story of the The meeting of Joseph and Jacob, are familiar with the story of Joseph's

100

these helpful lessons. Trist, the wagons have come for us, bringing us the best blessings of heaven, containing a change of raiment, so that we need be elad no longer in the garments of out own righteouances. In this garment there is the mark of the blood shed for our re-demption and the relaxition of the glory, of the throne of God, bringing us food to ent that the world cannot give, and which if a man eat be shall live forever. Second, bringing us good news. These wagons shall come to us as they came to Jacob. The best of the news was that Joseph was yet alive. In the Old Tests-ment when the day of atomement cannot the pricet took off his garment of glory and beauty and clad in linen robes made his way into the presence of the Ark of the care out and put on again the garment of glory and beauty, on the hem of the robes of which there was a golden bell, and a pround about, and as he moved around the prode heard the ringing of the bells and knew that the presence of the Ark of the covenant, and as he moved around the people heard the ringing of the bells and the whole the presence of the bells and the whole the presence of the bells and the what the presence of the bells and the word about, and as he moved around the people heard the ringing of the bells and the whole there was a gloden bell, and a pround sbout, and as he moved around the people heard the ringing of the bells and the whole there was a silve because be aw that abose prime upon us and the people which passeth undersanding filling our souls, and Jacob heard that Joseph thus the vagons took Jacob us to be aw the that day shall be, but the skies shall brighten with our coming Lord, and our dy he Nile in Egypt, which he was to see, but of Joseph, and that is what heaven for the Nile in Egypt, which he was to see, but the Nile in Egypt, which he was to see, but the Nile in Egypt, which he was to see, but the Nile in Egypt, which he was to see, but there, there will be no glory, if He is not there, the

III. Home at last. The end has come for Jacob. His has been a great life, and his a great light. We scarcely appreciate him multi he is going. We have looked upon great buildings in process of construction and said. "That is the greatest building in the city." but never until the scaffold-ing is taken down do we appreciate the work of the architect or the skill of the men who carried out his plans, and now that the scaffolding is being taken down from about Jacob we see his real manhood. "I shall be gathered to my people," he said to those who were about him, and that settles for me the question as to III. that settles for me the question as to whether we shall know each other in the

whether we shall know each other in the other land. "What is death, O what is death?" "Tis slumber to the weary, "Tis shelter to the forlorn, "Tis shelter to the dreary, "Tis peace amid the storm, "Tis the entrance to our home, "Tis the entrance to our home, "Tis the passage to that God Who hids His children come, When their weary course is trod." "Bury me with my fathers," he said, Genesis 49: 20-31. "And he charged them, and said unto them, I am to be gathered muto my people; bury me with my fathers

into my people; bury me with my fathers in the cave that is in the field of Ephron, the Hittite. In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron, the Hit-tite, for a possession of a bury-place.

## THE SABBATH SCHOOL International Lesson Comments For

July 13. Subject: The Ten Commandments, Duties to God, Ex. xx., I-II-Golden Text, Luke x., 27-Memory Verses, 3-11-Commentary on The Day's Lesson.

Introduction of the Day's Lesson.
1. "And God spake." After the glorious what tremendous display of the spacial pressure of God on Mount Sinai had solemning the sound of the trumpet will expectations, it may be supposed that the sound of the trumpet is not sole of the trumpet is not sole of the trumpet is not sole of the trumpet is a sole of the trumpet is an order load of the trumpet is and the sound of the trumpet is an order load end of the trumpet is an order of the conduct of max. They work and then the the conduct of the trumpet is and not arbitrary command. They are the best of the sole of the conduct o

You know the power that lay in the apostles' lives. \* \* \* Through such ciay and broken conduct pipes God paoured the ocean of his fulness into produce him!

their freedom and whose they were by pur chase. The First Commandment. 3. "Thou. In the singular, and personal, because eac individual must obey for himself. "Shal have." The commandments are given wit authority. They are definite and positive "No other gods before Me." I alone mu-be your God. I must have the whole hear This is reasonable. 1. Because there is r other true God. 2. He is our Creator. We are cutirely denominat an Him. 4. H he your God. I must have the whole heart. This is reasonable. 1. Because there is ro other true God. 2. He is our Creator. 3. We are entirely dependent on Him. 4. He is a holy being, and His nature is worthy af our supreme affection. 5. By loving Him we receive the greatest good and the highest hanpiness that can possible come to us in this world. 6. To love Him is the foundation of all were religion. 7. Becau e quart from Him there is no true happiness. It is not necessary to actually low down before dumb ido's to be spiritual idolators. Whatever we hold first in our affections is our God. It may be ourselves, or our pos-sensions, or the honors and delights of this world, or it may be ourselves, or our pos-sensions, or the honors and delights of this word, or it may be ourselves. A first work or the honors and delights of this work or the honors are the aventy Father. The Second Commandment. Vs. 46. 4. "Any graven image." Nothing shall be made to represent God, or as a means of worshiping God. We have included here every species of idolary known to have here practiced among the Egyptians. Ad-vocates of idol worship declare that the material images are userisy to call on the who worship Jehovah "must not have any mage before them, to direct, excite or as-sist their devotion. Though the worship was designed to terminate in God, it would not please Him if it came to Him through an image. "That is in heaven." The bia, stork, crane and hawk were objects of Egyptian idolatry. "In the earth henesth." The ox, heifer, crocodile, screptian idolatry." "In the water." All fish were considered screed among the Egyptians. 5. "A jealous God." God is not willing that any other should occupy the first place in the affections of His people. "Visiting the inquity," etc. While this is not in-tended to tas the pursident of their partice on the children (Ezzk. 18: 20), and while it is true that we will not be con-divide we were never guily, yet the law of hemmed by divine justic

and evil communications, but such suffer-ing must always be free from the sting of conscience." 6. "Shewing mercy." Mercy is God's delight. He shows His favor and kindness to thousands of generations, while His judgments reach only to the third or fourth. "Keep My commandments." By keeping His commandments we will show our love and put ourselves in a position to receive His mercy. fourth. "Keep My commandments." By keeping His commandments we will show our love and put ourselves in a position to receive His mercy." The Third Commandment. 7. "The name." By the name of God we art to understand Hik titles by which He maketh Himself known to us. "In vain." Eithör by faise oaths, common swearing, or light and irreverent mention of God. "Guiltless." The Lord will not treat him as innocent and allow him to go unpunished. The Fourth Commandment. Vs. Sell. S. "Remember." This was not enacting a new law, but reviving an old one. It may have been forgoiten by the Hebrews, or possibly denied to them while in Egypt. "The Sabhath day." Sabhath means rest, and this day was to be a rest day. "To keep it holy." The Sabhath must be kept. (1) As a day to be spent in holy exercise. God, by blessing it, had made it holy and they, by soleming blessing. Him, must keep it holy. It was not merely to be a day set apart for divine working." "Levery seventh day. One seventh day." Every seventh day. One seventh day. "Every seventh day. One seventh day. "Every seventh day. One seventh day. "Every seventh day. One seventh day." Every seventh day. One seventh day work." From this it is evident that the commandment was understood as forbidding all sorts of ordinary work, and was to be applied to the cattle, that is, to the beast of burden. It was also applied to the stranger, or for-eigner, who settled in any of the eites of lared.

## GOD'S MESSAGE TO MAN

COMMERCIAL REVIEW.

General Trade Conditions.

loses a six months' period which as re-

gards volume of business done-except

speculation-and general prospects at

he close has had few equals and no su-

periors. Profits may have been small-

tr, but the volume of trade turned over

sas about made up for this. Export

ed by the continued large increases in

rallway earnings over the best results

The coal strike dulls trade at the

leading Eastern markets. A lull in the

demand for lumber at retail is noted at

York, Philadelphia and other cities, but

the mills are firm as to prices and stocks

are badly broken. Wheat, including

flour, exports for the week aggregate

lelphia No. 2. 653ga66; Baltimore No. 2,

Oats-New York No. 2. 461co; Phila-

delphia No. 2, 51c; Baltimore No 2,

1014c. Hay-No. 1 timothy, \$14.50a15.00;

Green Fruits and Vegetables .- Aspar-

per brl, Red \$4.00a4.50. Cucumbers-Charlestown, per basket \$1.25a1.50; do.

North Carolina, per basket \$1.00a1.50 Eggplants, Florida, per crate \$1.50a1.75

Green Peas, Anne Arundel, per bu. sugar, 70a85c. Gooseberries, Maryland,

Virginia per lb 5a6c. Huckelberries,

Butter, - Separator, 23a24c; Gathered

pream, 22a23c; imitation, prints, 1-lb 25a26c; Rolls, 2-lb, 24a25; Dairy pts.

i734a680.

of previous years.

Bradstreet's says: The current week

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: God's Providence-The Beauty o Humbleness-Examples of Moskness in the Life of Christ-He Was Not Above Doing the Humbler Tasks of Life.

The early and the latter rain He sends; the snow, the cold and heat, And, while we murmur or complain, He gives our raiment and our meat.

The winter, too, to close the yeas And fold to rest the weary earth, He makes the spring-time to appear As glad as at its primal birth.

Although untimely fall the snow And frost, and besom-like the hail, As we His children are, we know Seed-time and harvest shall not fall.

Long as this fair old world shall stand We have the promise of His word— There shall be seed-time in the land And harvest songs shall still be heard. —Emma Louisa Talhaan.

#### Practical Humility.

And harvest songs shall still be heard. -Emma Louisa Tallman. Practical Humility. The majestic Jesus, speaking to the mul-titude and Ha fisciples, speaking to the mul-titude and Harisees, whom He is about to denounce, nevertheless says, "Oney-them. Be subject to them." They are wrong, but "they sit in the seat of Moses" -they are the representatives of the au-thority of God. Follow their commands, all that they bid you observe do, but copy-not after them, because they do not prac-tice what they preach. - What! Go to church when you believes the minister to be worldly in his a pira-tions and unsound in some of his beliefs? - They are the representatives of the au-mosund doctrines, but go and search out the message God will sead the message God will sead the room where the superintendent does not honor you hy even so much as asking you to take his place when he is absent, though really he is much less capable of the analysis in the back corner of the room where the superintendent does not honor you hy even so much as asking you to take his place when he is absent, though really he is much less capable of tennanging the school as he should?" - Tes; for in some way God means to pring right out of wrong, and He has placed that superintendent there and inven you can help him to better things. - What! Accept that position as chain-man of a relief committee whose work will be in the slums of the city, whose casiest task the clegant president of the root strom all the other committees whom hobody else cares to work with? New highers he has given you are the end of is from all the other committees whom nobody else cares to work with? Mat! Accept that position as chain-man of a relief committee whose work will be in the slums of the city, whose casiest task the clegant president of the entodis from all the other committees whom nobody else cares to work with? Note himself? And not resign when the enty helpers he has given you are the entodis from all the other c

### THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poam: The Rumseller Bolls in Gold-The "Come and Have a Drink" Nulsance-Treating Habit Does Not Make Good, Fellowship-Drunkards Against Will-

Men starve as they toil in the black coal mines; Girls freeze as they stitch in the cold; But in every land where the moonligh shines, The rumseller rolls in gold.

The laborer laboreth all his youth For the poor-house when he's old. And many a farmer toils and fears; But the rumseller rolls in gold.

In a coffin of pine lies the drunkard, dead,

Unter the pauper mold. And his orphans beg their daily bread — While the runseller rolls in gold. —Mary K. Dalles, in Demorsst's Magazine.

#### The Treating Habit.

The editor of the Bricklayer and Mason, the official organ of the International Union of America, in a recent number had an admirable and interesting editorial on the treating habit from which we call the following

the treating habit from which we call the following: The treating habit is nonsensical. The only detence offered for it is that it is the means of bringing together convivial epir-its; that it makes for good fellowship. Does it? Not always. How often do we see two men meet who are on the best of terms, and feel so good toward each other that they invite each other to "come and have a drink." The drink is returned, and again returned, and so on until sober friends become drunken enemies. It is no exaggeration to say that more than half the rows that land principals in hospitals and morgues, and jails and scaffolds, begin over the "social glass." And yet there are those who insist that the habit is haved upon good fellowship, or at least makes for it. On the contrary, were the habit to ba tabbood good fellowship, of the kind that is really good, would gain immeasurably, and public morals would be vastly im-proved.

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#### Responsible? Who?



loss,

exposed.

We have the wilderness to cross,

But courage! 'tis the Father's hand

That leads us to the promised land.

Suggested Hymns.

CHRISTIAN ENDEAVOR TOPICS.

July 13-"Constant Companionship"-John

xiv. 15.28; Matt. xxvill, 20.

Scripture 'Verses.-Eph. ii. 19-22; xlii, 14, 21; Phil. I. 9-11; iii, 12, 14; Col. I. 9-11; 1 Thess, iii. 12, 13; 2 Thess. I. 3; Heb. vi. 1; xiii. 20, 21; 2

talked with you; and the more inti-

mate and frequent our conversations with God, the more blessed the help-

ful will be his companionship with us Companionships are enjoyable only

as they are congenial. He who has

peace and happiness in the knowl-

cujoyment upon the completenes of our faith in God."

Selections. Hold Thou my hand within that hand

of Thine, Thy wounded hand!-Until its trem-

blings take Strength from Thy touch.

"The enjoyment of a guide depends upon our confidence in him. Com-panionship with God depends for its

edge of God's presence with him

pleasure in sin, therefore, cannot have

Peter III. 18. Lesson Thoughts.

can be found such a perfect illustration of it as between Jesus and John Their triendship began early and rip ened with the passing years. Even niter Christ"s ascension they were not separated. For did not the Master say, "I am with you always"? There is something supremely beautiful in this intimate relationship. Think of it! Christ has faith in his true fol lower. The disciple has full confi-dence in his Lord. Their enjoyments are allke. What pleases the one is very agreeable to the other. When each recognizes his duties as well as his rights the companionskip may be well-night perfect, and such fullness

of joy as can come only from compan ionship with the loftlest Spirit. The requisites are such submission

te Christ as will admit him into all heart-secrets. We must be willing to have him know us thoroughly. The disposition to conceal any cherished desire hinders. Such study of Christ's haracter as will give a clear and appreciative grasp of its richness and completeness. Such suppression of carnal ambitions as will give feisure for enjoying companionship with

the valley places and desert regions of men. They had taken time to be with Jeaus; they were willing to be guided by Jesus. They received the power of Jesus. O that we might so stand in the presence of Christ that like the disciples we might be with him until his likeness would be fixed in us and we might go forth and re-O friends, we fare upon our way,

By foes surrounded every day; Our hearts are faint with pain and

God is a center to the soul; and just as in a circle, what is nearest the center is subject to least motion, so the closer the soul is to God, the less movement and agitation to which it is

agus-Eastern Shore, Maryland, per dozen prime, \$1.25a1.75. Beets-Nor-Cantaloupes-Florida, per crate \$1.00a 1.75. Cherries-Maryland and Virginia

Virginia per 10 ba6c. Huckelberries, North Carolina, per quart 8a10c. Let-tuce, Native, per bushel box 10a15c. Onions, Egyptian, per sack \$2.75a3.00. Peaches, Florida, per carrier \$1.50a2.50. Pineapples, Florida, per crate, \$\$2.75a 3.50. Radishes, native, per 100 bunches, white, 45a50c. Rhubarb, Native, per bunch 2a23cc. String beans, Charleston, per basket, green 85990c. Tomatoes.

per basket, green 80a00c. Tomatoes, Florida, per six-basket carrier, fancy, 75a\$1.00 do, fair to good 50a75c. Potatoes, Charleston, per brl, No 1, \$2 50a3 00; do, seconds, \$1 25n1 75; do, culls, 75ca\$1 00; do, North Carolina, per brl, No 1, \$2 50a2 75.

of His disciples' feet." "He washed their feet—their dirty feet! He took a towel -a common towel! Some Christians would prefer to sit and read their Bibles and hire out their washing, but Jesus did not do that." He who forgets himself will never be forgotten of God. See, too, in earthly things how this principle holds good. For how we do delight to honor the explorer, the inventor, the scientist, who for love of the rare spends his life in unselfish toil. But furthes, what wonder and honor is this! "The high and lofty One that in-habiteth eternity, whose name is Holy." What says He? That He will dwell with us! What! Will He come down to our humble hearts, to our earthly homes, and let His blessing rest with us? That is re-ward surely for any menial task. But no, not that! He says "He will dwell in the high and holy place" with us if we are of a contrite heart. But how could we get ar the Md., Pa., Va., 23a24c. Eggs, Fresh-laid eggs, per dozen, Cheese, Large, 60-lb, 101/a101/c; me-lium, 36-lb, 101/a101/; picnics, 22-lb

101/a103/c. Live Poultry, Hens, 12a123/c; old roosters, each 25a30c; spring chickens, 18a20c, young stags, 13a14c. Ducks 10a11c. Hides, Heavy steers, association holy place with us if we are of a contrite heart. But how could we get up there to that high and holy place when we were but talking of a lowly deed to be per-formed? Ah! Have we forgotten "He that hum-bleth himself shall be exaited"? We need to look out for the great places, after all for all are entered through low and narrow doors, and our Lord has promised to revive the hearts of the contrite ones.-Grave L. Hill, in the New York Mail and Express. Express.

Companionship with God implies conversation with God. You would not call one a companion who never rade in agricultural products is one of the few lines to suffer in comparison The iseauty of the summer time, With promise fair of fruitful days; The richness of the autumn's prime With regal tints and mellow haze. with previous years. Confidence in the torn crop outlook is evidenced by the continued heavy buying for fall delivery noted in the great grain-growing sectious of the West. This is also reflect-

3.382,701 bushels, against 3,860,434 last week and 4,364,147 in this week last year. Business failures for the week in the United States number 153, against 177 last week, 106 in this week last year. 185 in 1900, 158 in 1899 and 173 in 1898.

# LATEST QUOTATIONS. Flour-Spring clear, \$3 15a3.35; best Patent, \$4.80; choice Family, \$4.05. Wheat-New York No. 2. 7834c; Philadelphia No 2, 82a8234 c; Baltimore

No 2, 811/e. Corn-New York No. 2, 60%; Phila-

No. 2 timothy, \$13.00a14.00; No. 3 tim-sthy \$11.50a12.00,

tite, for a possession of a bury-place. There they buried Abraham and Sarah, his wife; there they buried Isaac and Re-bekah, his wife, and there I buried Leah." his wife; there they buried Isaac and Re-bekah, his wife, and there I buried Isaac and Re-bekah, his wife, and there I buried Isaac, " and that must have been a great proces-sion which started from Egypt to Canan. I can think of another procession a little like it. In 1881, not far from Luxor, a great find was made of kings and queens it a place called Del El Bahri. For a long time the tourists had been picking up picees of jewelry and other valuables which the scholars knew belonged to the kings and queens of other ages, and at a discovery had been made of the greatest value, and when the representatives of the Government made their way to Del El Bahri they really found the mummy of the great Pharaoh and others who were bur-ied with him. These bodies were taken out of the place of hiding. writed to the Nile and floated off to Carro, and it is suid as the procession moved along the cel-ebrated river the Egyptians lined the bank all the way to the city, threw dust into the air. fell upon their faces and cried aloud, "Pharaoh the great has come again!" His must have been like this when Jacob was taken back to Canan, "Jacob, the great, has come again," but at last thoy reach the cave of Machpelah, and they place him there to rest. Abraham is there with Sarah and Isaac with Rebekah and Jacob with Leah, and there they shall wait until the tomb is opened by the coming of Christ, and hand in hand they shall go forth to meet Him. May God speed the day. day.

#### The Estimate of a Man.

# The Estimate of a Man. If a man be gracious and courteous to strangers, it shows that he is a sitizen of the world , and that his heart is no island, cut off from other lands, but a continent that joins to them. If he be compassion-ate towards the afflictions of others, it shows that his heart is like the noble tree that is wounded itself when it gives the baim. If he easily pardons and remits offenses, it shows that his mind is planted above injuties, so that it cannot be shot. If he he thankful for small benetits, if shows that he weighs men's minds, and not their trash.—Catholic Mirror.

#### Lives with Bullet in Heart.

Before a surgical congress, recently held in Berlin, Germany, Professor Trendelenburg, of Leipzig, described the case of a young man who had attempted suicide by shooting. It seems the bullet lodged in the right chamber of the heart, but the wound quickly healed. Under Roentgen rays the bullet was seen to move backward and forward in time with the man's heart beats, Professor Trendelenburg said there were nineteen cases known in medical science in which persons with builet holes in their hearts had survived.

Grandfather's Clock Mystery. At the death of aged Gottleib Hey ler, of near Liberty, his old clock, that had not been running for more than aleven years, slowly struck five times. The old man had a premonition of death two months before. At that time be sold all his property and stopped a newspaper that he had taken for twonty-four years. Two weeks ago he fell ill, and Saturday he died.—Wil-liamsort (Pa.) Correspondent llamsport (Pa.) Correspondence Phila-delphia Record.

eigher, who settled in any of the cities of Israel. 11. "For in six days," etc. God's rest at the close of the creative week is made a reason for the sanctity of the seventh day. In the new dispensation we have the Chris-tian Sabhath which is observed on the first day of the week, called the Lord's day, be-cause on that day Christ rose from the tomb bringing new hope and life to the world. The Cod who had the authority to institute the Sabhath in honor of the work of creation, had authority to change the Sabhath in honor of a still greater work, the work of human redemption. The Chris-tian church has always observed the first day of the week as the Christian Sabbath.

#### Bridge Whist in Washington. What is known as the "congres-

Speaker Henderson, Representative Sherman of New York, Representative Metcalf of California and Representative Powers of Maine. The members of the quartette are carefully looking over the southern delegation for a member with wealth and lack of skill. "How does the record stand geographically?" Mr. Powers was asked the other day. "Well, the speaker is the greatest holder I ever

saw," he replied, "but the far east is not behind the game." Glant Trees.

Some trees attain great age and aize. The "Wellingtons," a variety of giant trees in California, reach about 550 feet in height and 91 feet in girth. The encalyptus of Australia is very nearly as large. Trees over 2,000 years old by actual count of their an nual rings are on record. And in Mez-ico is a bald cypress tree 112 feet in diameter, which is probably the oldest

In this whirling, humming age we are wont to regard activity as the only gauge of usefulness. Not so. Stir

is not the only essential. To know how to rest in him is a source of power. Not only should we form the habit of "practicing his presence," as we go about our daily tasks, but we should insist upon giving ourselves some time every day in which to be alone with him. Nothing can take the place of this "quiet hour" in his company.

Christ's appeal for complete recog nition is not made to reason, or con science, or will, or heart alone, but to the united personality of each indi vidual. In the scripture cited for this tonic he lovingly comes into closest touch with his burdened disciples and assures them that they may become the home of God. The Delty-Father Son, and Holy Ghost-will come to abide in uninterrupted companionship with everyone who will keep his words. The living Christ in the living sellever secures constant companion ship. We are beautified and glorified by this divinely close relationship. Our lives need the warm, filuminating com panionship of Christ's continuous presnce to bring out the divine image in which every child of God has been created.

RAM'S HORN BLASTS.

'otd.

too.

THE light of God

cures the lust of

Sounding brass is not the sign of one

sound in the faith.

You cannot cheat

God and the devil

#### The Burdens We Carry.

we have to carry the Lora will give us strength to upbear; but there is many a burden which we would do better to cast upon the Lord, because it is His burden for us, and not ours for Hum.-Ram's

#### Prayer of a South Sea Islander.

There is a prayer attend by a South Sea Islander at the close of a religion meeting which is of much significance an which Christian people in all lands cou well profit by: "O God, we are about well profit by: "O God, we are about South We profit by "O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded up in a hox till another Sablath comes around. Rather let Thy truths be, like the tatton on our bodies, inefficeable till death."

#### Spear Points.

Religion without joy is as san without ight. No man fails of success who conquers Prayer is most potent when all other

Prayer is most potent when all other force is powerless. In order to be humble we must think humbly of ourselves. If you cannot be great, be willing to serve God in things that are small. Men are often surprised that God rejects their plans and yet answers their prayers. Spiritual sustemance cannot be effective in an abstrct form, as pure Truth; it must come to us through the energy of a spirit-ual life.

#### Sonor Segusta's Life Work.

Senor Sagasta, so long Spain's prime minister and well entitled to be called her "grand old man," is now nearly 80 years old. He began his career years old. He began his career as a newspaper reporter. At intervals since he went into politics he has resumed his original occupation as a newspa-per correspondent, but his country has had too urgent need of his ser-vices to allow him to follow his favorite occupation for any great length of time. To him quite as much as to the queen regent belongs the credit of having preserved the Spanish throno from overthrow in troublous times.

salters, late kill, 60-lbs and up, close selection, 11a12c; cows and light steers, 3%a9c.

Live Stock.

17a175c.

Chicago, Cattle, Mostly 10a15c lower, good to prime steers \$7 30a7 90; poor to nedium \$5a7; stockers and feeders \$2 50 15 25; cows, \$1 40a7 50; heifers \$2 50a 5 45; Texas fed steers \$5 00a6 70. Hogs, Mixed and butchers \$7 10a7 55; good to choice, heavy \$7 45a76214; Sheep, sheep and lambs slow to lower; good to choice whethers \$5 00a5 50; Western sheep

whethers \$5 00a5 50; \$5 00a5 500. East Liberty, Cattle steady; choice

\$7 15a7 50; prime \$6 75a7 25. Hogs, prime heavy \$7 50r7 60, mediums \$7 20; aeavy porkers \$7 10a7 15. Sheep steady Best wethers \$4 65a4 80 culls and common \$1 50a2 00; choice lambs \$6 25aS 50.

#### LABOR AND INDUSTRY

Striking machinists at Alliance, Ohio, have returned to work.

The telegraph linemen's strike at Troy, N. Y., has been settled. Every ice dealer in Albany, N. Y. now employs union ice hand ers.

Lator unions at Oncida, N. Y., have organized a trades assembly.

Weavers at Warren, R. L. are on strike, due to a question of wages.

There is no change in the situation of the boilermakers' strike at Superior, Wis.

It is believed that the strike of the Hartford (Conn), carpenters will soon be ended.

Engine wipers in the Canadian Northern shops at Winnipeg, Manitoba, have struck.

There seem to be no recent developments in the building trades' strike at Denver, Col.

Organized job printers at Omaha, Neh., have succeeded in procuring a Saturday half holiday.

Iowa's large building at the St. Louis Exposition will probably be constructed entirely by union labor.

New officers of the International Ty-pographical Union have been elected the ensuing two years.

The predicted strike of the machin-ists at the Great Northern shops at St. Paul, Minn., did not occur. Determined efforts to organize are to

be made by the opertors of the ern Union Telegraph Company.

Boilermakers at Warren, Ohio, ar on strike because of the discharge of the president of their union.

the president of their union. Journeymen plunibers at Noriolk. Va., demand that the helpers be dis-pensed, with, and a strike is imminent It is reported that the atrike of the boilermakers of the Santa Fe system at San Bernardina, Cal. has been settled There is a great demand at present for farm laborers in Kansas and Ne braska, due to the rapid ripening of the eroos.

crops. Unless the arbitration proposal made by the electrical workers at Hamilton Canada, is complied with a strike will

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The premeditation of each is identical The premeditation of each is identical and is represented by an act that humanly is lawful. If sin against God and man is measured by intent, who shall say that the two men were not equally sinful, whatever human law or expediency may say? Rev-erently we raise the question, "What will be God's verdict?" May God speed the day when a Chris-tian people shall dare to face such prok-lems as this!-Temperance Banner.

#### Sentiment in Favor of Temper

Sentiment in Favor of Temperance. The growth of public sentiment in fa-vor of temperance and against the saloon manifests itself in many ways. In its recent meeting in Nashville, the Grand Lodge of Masons of Tenneasse passed an edict forbidding any member to engage in selling intoxicating liquors either by retail or wholesale, the edict to be in op-eration in 1903, thus giving liquor dealers who are licensed one year to get out of their saloons or out of their lodge.

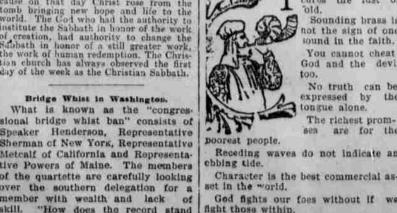
#### The Mighty Sin.

The Mighty Hin. Our public sins, of town, eity, State and intim are many, but for downright iniqui-ty none can be comparable to that man-ty none can be comparable to that man-ty none can be comparable to the making of drukards, the wreeking of main-od drukards, the wreeking of main-down and the boxes of the single state to a large maney payment and the hope of political gain. The sin is not less deliber-te and methodical, even if we admit that the and methodical, even if we admit that part of the single are nothing worse that open theory, but upon absolute expe-tion of the single si

Pauperiam Due to Dyink. Mr. John W. Keller, President of the De-partment of Public Charities, New York City, referring to the almahouse, says: "Out of the 2936 inmates 7729 were ad-mitted for desituation; they were just helpless in the main because they had yielded to the desire for drink until loss suffering friends could no longer bear the burden of their existence and had to turn them over to the State."

#### Alcoholium and Hea

It is now an accepted fact that is a one of the principal causes of a fuscase, insanity and paoperism, ous not active agents in the degener-tis face and its habitual us may



the

ing. Truth does not need any proof or evidence, for the real truth is self-evident.

the parent.

of life.

fight those within. The sun that bleaches sanctity whiter tans sin darker.

It's no use for your lips to be talking of grace unless your life tastes of

The eloquence of the preacher can-not take the place of the influence of

The tree of knowledge is not the tree

The grace of God is the glory of His child.

The man who gives to advertise his

charity has no charity worth advertis-

No truth can be expressed by the a tongue alone. The richest promses are for the