the Golden Chain of Good Influences, and the Iron Links of Evil Habits.

TEXT: "Make a chain."-Ezekiel vii., 23. TEXT: "Make a chain."—Ezekiel vii., 23.

At school and in college in announcing the mechanical powers, we glorified the lever, the pulley, the inclined plane, the screw, the axie and the wheel, but my text calls us to study the philosophy of the chain. These links of metal, one with another, attracted the old Bible authors, and we hear the chain rattle and see its coil all the way through from Genesis to Revelation, flashing as an ornament, or restraining as in captivity, or helding as in conjunction as in case of maernament, or restraining as in captivity, or holding as in conjunction as in case of ma-chinery. To do him honor Pharaoh hung a chain of gold about the neck of Joseph, and Belshazzar one about the neck of Daniel. The high priest had on his breast-plate two chains of gold. On the camels' necks, as the Ishmaelites drove up to Gideon, jingled chains of gold.

chains of gold.

The Bible refers to the Church as having The Bible refers to the Church as having such gittering adornments, saying: "Thy neck is comety with chains of gold." On the other hand, a chain means captivity. David the psaimist exults that power had been given over his enemies, "to bind their kings with chains." The old missionary apostic cries out: "For the hope of Israel, I am bound with this chain." In the prison where Peter is incarcerated, you hear one day a great crash at the falling off of his chains. St. John saw an angel come down from Heaven to manacle the powers of darkness, and having "a great chain in his hand," and the fallen angels are represented as "reservel in everlasting chains," while in my text, for the allen angels are represented as "reserve I in everlasting chains," while in my text, for the arrest and limitation of the iniquity of his time, Ezekiel thunders out: "Make a

Chain."

What I wish to impress upon myself and upon you is the strength in right and wrong directions, or consecutive forces, the superior power of a chain of influences above one influence, the great advantage of the property of the great advantage o fuence, the great advantage of a congeries of links above one link, and in all family government and in all effort to rescue others

and in all attempts to stop iniquity, take the suggestion of my text and make a chain! fuggestion of my text and make a chain!

That which contain: the greatest importance, that which incloses the most tremendous opportunities, that which of earthly things is most wretched by other worlds, that which has beating against its two sides all the eternities, is the cradle. The grave is nothing in importance compared with it, for that is only a gully that we step across in a second, but the cradle has within it a new eternity, just born and never to cause. new cternity, just born and never to cease. When three or four years ago the Ohio River overflowed its banks and the wild freshets swept down with them harvests and cities, one day was found floating on the bottom of the waters a cradle with a child in it all unhurt, wrapped up snug and warm, and its blue eyes looking into the blue of the open heavens. It was mentioned as something exheavens. It was mentioned as something extraordinary. But every cradle is, with its young passenger, floating on the swift currents of the centuries, deep calling to deep. Ohios and St. Lawrences and Mississippis of influence, bearing it onward. Now, what shall be done with this new life recently launched? Teach him an evening prayer? That is important, but not enough. Hear him as soon as he can recite some gospel hymn or catechism? That is important, but not enough. Every Sabbath afterneon read him a Bible story? That is important, but not enough. Every Sabbath afterneon read him a Bible story? That is important, but not enough. Once in a while a lesson, once in a while a prayer, once in a while a restraining influence? All those are mportant, but not enough. Each one of these influences is only a link, and it will not se influences is only a link, and it will no hese influences is only a link, and it will not fold him in the tremendous emergencies of ife. Let it be constant instruction, constant He Let it be constant instruction, constant prayor, constant application of good influences, a long line of consecutive impressions, reaching from his first year to his lifth, and from his fifth year to his tenth, and from his tenth to his twen leth. "Make a chain!" Spesmodis edu: ton, paroxysmal discipline, occasional fill tw, amount to nothing. You can as easily of an anchor by one link as hold a chief to the right by isolated and intermittent fautifulness. The example must connect with the instruction. The conversation must combine with the actions. The week day consistency must con join with The week day consistency must conjoin with the Sunday worship. Have family prayers by all means; but be petulant and in-consistent and unreasonable in your house-hold and your family prayers will be a emous farca. Se re the temptations of young men to pation, and young women to social fo are the temptations of young men to dissipation, and young women to social follow, that it is most important that the first eighteen years of their life be charged with a religious power that will hold them when they get out of the harbor of home into the stormy ocean of active hie. There is such a thing as impressing children so powerfully with gool, that sixty years will have no more power to effice it than sixty minutes. What a rough time that young men has in doing wrong, carefully nurtured as he was! His father and mether have been dead for years, or over in sectional, or England, or Ireland; but they have stood in the doorway of every dram shop that he entired and under the clambeller of every house of dissipation, saying: "Myson, this is no place for you. Have you forgotten the old folks! Don't you recognize these wrinkes, and this stoop in the shoulder, and this tremulous hand! Go home, my boy, go home! By the God to when we consertated you, by the crails in which we rocked you, by the grass grown graves in the old country churchyard, by the heaven where we hope yet to meet you, go home! Go home, My and social fo lies. the heaven where we hope yet to meet you, go home! Go home, my boy, go home!" And some Sanday you will be surprised to find that young man su denly asking for the prayers of the church. Some Sunday you will see him at the sacrament and perhaps drinking for mit the same kind of challes for will see him at the sacrament and perhaps drubing ir in the same kind of chalice that the old tolks drank out of years ago when they commemorated the suff-rings of the Lord. Yes, my lad, you do not have such fun in sin as you seem to have. I know what spoils your fun. You cannot shake off the

much power in an Alpine avalanche after it has slipped for a thousand feet and baving struck a lower cliff is taking its second bound for fifteen hundred feet more of plunge, as there is power in the chain that pulls out this moment toward God and Christ and Heaven! Oh! the almighty pull of the long chain of early gracious influences! But all people between thirty and forty years of age, yes, between forty and fifty—aye, between fifty and sixty years, and all septuagenarians as well, need a surrounding conjunction of good influences. In Sing Sing, Auburn, Moyamansing, and all the other great prisons, are men and women who went wrong in mid-life and old age. We need around us a cordon of good influences. We forget to apply the well-known rule that a chain is no stronger than its weakest link. If the chain be made up of a thousand links and nine hundred and ninety-nine are strong, but one is weak, the chain will be in danger of breaking at that one we k link. We may be strong in a thousand excellences and yet have one weakness which en langers us. That is the reason that we sometimes see man distinguished. is the reason that we sometimes see men dis-tinguished for a whole round of virtues col-larse and go down. The weak link in the otherwise stout chain gave way under the

influence of those prayers long ago offered, or of those kind admonitions. You cannot

ing: "Father, what are you doing here?"
Mother, why do you bother me with suggestions of those olden times?" But they will not go away. They will push you back from your eyil paths, though they have to come

from their shains homes in heaven and stand in the very gates of bell, and their

tacks seorched by the flery blast and with their hand on your shoulder, and their breath on your brow, and their eyes looking straight into yours, they will say: "We have come to take you bone, O, son of many an metast" At last that young man turns through the consecutive inducates of a pious parentage, who out of prayers and fidelities manuscrable, made a chain. That

fidelities innumerable, made a chain. That is the chain that pulls mightly this morning on live hundred of you. You may be too proud to shed a tear, and you may, to convince others of your imperturbability, smile to your friend beside you, but there is not so much power in an Alman architecture.

take them go away, and you feel like

The first chain bridge was built in Scotland. Walter Scott tells how the French imitated it in a bridge across the river Seine. But there was one weak point in that chain bridge. There was a middle boit that was of poor material, but they did not know how much depended on that middle boit of the chain bridge. On the opening day a procession started, led on by the builder of the bridge; and when the mighty weight of the procession was fairly on it, the bridge broke and precipitated the multitudes. The bridge was all right except in that middle boit. So the bridge of character may be made up of mighty links, strong enough to hold a mountain; but if there be one weak spot, that one point unlooked after may be the destruction of everything. And what multitudes have gone down for all time and all eternity because in the chain bridge of their character there was lacking a strong middle boit. He had but one fault and that was a variee; hence, forgery. He had but one fault and that was a burning desire for intoxicants; hence, his fatal debauch. She had but one fault and that an inordinate fondness for dress, and hence her own and her husband's bankruptey. She had but one fault and that a quick temper; hence, the disgraceful outburst. What we all want is to have put around us a strong chain of good influences. Christian association is a link. Good literaaround us a strong chain of good influences Christian association is a link. Good litera ture is a link. Church membership is a link. Scripture research is a link. Faith in Gol is a link. Put together all these influences.

Make a chain!

Most excellent is it for us to get into company better than ourselves. If we are given to telling vile stories let us put ourselves among those who will not abide such utterance. If we are stingy let us put ourselves among the charitable. If we are morose let us put ourselves among the charitable. If we are morose let us put ourselves among the charitable. If we are morose let us put ourselves among those who speak no ill of their neighbors. If we are despondent let us put ourselves among those who make the best of thiogs. If evil is contagious, I am glad to say that good is also catching. People go up into the hill country for physical health; so if you would be strong in your soul get yourself up off the lowlands into the altitudes of high moral association. For many of the circumstances of our life we are not responsible. For our parentage we are not responsible. For our parentage we are not responsible. For the place of our naturity, not responsible; for our features, our stature, our color, not responsible for the family relation in which we were born, for our natural tastes, for our mental character, not responsible. But we are responsible for the associates that we choose and the moral influences under which we put ourselves. Character seeks an equilibrium. A. B. is a good man. Y. Z. is a bad man. Let them now voluntarily choose each other's society. A. B. will lose a part of his burselves. Character seeks an equilibrium.

A. B. is a good man. Y. Z. is a bad man.
Let them now voluntarily choose each other's society. A. B. will lose a part of his goodness and Y. Z. a part of his badness and they will gradually approach each other in character and will finally stand on the same level. One of the old painters refused to look at poor pictures because he said it damaged his style. A musician cannot afford to dwell among discords, nor can a writer afford to peruse books of inferior tyle, nor an architect walk out among disproportioned structures. And no man or style, nor an architect walk out among dis-proportionel structures. And no man or woman was ever so good as to be able to afford to choose evil associations. Therefore I said, have it a rule of your life to go among those better than yourselves. Cannot find them? Then what a pink of perfection you must be! When was your character com-pleted! What a misfortune for the saintly and angelic of heaven that they are not en-loying the improving influence of your joying the improving influence of your society! Ah, if you cannot find those better than yourself, it is because you are ignorant of yourself. Wee unto you, Scribes and

chan yourself. Wee unto you, Scribes and Pharasees, hypocrites!

But, as I remarked in the opening, in sacred and in all styles of literature a chain means not only adornment and royalty of nature but sometimes captivity. And I suppose there are those in that sensedeliherately and persistently making a chain. Now here is a young man of good physical health, good manners and good education. How shall he put together enough links to make a chain for the down-hill road? I will give him some directions. First, let him smoke. If he cannot stand cigars, let him try cigarettes. I think cigarettes will help him on this road a little more rapidly because the doctors say there is more poison in them, and so he will be helped along faster, and I have the more confidence in proposing this because about lifty of the first young men of Brooklyn during the last year were, according to the doctors. ing the last year were, according to the doctors' reports, killed by eigarettes. Let him drink light wines first, or ale or lager, and gradually he will be note to take something stronger, and as all styles of strong drink are more and more adulterated, his progress will be facilitated. With the old-time drinks a man seldom got delirium tremens before thirty or forty years of age; now he can get the madness by the time he is eighteen. Let him play cards, enough money put up always to add interest to the game. put up always to add interest to the game. If the father and mother will play with him that will help by way of countenancing the habit. And it will be such a pleasant thing to think over in the day of judgment when the parents give account for the elevated manner in when they have reared their children. Every pleasant sun lay afternoon take a carriage rule and stop at the botels on either side the road for Sabbath refreshments. Do not let the ald force resent. the notes on either side the road for Sabbath refreshments. Do not let the old-fogy projudless against Sabbath breaking dominate you. Have a membership of some club where libertines go and tell about their vietorious sins, and laugh as loud as any of them in der sion of those who belong to the same sex as your sister and mother. Pitch your lible overboard as old-fashioned and fit only for women and children. Read oil the same for women and children. Read all the mage

for women and children. Read all the magazine articles that put Caristianity at disadvantage, and go to hear all the bectures that maigh Christ, who, they say, instead of being the Mighty One he pretenfect to be, was an imposter and the implanter of a great deliasion. Go, at first out of curiosity, to see all the houses of dissipation, and then go because you have felt the thrall of their fastination. Getting along splendidly now!

Let me see what further can I suggest in that direction. Become more defiant of all decency, more load-mouthed in your atheism, more thoroughly alceholized, and instead of the small states that will do well enough for games of chance in a ladies' parlor, put up something worthy, put up more, put up all you have, Well dons! You have succeeded. You have made a chain—the touses o habit one link, the rum habit one link, the impure club another link, infielity another link. Sabbath desceration another link uncleaness another link and altogether they make a chain. And so there is a chain on your hand and a chain on your foot and a chain on your property and a chain on your eye and a chain on your property and a chain on your property. eye and a chain on your brain and a chain on your your property and a chain on your soul. Some day you wake up and You say: "I am tired of this and I am going to get loose from this smake. You pound away with the hammer of good resolution, but cannot break the threal. resolution, but cannot break the thrall. Your friends join you in a conspiracy of help, but fall exhausted in the mayading attempt. Now you begin, and with the writhing of a Laocson, to try to break away, and the muscles are distended, and the great beads of perspiration dot your forehead, and the eyes stand out from the sockets, and with all the coucentered energies of body, mind and soul you attempt to get loose but have only made the chain sink deeper. All the devils that encamp in the wine flask and the ruin jug and the decanter—for each one has a devil of its own—come out and sit around you and chatter. In some midnight you spring from your couch and cry: "I am fast; O God, let me loose! O ye nowers of dark-ness, let me loose! Father and mother and brothers and sisters, help me to get loose!" And you turn your prayer to blas-phemy and then your blasphemy into prayer, and to all the din and uproar there is played an accompaniment, not an accompaniment by key and pedal, but the accompaniment is rattle, and the rattle is that of a chain. For five years, for ten years, for twenty years, you have been making a chain.

But here I take a step higher and tell you

unlocked a handcuff, quicker than the bayonets of revolution pried open the Bastile, you may be liberated and made a free son or a free daughter of God. You have only to choose between serfdom and emancipition, between a chain and a coronet, between Satan and God. Make up your mind and make it up quick. When the King of Sparta had crossed the Hellespont and was about to march through Thrace, he sent word to the people in the different regions asking them whether he should march through their countries as a friend or an enemy. "By all means as a friend or an enemy. "By all means as a friend," answered most of the regions, but the King of Macedon replied: "I will take time to consider it." "Then," said the King of Sparta: "Let him consider it, but meantime, we march—we march." So Christ, our King, gives us our choice between his friendship and his frown, and many of us have long been considering what we had better do; but meantime He marches on, and our opportunities are marching by. Make a chain!

many of us have long been considering what we had better do: but meantime He marches on, and our opportunities are marching by. And we shall be the loving subjects of His reign, or the victims of our own obduracy. Bo, I urge you to precipitancy, rather than slow deliberation, and I write all over your soulthe words of Christ I saw inscribed on the monument of Princess Elizabeth in the Isle of Wight, the words to which her index finger pointed in the open Bible when she was found dead in her bed after a lifetime of trouble: "Come unto Me, all ve who are weary and heavy laden, and I will give you rest." Is there a drunkard here! You may, by the Saviour's grace, have that fire of thirst utterly extinguished. Is there a defrauder here! You may be made a saint. Is there a liberties here! You may be made as pure as the light. When a minister in an outdoor meeting in Scotland was enlogizing goodness, there were hanging around the edge of the audience some of the most deoraved men and women, and the minister said nothmen and women, and the minister said nothing about mercy for prodigals. And a deprayed woman cried out: "Your rope is not long enough for the like of us." Blessed be God, our Gospel can fathom the deepest depths and reach to farthest wanderings, and here is a rose that is long enough for here is a rope that is long enough to rescue the worst: "Whosoever will " But why take extreme cases, when we all But why take extreme cases, when we all have been or are now the captives of sin and death? And we may through the great Emancipator drop our shackles and take a throne. You have looked at your hand and arm only as being useful now, and a curious piece of anatomy, but there is something about your hand and arm that makes me think they are an undeveloped wing. And if you would know what possibilities are suggested by that, ask the eagle that has looked close into the eye of the noonday sun; or ask the albatross that has struck its claw into the black locks of the tempest; or ask the condor that this morning has sort a te can into the black locks of the tempest; or ask the condor that this morning is descending to the highest peak of Chim-borizo. Your right hand and arm and your left hand and arm, two undeveloped wings, better get ready for the emovrean.

"Rise, my soul, and stretch thy wing. Thy bester portion trace." Thy better portion trace."

There have been chains famous in the world's history, such as the chain which fastened the prisoner of Chilion to the pillar, into the staple of which I have thrust my hand, on the isolated rock of the Lake of Geneva; such as the chain which the Russian exile clanks on his way to the mines of Siberia; such as the chain which Zenobia, the cartive queen wore when heavely the captive queen, wore when brought into the captive queen, wore when brought into the presence of Aurelian. Ave, there have been races in chains, and nations in chains, and there has been a world in chains; but, thank God, the last one of them shall be broken, and under the liberating power of the omapotent Gospel the shackes shall fall from the last neck, and the last arm, and the last foot. But these shattered fetters shall all be gathered up again from the duageous, and the work-houses, and the mins, and the rivers, and the fields, and they shall again be welded, and again strung link to link, and polished and transformed until this world, which has wandered off and been a recreant which has wandered off and been a recreant world and a lost world, shall by that chain be lifted and hung to the throne of God, no longer the iron chain of oppression, but the golden chain of redeeming love. There let this old ransomed world swing forever! Roll on ye years, roll on ye days, roll on ye hours, and hasten the glorious consummation!

unlocked a handcuff, quicker than the bay-

# PENNSYLVANIA NOTES.

At Butler, after a long trial, S. E. Byers was found guilty of forge y.

George Clark, the Shippinsburg dynamiter, was fined \$500 and sent to jail for one year. Ex-Congressmen Campbell, of Cambria Wheat-No. 2 red, county, is again very dangerously ill, and his recovery is not expected,

An effort is being made to establish a normed college at Mercer. Prof. J. Fraise Richard is at the hand of the enterprise.

Five men were sentenced to pay a fine of \$500 each and to imprisened one year in jail, at Shippen-burg, for violation of the liquor

Nearly all the papers published in Western. Penusylvania towos report heavy frost hot Thursday night. It is feared the corn crop has been injured.

The Commissioners of Indiana county will sell county bonds to the amount of \$10,000; to expend in replacing and repairing bridges token away and damaged by the recent

Levi Van Tassell, a noted crook, was arrested at Eric, Saturd y. He and two other parties robeed a farmer near Girard, of his watch and money. The evidence against him is conclusive, and he will likely get a long

The three important events in life-birth, nanciage and deati--cecurred in the same family in Armstrong township, Somerset county, one day recently. A daughter of Mrand Mrs. James George was married about roon, a little child took suddenly ill and died a few hours after, and Mrs. George gave birth to a child the same evening.

The anthorities of Sharon, Mercor county have commenced suitagainst the county to ree ver between \$1,200 and \$1,400 alleged to be due the borough under the Brooks law for Learne-money puld to the county, it being claimed that two-birds of said fees are due the town. Payment is refused on the ground that a special law is still in force in Moreov county.

# Drowned in Mexico.

Vera Cruz advices state that no trains were able to leave. Modellin is completely under wa er and a audoned by the inhabitants. the inhabitants of Janaha Soledo are without the necessaries of life. At the Paso Solp Deloda ranch over 20,000 animals were drowned. The loss sby the cyclone were one French brig, four merchant se coners and 31 lighters. At Campre one schooner went down and three lives were lost. At Hacotalpam S1 houses have fallen and telegraph and railway communications are interrupted.

# The Train Waited.

Two men named Steele and Mockabee, both drunk, bearded an east-bound train at Mt. Sterling, Ky., and fought all the way to Stepstone, where the conductor, for the safety of those in charge, put the mea off and

But here I take a step higher and tell you there is a power that can break any chain—chain of body, chain of mind, chain of soul. The fetters that the hammer of the Gospel have broken off, if piled together, would make a mountain. The captives whom Christ has set free, if stood side by side, would make an army. Quicker than a ship chandler's furnace ever melted a cable, quicker than a key ever the cable, quicker than a key ever the cable, quicker than a key ever the cable of the cable. told them to fight it out. The men draw their pistols and exchanged five shots each. The firth shot from Steele's pistol passed torough Mockabee's brain, kill ing him instantly. They were cousins. Af or the killing Stee e boarded the train and processed home, the train having waited until

### A COUNTERFEITER CAUGHT.

He Put Bogus Cein in a Camp Meet ing Collection Box.

Deputy United States Marshal Bulling arrived in Pittsburgh from Luzerne county, with Frank La Valle a prisoner, who is charged with making and passing counterfeit money, and who will be tried for the offense at the October session of the United Sintes court,

LaValle is an innocent looking individual and this is his first offense. He is a resident of Shickshinny, having been employed as a farm hand. A few months ago a counterfeiter c. me to that part of the country and from him LaValle learned how to make the dies and molds necessary to the trade.

He could not resist the temptation of put ting some of his product into circulation. His molds were made of plaster of paris, and the metal used was Babbit metal, which he purloined from the owners of a threshing ma chine. With his pockets filled with the spurious coin, he attended a Methodist camp meeting near Shickshinny. At these gather ings there is always a quiet business done with demijohns, and LaValle got rid of seven of his counterfeit dollars, in exchange for liquor. He dropped one of the coins in the contribution box, and to this accueattributes his detection, as he says he believes it brought the wrath of heaven down upon him.

He was agrested on the 29th of August and confessed all. A complete outfit of counter feite 's tools was found in his house. He will be tried at 1 ittsburgh during the October term of the United States Court. Marshall Barring says that the eastern part of the State is flooded with counterfeit money, sen: out by a gang of Italians in New York, while was but recently broken up. Their work is very clever, as shown by several samples of \$5 and \$10 bills which he had with him,

#### A Murderous Volcano

The steamer Gaelle from Hong Kong and Yokohoma, arrived at San Francisco. The Mayon, an old volcano in the Philippine Islands, was in a violent state of eruption in July. It is thought over a hundred person were destroyed by lava and ashes. Further particulars of the floods in Giru show toat terrible distress has been caused and 150 lives lost.

GENERAL MAR	KI.TS.	
PITTSHURGH		
BUTTER-Creamery &	23	8 27
CHEESE-Oato full cream	894	19
EGGS New York	12	100%
FRUITS-Apples, bbl	77.5	1 77
Peaches, bu	50	1.50
Damson plams, bu	1.125	150
Grapes, pound	14	0
POULTRY-Chickens, p'r.	4.)	7.5
POTATOES-Irish, bbl.	1.25	1.00
Swee's,	2.50	4 00
SEEDS-Clover, co mtry, .	4 25	4.50
Timothy .	2.39	12 1149
Blue grass	100	1.25
WHEAT	1.50	2 00
WHEAT-OH No. 1 red	1:00	1.09
New No. 2 re 1,	98	99
21ew 210, 2 reit,	90	97
CORN-No. 2 yellow ear,	51	58
Mixei enr.	49	50
Saelled mixed,	50	21
OATS-New No. 2 white.	18.3	100
RYE-New No. 2 Ohic and P	Acc. 59	61
FLOUR-Fancy wir fer pat.	3.75	6.00
Fancy spring pats	5.50	5.75
Clear winter	4.75	5 00
Rye Flour,	4.00	4.20
HAV-New Timethy	12.00	11.50

HAY—New Timothy, 12:00 Lesons, from wagons 2:00 MIDDLINGS—Waite, 21:00 21 00 15 50 20 00 25 00 Bran, Chop Feed, BALTIMORE. Corn Outs-Western Butter

Hay-Western 46.00 CINCINNATI. Wheat-No. 2 red, 15 Butter

Flour—Family PHILADELPRIA Wheat—No. 2, Red Corn—No. 2, Mix-1 Outs—Ungraded White oter-Creamery Extra Cheese-N. Y. Full Crenm

## LIVE STOCK MARKETS, CENTRAL LIVE STOCK YARDS, EAST LIBERTY, PA.

Cattle setive on gool at last week's priess: Cattle scrive on good at last week's prices; semmon dult and lower. Hogs active; all side, B st Philatelphin, \$6.80 to \$6.85; common, \$6.70 to 6.75; mixed, \$6.50 to 6.55; for yeakers, \$6.40 to 6.50; for, \$6.25 to 6.55; for yeakers and studders, \$5.75 to 6.00; pags, \$5.50 to 6.15. Sheep firm at last week's prices. Receipts—Cattle, 326; hogs, 6.000; wheen, 4 so, 8hipments—Cattle, \$2,318; hogs, 4,250; dasep, \$5.60. HERR'S ISLAND YARDS.—The supply of

en Monday was about the average run of kinds. There were as re excellent top li kinds. There were as re excellent top ass of cattle then usual, but the stock gen

ors of cattle then usual, but the stock generally we about the same, to the as to quality and quantity as that supply usually round in the peas.

CATTLE.

Supply slightly larger than last week, and market fairly netive and satisfully a prices renging as follows: Prime to large heavy Chesnes weighned 1500 le ry, at prices renging as follows: Prime to facely heavy Chicages, weighing 1,550 to 1,600 pounds, sold at 80.25 to 6.50, with actes of extraent 96.75; prime light weights 900 to 1,800 pounds 85.25 to 5.50; common to fair steers, 82.75 to 5.25; fresh cowe dull at 825 to 15 per head; calves, 5.1-2 to 6c per pount; buils, stags and dry caws, 2.1-2 to 6c per peurol. Receipts this week, 508 head; last week, 460 head.

week, 460 head.

The average number of sheep and lambs are offered, but the market was not an overly lively one. Prime he evy sheep, 84 to 4 25; me from weights, 83 25 to 3 50; me mon to fair light weights, 82 to 2 50; sections, 81 to 150 per head; lambs, 4 to 6e per pund. It celpts, this week, 1,205 head; last week, 1,055 head. 057 head.

froms. Market higher than last week and supply somewhat less. The pens were emplied, however, at praces has d on \$640 to 640 per cwa, for test neavy Osios and Pennsylvanias. Receips this w.ck, 165 head; last week, 195

PHILADELPHIA—Woolquiet but firm; Ohio, Pennsylvama and West Virginia XX and above, 39 to 32c; X, 29 to 39; m slinm, 34 to 3c; coarse, 33 to 34c; New York, Michigan, Indiana and Western fine or X and XX, 26 to 28c; me imms 33 to 34c; coarse, 52 to 34c; fine wasned delaine X and XX, 33 to 34c; mellon wasned delaine X and XX, 35 to 34c; me limn washed comoing and delaine, 35 to 10; me limn washed comoing and delaine, 35 to 10; 37(c); coarse, do, 34 to 35; Canada washed combing, 31 to 32(c); tan wished, 31 to 40; medium unwashed combing and diline, 26 to 28c; coarse, do, 25 to 28c; Lastera Orezon, 13 to 28c; Valley Orezon, 19 to 25c; new Mextern and Colorada, 14 to 19; ican and Colorada, 14 to 19s. New York—Wool strong and in demand;

domestic flerce, 28 to 34c; pulled, 2) to 36c; lexes, 18 to 25c. Sr. Louis-Wool stendy and unchanged.

A few years ago Gen. Alger, at that time Governor of Michigan, gave to Gen. Sheridan \$10,000 in money, upon condi-tion that it be invested in a life insurance policy, and that that policy should be kept up for the benefit of his widow, The money was invested in a policy for \$25,000, and inquiry, since the death of Gen. Sheridan, at the office of the company, was answered by a statement that there had been no default in the pay-Gen. Alger was, therefore carried out,

the widow.

Belva A. Lockwood, the "Equal Rights" candidate for President, is 5 feet 8 inches high, weighing 150 pounds, and of the type known as gray blond. She possesses an indefinable expression of mother iness, carnest good humor and gentle good will, not unmixed with an old school grace that is winning rather than remarkable. She does not pretend to style in dress, but there is none of the soiled tawdryness of attire of some gentlewomen who utterly repudiate her views, neither the aggressive masculinity which many of her own school affect. She never were a corset, and attributes the remarkable uniformity of her good health to her freedom from it,

# How to Overcome the Dangers of Ex-

Francis O'Reilly, the well known livery man of No. 181/rines street. New York, says of Atla-COCK'S POROUS PLASTERS!

"For the last forty-two years I have been engaged in the livery and lacking business. It am greatly aided by my four boys. We are much expessed to the weather, and we have found Alecock's Plastens of very great service. We use them as chest protectors, placing one on the class and one on the pit of the stomach. They not only ward off the cold, but act Be automic.

We are frequently affected with rhouns. tiem, kinks in the back, and pairs in the side; but one or two of ALLCOCK's PLASTERS quickly cure us. My wife and daughter have beer using Alleger's Plasters for weak back and think the world of them. I have now been using them for twenty years, and always have a box in the house,"

German silver was not invented in Germany, and does not contain a particle of sil-

Jack and Jill each took a pill,
Old-fashioned kind-fall grown;
Jack's went down but with a freeznJack's went down but with a freeznJack's went down but with a freeznJill died from "cause unknown,"
Smiles will supersede many frowns, and
many discomforts will be unknown, when Dr.
Pierce's Pieusant Purgative Pellets entirely
supersede, as they but fair to do, the large and
less efficient pill of our forefathers. Every day
they gain new harrest Most popular when
most ills abound!

Unless you wish to be retien by poverty rever des air, for an eld proverb says: "Las is pe is a intel disease"

#### Symptoms of Countrie.

Dull, heavy hendache, distraction of the nesal passance, discharges failure from the head into the threat, sometimes parties, wastery, and wird, at others, thick, toraclore, nuccess, paralest, bloody and paired the event of the control of the con

The English cobality began the use of sur-names about 1080.

# Woma 's Modesty.

Many women are provented by feelings eliency from consulting a physician in the horders arising from time living devangan-f, her positivity delivate organism, and t of for teaching defrants corrangem, and the most errous results are often can only the neglect. To such persons in Plerce's Far or the Prescription is an especial becomes it offers a sure and sare cure for all those districting disorders to which we men are peculiarly subject, while it saves a modest girl or winder from the emission such a physician. Favorite Prescription, is the only medicine for woman's peculiar weaknesses and adments, said by struggless under a positive grantime from the reasonable grantime grantime. buttle wrapper.

The days selest was presented in 1508.



Los Cantiss are fast going out of style as fashioning out of style as rashed able residences. Log Cabins will, however, always have a place in American history, as they were the most prominent feature of our Young Tip promiting country's early social life,

The pioneers were strong, rugged, healthy. Warner's Log Cabin Cough and Consumption Hemedy is a reproduction of one of the best of the old time roots and herbs remedies, which kept them well. Everybody pra sea "Tippecanoe" as a stomach tonic.



REAM BALM Time, Pain, Transit and will CURE CATARRH BY USING ELY'S CREAM BALM. Apply Balm into each nostril,

AMUSEMENT ....

OPIUM HABIT Painteesty cured in 10 to 20 Days, Samitarium or Home Treatment, Treat Iron So Cure, No Pay The Home Remedy Co., La Pavelle, In J. MOME STIDY, Book Lagrand, Fusiness Forms, the remainship, Arthurs in Short danst, etc., if the remainship for the street from Bryant's College, 457 Mark 2, Bullado, X. Close and O. Hommorathic Post tall of sec. Sec. 1 Sec. Sec. reading of in 1849; the graduation Post are sque address William T. Miller M. D. 60 Sept rice se.

Blair's Pills, Great English Gout and Oval Box. 31: round, 14 Pills,

\$5 to \$8 a day. Samples worth \$1.5), FREE Lines not under the horse's feet. Write irewster Safety Rein moder Co., Irolly, New CLD Live at home and make more money working forms than at anything class in the world. Either sex. Courty ourfit stre. Torms runks. Address, Tave & Co., Augusta, Maine.

TEXAS LAND 5.000.000 acres best agricul-address GODLEY & PORTER Dallas Tex.

Dom Pedro, just before he salled for Brazil, in conversation with an American journalist at Naples, spoke with admiration of three Americans whom he met during the 'entennial year, namely; Longfellow, Whittier and George W. Childs. He is especially fond of the writings of the Quaker poet. Of Mr. Childs, who entertained him, he spoke in terms of high regard. The bread philanthrophy and kindly nature of Mr. hilds were dwelt upon, and the Emperor was pleased to hear the the and the policy remains to the benefit of mous l'hiladel hian rema na in vicorons health and enjoys increa ed prosperity.

# SUACOBS OIL

For Sciation. NEW CURRENT TESTIMONY.

7 Years. Chicago, III., May 21, 1838.
I was given up by declars hyears ago and hed to use a cratch for Scialte Rhomating, sufered about 7 years forth application 85 Jacobs Oil relieved, two bottles cured. SCORGS A. SONE.

Heved two bottles cored 0:00002 A ROSE

Bed-riddets. Beaves Dam, Wis. May 12, 28.

Reprine of 1875 was taken with Scialitica suffered
two months, was confined to bed, tried reversal
doctors without benefit. Used 5: Jacobs 01; and
was cured.

Lineness.

Tries or four years ago was taken with increase
in hip, was in ted part of these tried around detors without benefit, was mad by there or four
applications of 81 Jacobs 01. Wid RARFER

AT PROCEED 4 AND PRAIRIES.

THE CHARLES A. VOCELER CO., Cut. more, M.L.

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Are the safest, surest and speedlest vegetable remedy in the world for all Diseases of the Stowarh and Liver,

#### BECAUSE

They clean the linings of Stomach and howels. Reduce conjustion in all the organs. Heal tritated and excited parts. Fromote healthy action and sweet secretains. Correct the fule and cure hills stories. Make pure blood and give it feet flow. Thus send mateiment to every part,

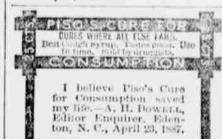
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