SABBATH SCHOOL LESSON.

ERNATIONAL LESSON FOR JULY 5.

on Text: "David, King of Juab,"2 Samuel II., 1-11-Golden Text: "Psalm xevil., 1 - Commentary

"And it came to pass after this that i inquired of the Lord, saying Shall I pinto any of the cities of Judah? And ord said unto him, Go up." David was in Ziklag with his 600, for Achish, king Philistines, had given him that town in, savil., 2, 6; II Sam. 5, 1). Saul and hree sons were now slain, having fallen and the sons were and slain, having fallen recommendation of the state of d's own hand rather than lift a band at him to obtain the throne. Sant was y in David's power on at least two oc-se, but he refused to lay a finger upon I Sam. xxiv. 6: xxvi, 9-11). He was it to be an outcast from Israel until time should come. He is a wondrous of our Lord Jesus Christ, who, although ing of the Jews and the heir to David's with the shows and the heir to David's

ing of the Jews and the heir to David's is still rejected and despised, but His will come and then all who, like David's are been with Him in His rejection share with Him His glory. So David went up thither, and his two also." The Lord having told him to ind to what city, he is obedient. It havid's custom to inquire of the Lord matters of the kingdom (I Sam, xxiii, 0, 12, xx., 8; II Sam, v. 19, 23); he t lean upon his own understanding, panthe wisdom of others, but relied y upon God (Ps. xxxvii, 5; Prov. ii). The same Lord will just as surely any one to-day as He guided David, is looking over the world to find people that He may show Himself for them (II Chron. xvi., 9). for them (II Chron. xvi., 9). And his men that were with him did

ing up, every man with his housedwelt in the cities of Hebron. identified themselves with him in tion, and now he would care for his kingdom. We shall see the full ce of these two women, David's d these men and their households, e kingdom comes, but meantime let couraged to be faithful to our blessed such words of His as Luke xiv., 14 30: Rev. xxii., 12. And do not fail fort that there is in the thought Josephold being with you. See Gen. Joshua vi., 25; Acts xvi., 15, 34. and the men of Judah came, and there

ainted David king over the house of "This is David's second anointing, is only king of Judah as yet; later we e him anointed again as king of ail chapter v. 3, 5). The significance of ifferent anointing and his gradual possession of the kingdom will also een when our Lord shall come is He at present Lord of your whole ronly of a portion? He gives Himly to us, and He wants the whole r Himself (Rom. xii., 1, 2; Titus ii.,

ed be ye of the Lord, that ye have his kindness unto your Lord, ever aul, and have buried him." The had cut off Saul's head and had his body to the wall of Beth-shan xxxi., 9, 10), but the men of Jabesh ad kindly removed the bodies and and buried them. When the enemies ord had thought to give His body ith the wicked, Joseph and Nicode-dy gave it careful burial in Joseph's The bodies of all, both just and hall be raised again (Acts xxiv., 15;

tso will requite you this kindness have done this thing." If David, ame to the kingdom, would read reward every act of kindness to ad even to those for whom he had or the Lord's sake, how much more desed Lord, when He comes to His see that not even a cup of water its reward (Mark ix., 41). "Every ceive his own reward according in feetive his own reward according in hoor" (I Cor. iii., 8). His own w, "Behold, I come quickly, and my s with me, to give every man ac-as his work shall be" (Rev. xxii.,

SELECT RELIGIOUS READING.

GOING OUT AND BRINGING IN. Going out is the indispensable prelimi-

then-and not until then-will she succeed in bringing them back. Religious indelence and selfishness are the

two great obstacles in the way of going out after the laysed masses in our day. Too

halls in every town, and that if people who live within the sound of church bells go to

no place of worship, the fault is their own. They forget that the "come" from the cold iron throat of a church bell fails unheeded

on cars that would be responsive to the warm, loving, urgent "come" of Christian sympathy. The Good Samaritan has no

ed to get off his beast nowadays, and go

July 5-Citizenship in the Kingdom of Heaven. Matt. 16. 24-25. Mark. 8. 34-38

EPWORTH LEAGUE DEPARTMENT

THE DISCIPLES.

Jesus came as a king. The promises of the Word concerning the coming of the Messiah were that he should be a king. He was to be of the lineage of David, a descendant of Israel's great king. The Jews expected when he should come he would restore the kingdom to its former glory, ascend the throne and reign supreme in the earth.

Josus taught that he came to establish a kingdom, but it was to be a spiritual king-dom. The minds of his followers, occupied dom. The minds of his followers, occupied by the thoughts of an earthly kingdom, could not take in his teachings in all their force; it was only after his death and resurrection that they understood much that was before mysterious to them,

This kingdom was meant not for the Jews only, but for all the world. It was, and is, the design of God that the entire world shail come under the sway of this king; and the commands concerning the extension of the kingdom take in this wide sweep,

Certain requirements have to be met in or-Certain requirements have to be met in or-der to become a citizen of any government. A foreigner coming to our shores, must abide here a certain number of years before he can become a citizen, entitled to all the rights and privileges of citizenship; so to be-come a citizen of Christ's kingdom certain moniments are parasety to be mot and requirements are necessary to be met, and the Master taught his followers, and through them all the world, what these requirements are. At the very beginning there must be a denying of self. To become a citizen of this country one must renounce his allegiance to his native country, and pledge it to the one of which he wishes to become a citizen. "No man can serve two masters." So man must renounce his allegtance to every other other king than Christ. It is this denying of self that stands in the way of many becom-

After one enters into citizenship something fa required which in the Word is spoken of as 'taking up the cross.' Just as there are duties required of those who become citizens of a nation, so there are those who become members of the kingdom of God-things which find their type in the bearing of the cross by the criminal to the place of execa-tion. Whatever service God requires, is to be performed by the citizen, even if it is hard and unpleasant.

be attended to, and it is his own fault if he does not go to it. How the man is to get Men go through much to become citizens of favored earthly nations, but when citizenthere, or whether he is in too weakened a condition to walk to the friendly shelter, of havored earthly hattons, but when citizen-ship is gained, they are very proud of the fact. Paul boasted he was a citizen of "no mean city." Men stand up and vaunt their devotion to country, their citizenship in it. How glad we shold be at being permitted to become "fellow citizens with the saints and household of God." does not agitate his mind. He rides on his way with the comfortable reflection that so much is being done for that class of people. The sting of this sarcastic rendering of the grand parable of philanthropy lies in its truth. We have deputed to church belis and



"What We Owe Our Country" -- Psalm czzii. 1-9-A Patriotic Service.

June 29, Pray for it. Ex. xxxii, 30-35. Guide it. Matt. ix. 32-38, Purify it. Prov. xiv. 26-34. June 30. July 31. Enjoy it. Ps. exivii, 11 20. Abraham's better country. Gen. July Э. July xii, 1-9,

bers of enthusiasm will leap up into the fire on the altar of our hearts, and we shall be July 4. Our better country, Heb. xi. 8,16 urged by the irresistible constraint of SCRIPTCAR VERSES. Deut. vi. 6-8; Par Christlike possion to xxix, 11; xxxiii, 12; xev. 6-7; c. 1-5; Joel. "Research the perishing "Rescue the perishing, anro for the dying,

Santch them in pity from sin and the grave; Weep o'er the erring one, lift up the failen. Toll them of Jesus, the mighty to save." vor to us, "to give thanks unto the name of the Lord " The strongest safeguard for our country is

not from ourselves in armies and navies, but in the keeping and favor of God. The In the Christian confession the centripetal Christian owes it to his country to "pray for the peace of Jerusalem," for her rulers and

 Christian owes it to his country to "pray for the peace of Jerusalem." for her rulers and all in authority, for her institutions, for ker citizens.
 and centrifugal forces need to be held it exact balances. Christianity has much it its truth and life which is permanent; but its truth and life same time a religion of progress. Some religions have been short.
 A new independent telephor to a religion of at Somerset for wife beating.

bong out is the indispensable prelimi-bary to bringing in for every worker in the Master's vineyard. This holds true of the great Worker himself. It was necessary for the Saviour to go out from Heaven before He could bring a lost world within the pale She Is Recaptured From a Eand of Gypsies and Sent Home. of salvation. Only the aggressive church can be the redemptive church. Dr. Chai-

The band of gypsies that recently camped just outside of Punxsutawney, had a little mers, the famous preacher and reformer of Scotland, used to contend that there were two kinds of churches. One is simply atgirl with them named Liliy Shiley, whom two kinds of churches. One is simply at-tractive, while the other is aggressive. The sitractive church draws within its walls persons suited by its teaching and ser-cices, but the aggressive church goes out into the highways and hedges, taking with it the message and machinery cal-culated to win back to the fold those who had strayed away or carelessly kept outside. The latter is beyond doubt the type of church most in harmony with the New Testament ideal. Ecclesinstical con-ventions are in the habit of spending a good deal of time and talk over "the secret of winning the masses," but in reality there is no secret about the matter. It was made plain long ago in the instructions given by our Lord to Hits disciples. "Go ye out," said He, "into the highways and hedges and compel them to come in." Going out in-cord to make the instructions for the secret they had taken from her parents at York When the gypsics reached Kittanning the little girl told some persons that she had been kidnaped at York, and a gentleman named James Multon, who had heard of the little girl's sad plight and cruel treatment, made arrangements to rescue her, and in company with two of three other men drove camp at night, secured the girl and sent her back to her parents.

A KIDNAPED CHILD.

At Hollidaysburg Saturday, Harry Shay, At Holildaysburg Saturday, Harry Shay, for burgiary, was given four years in the Western Penitentiary. Thomas Fitzgerald, burgiary, one year and three months in the penitentary. George Nerfel, a Pittsburg burgiar, who robbed Blaw's store in Altoona was sentenced to two years in the peniten-tiary. John Shay was sent to the Huntingcompel them to come in. Going out in-variably leads to bringing in. The marvelvariably leads to bringing in. The marver ous success of the Salvation Army in win-ning the unchurched multitudes is the re-sult of its going out after them. When the thurch of Jesus Christ goes out after her don reformatory for larceny.

The Fayette county Democratic central committee met at Uniontown Saturday and control of the state of the state of the state of the state control of the state o rained every point without a contest.

suit of its going out after them. When the church of Jesus Christ goes out after het allenated or indifferent children with ful understanding of their needs and the open hand of hearty human fellowship then-and not until then-will she At Harrisburg Richard V. Fox and Charles E. Metzgar have entered suit against the Harrisburg & Mechanicsburg electric railway company for \$1,000 damages for the kill-ng of their valuable English settor gyp, "Bess," many professing Christians content them-selves with the unworthy reflection that there are plenty of churches and mission-

John F. Overdorff, who formerly conducted a real estate business in Johnstown, was arrested in Alteona en charges of forgery preferred by Simon Overdorff. The forger-tes, it is alleged, amount to about \$500.

Gus, son of G. A. Myers, of Jeannette, was exhibiting a revolver he wanted to sell Satur-day, when it was accidentally discharged, the ball striking his mother and inflicting a serious wound.

William Jellison, a brakeman living at Irwin, tried to pull the carons of a cow from the track by the tail, when the tail came lose and he days and the tail. and he fell and was severely hurt.

to the wounded man where he lies. Least of all is he required to go to the sensational length of giving up his own beast, and tradging laboriously on foot. He satisfies himself with the remembrance that the linn is close by where the wounded stranger can be attended to and it is because that There was about \$600 left after paying all expenses of the semi-contennial celebration at Holidaysburg, and this was donated to the state hospital at Altoona.

Michael Gowhilley, of Sitaron Station, fell under a Baltimore & Ohio freight upon which he was stealing a ride at Guffeys and was instantly killed.

At Altoona George English, while drunk, made an assault on his landlady. Mrs. Die-fenderfer, and as a result she is lying at the mission agencies the work we ought to do ourselves. Nothing can be more opposed to burselves. Nothing can be more opposed to the spirit and method of Jesus Christ than the policy of that church which has a band-some building, inxuriously cushioned, car-peted and curtained for its richer adhorents, and is content to keep the poor at arm's length in what it is pleased to call its "mis-sion." Equally fatuous is the decision of a protessed follower of Jesus Christ that he does his duty by his brethrer wandering in the highways if he pays a subscription to home missions while he sits in his church or at his fireside it setflish and indefent ease. The demon of point of death.

Indiana county now has but one licensed hotel, the Indiana house. Judge White having refused to ilcense any of the others,

At Sugar Lake, Saturday, ex-Congressman Sibley made a speech three hours long on the finance question to a large crowd.

The wife and daughter of Policeman Bitzer, of Easton, are fatally sick from strychnine poison, probably accidental.

Late Saturday night the corps of a well selfish and indolent ease. The demon of selfishness must be driven out, and the only way in which it can be driven out is by the dressed, unknown man was found at the foot of Red hall, near Alteona. expulsive power of a new affection for souls Tarrying at the cross, the smouldering en

Oswold Richards, a drug clerk at Provis dence was terribly burned by an explosion of chemicals he was mixing.

At Summerset Saturday evening the Republicans gave the most entrustastic ratification meeting ever held there,

Rush Pinney, aged 16, of Erie, cut his ot in climbing a cherry tree and died of lockjaw.

All unmuscled dogs are being killed at Unboatown on account of the mad dog BACING ST.

Joseph Moore, a miner of Coal Centre, committed suicide by hanging.

A new independent telephone company has te n organized at Kittanning.

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CASH BUYERS' UNION is elegantly fitted up. One can 103 West Van Buren Street, Bx 2320, am some idea of the cost of the

a shalt be recompensed at the of the just" (Luke xiv., 14). when he had be strength-ye valiant." Comparing chaphow for your hands be strength-e valiant." Comparing chap-and Hab. iii., 19, where the inslated "valiant" is there it ans-" and "strength," and in refer-we learn that the only way to be the only way to liant is to rely upon Him to hee is mighty" (Zeph. ill., 17). inds them that he is now king, ore they should be encouraged. ih is that our Lord is always ad we can sing. "The Lord Jehorength and my song") Isa. Xii, 2). h-bosheth, Saul's son, was forty then he began to reign over Israel I twoycars. But the house of lowed David." According to I 33; ix., 39, Saul had four sons, m were slain with him in battle 2). This one, whose name, acbe a thorn in David's side, thary to the kingdom, but waxed stronger and stronger, bouse of Saul waxed d weaker" (chapter ii). Ab-ut with Isb-bosheth and turned to ile Ish-hosheth himself was mur-is bed. Since satan showed him-Is bed. Since satan snowed him-versary to God and His people in in Eden he has been actively en-lie same business, but he and all ers shall in due time meet their th. xxv., 41; Rev. xx., 10; xxi., 8), Lamb shall overcome, for He is rds, and King of kings, and they rds, and King of kings, and they rds and King of kings. ith Him are called and chosen and

lev. xvii., 14). the time that David was king of a the time that David was king of over the house of Judah was sand six months." He knew he be king of all Israel, for to that at been anointed, but he could time, and where eouid he wait at Hetron, where Abraham long fellowship with God (Gen, xiii, 1), and where his body was even (Gen, xxv., 8, 9) and is doubtless waiting for the better resurrec-s also Caleb dweit, who waited if those forty-five years that he those forty-five years that he of his inheritance by the unbe-ople? The Lord still waits to be are they that wait for Him 18). "Best in the Lord and wait or Him" (Ps. xxxvii., 7). Do not bu ought to take things in your but let the government be upon ir, and let fiim manage all .- Les-

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A GOOD PRAYER.

over for us as we turn to God's dill hour is the prayer David in thou mine eyes that I may drous things out of thy law." In a thing as reading the libble or only half-opened, eyes; i we tof it that way. The disciples d to discorn the meaning of ris; their eyes were "helden" were unscaled by the divine a understood they." It is just We used to have "the eyes of milightened," that we may un-great truths that can only be assemed. The Holy Spirit holds unlocks these hidden treasures, our eyes to behold them. He weit for he shall take of mine relate it unto you." O, the loss of God's tender lowe and me through the blessed Word the Spirit operator receive

Good eltizenship is active eltizenship. In America especially it is possible for it to be so, and this possibility ercates a duty for every Christian eltizen to "seek the good" of our country.

We live in a new and exceptional age, America is another name for opportunity. Our whole history appears like a last effort of the Divine Providence in behalf of the human race—Emerson.

There never was greater need for vigilance and earnest effort among the members of the of the nineteenth century. Christ expects some return for the rich legades he has be-stowed upon this country in and through his church. How important therefore that every member of this church be "dedicated to the great task remaining before us!" Let us strike hands and work together not

work for an order, for a society, for a body of men to put them in office in rotation, but of men to put them in office in rotation, but for the great cause, willing to sacrifice our-acives if necessary. I believe it is fool's will to abolish everything that tends to immorality vice, evil, and the violation of law. Then let us remember the resposibility of standing be-tween God's will and the work. He wills to have done. Oh! it is a grand thing to co-op-erate with him and with the angels in pre-venting sin-John B. Gough.

THE GOD OF JACOD.

It is praiseworthy to want to be altogether righteous, but it will not do to be without thankfulness for those who are partly right-eous. If God loved only perfect people, faultless people, He would have few in-deed to love. It is not well to forget that a man may be sound at heart though the conduct has flaws not a few , that he may have the root of the matter in him though the failt is scanty. The poet does right to cheer us with the reflection concerning the saints above who sing the high praises of God around the throne that.—

⁶ Once they were mourners here below, And poured out crics and tears,

And wrestled hard as we do now, With sins, and doubts, and fears, "

They not only made mistakes, but fell into temptations, being composed of ordinary flesh and blood with its weaknesses and tendencies to wander. But through the plon-itude of Divine mercy they were saved. He who healed all their backslidings and who heads an their backshings and brought them off conquerors at last, will have the same compassion upon us. So let us be of good cheer. We need not be al-together cast down or thrown into despair if

we stumble much. The God of the imperact patriarchs and prophets is our God also, with a heart big enough to take us in too. "Wait upon the Lord, be of good courage, and He shall strengthen thing heart."

THE DEVIL SLEEPS NOT.

One development of the Devil's working propped out in a mission in a large city. When the saloon-keepers discovered that some of their best custom as were lifted out of the old life by the mission, they deliber-stely planned their downfall. To this end, men were hired to profess a desire for refor-mation and to secure rooms in the mission colding-home. Lionar was supplied to these lodging-house. Liquor was supplied to these agents, who offered it freely to their reformed companions, and, as anticipated by the plot-ters, some of them succumbed to the drink

ters, some of them succumbed to the drink sppstite and returned to their former haunts. "It is almost inconceivable," comments the Golden Rule, "that men could resort to such inhuman means to fasten the devil's shalas upon a human being, yet, after all, we must remember that the life of the saloon necessitates the death of men."

lived because they lacked the staying quali-ties, while others inve far outlived their fatally injured in a runaway. usefulness because they are so anchored to the past as to be unable to adjust them the past as to be unable to adjust them-solves to a new age or to appropriate the new forces existing about them. The Gos-pel of Jesus, unlike these, has a great past to the precious things of which it con-stantly cleaves, and a still greater future towards which it is perpetually reach-ing forward. Just in the measure tha-the forms of Christianity become corrup-they lose this admirable balance and swing rethey lose this admirable balance and swing to one side or the other. The sects which are slay making the best success in the world are those that face the future as well as the past. They feel after and find the gran. pillars of truth set up by prophets and apos-ties and martyrs, while at the same time they look ahead for the consummation o e evangelical work in the world. The ission bands flying to the ends of the earth the are from churches which cherish and hold firmly by the faith once delivered to the saints. The conservatism which clings to what is enduring in the past is exactly bal anced by the optimism and spirit of enter prise which go forth with the sharp sickle to reap the harvest of the whole world.

SYNTHESIS OF PAITH.

THE NOBLEMAN'S TREASURE.

THE NOILEMAN'S TREASURE. After the death of a certain nobleman, among his offects was discovered a chest, carefully locked and marked, "To be re-moved first in case of fire." After his death his friends opened this chest, thinking to find valuable documents, decis of property, rich jewelry, or costly plate; but in it they found only the toys of his little child who had died before him. The wealth of the had died before him. The wealth of the world, the treasures which rich men prin are not the richest of our possessions. We may have wealth without having love or joy or peace. But the tender affec-tions which twine about our hearts, have a value which cannot be computed by arithmetic, or measured by any earthiy value. It is love that makes us rich; and value. It is love that makes us rich; and if that love abides within us, we cannot be poor. The bond that unites heaven and earth is a bond of love; love which is the fulfilling of law; love which passeth knowi-edge; and this love, which God sheds abroad in our hearts by the Holy Ghost, is more to the Christian than anything this world can afford. It brings us near to the very heart of God.—Sel.

SUCCESS IN CHRIST.

In Jesus Christ man is a success. To be an example of success He took upon Him our nature and lived His human life. In and by Him our immortal destiny is set int the light. I call upon you to see, how elec He has made man's immortality. No or thing did He teach more frequently that this: that all who believe in Him has demonstrated. ternal life. He conjugates sternal life in he present tense. We enter upon it the noment we believe. He teaches that death

moment we believe. He teaches that death is the gateway into the fullest joys of eternal life. He affirms the exist of beaven. He affirms that II's from the when their bodies are in the grave, are used on the the bodies are in the grave, are used on the the bodies are in the grave, are used on the the bodies are in the grave, are used on the the prove the truth of what He says. He Him-self dies, is buried, and rises again from the grave, and ascends visibly to heaven. Years after His ascension He comes to the gate of heaven and allows His glory to flash over the way to Damascus, and calls down to Faul. All this is explanatory of what death is, and a demonstratio 1 of the reality of elemity.-a demonstratio a of the reality of elernity .--David Gregg, D. D., in "The Heaven Life,"

a wealthy farmer, is in jai John Morris, of Monongaheia City, was

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OMONS-Teilow, bu	55	40
Poultry, Etc.		

CHICKENS, WID TURKEIS, WID EUGS-Pa and	onio, fresh	50 @ 9 11	10
	Miscellancous.		
SEEDS-Clover	62 lbs	5 03 (4)	5 25

SEEDS-Clover 62 lbs. Timethy prime. Bine Grass. MATLE STRUP, new CIDER-Country, sweet, bbi	0	80808	4		453534
--	---	-------	---	--	--------

FLOUR	2 7568	ā 50.
WHEAT-No. 2 Red	0.000	6.1
KIL NO. E		42
CORS-Mixed		- 21
UATS	22	255
EQUS		- 9
BUITER-Ohio Creamory		- 233
NAMES OF A DAMAGE VALUE A		

FRILADELFRIA,			
FLOUR.	3	25 18 4	73
WHEAT-No. 2 Hed		0.000	20
CORN-No. 2 Mixed			134
OATS-No. 2 White		23	24
BUTTER-Greamery, extra		_	14
Luub-ra hrais			111
added the liters	_	_	- 4.1
NEW VOUL			

FLOUR-Patents. WHEAT-No. 2 Red	 75 @ 1	1
CORN-No. 7 OATS-White Western.	 24	- 22 22 -
BUTTER-Creamery_	 11	1

LIVE STOCK.					
CENTRAL STOCK YABDS, EAST LI	b E	arı	, ¥		
CATTLE,					
Prime, 1,500 to 1,600 lbs. Good, 1,500 to 1,600 lbs. 1 dy, 1,600 to 1,500 lbs. Fair light steers, 500 to 1000 lbs Common, 700 to 9005 BOOM	******	808833		44433	
hedium. heavy		50 10 00		10 10 10	

BUREP.		
Good. 85 to 90 lbs	3	65
Fair, 70 to 80 lbs	- 4	\$2
Common	- 2	25



Indebted to His Wife.

Writing of the greatness of Dwight L. Moody, in McClure's Magazine, Professor Drummond says; "If you were to ask Mr. Moody-which it would never occur to you to do-what, apart from the inspiration of his personal faith, was the secret of his success, of his happiness and usefulness in life, he would assuredly answer, 'Mrs. Moody."

The professor means more than merely to state the fact that Mrs. Moody has greatly aided her husband in his successful and useful life. He intends to show that Mr. Moody knows she has powerfully helped him to attain his commanding position, and is willing that the world should also know his indebtedness to her.

This acknowledgment, Prof. Drummond thinks, is one evidence of Mr. Moody's greatness. The professor is right. There are too many successful men who trade upon their wives' capital, and never acknowledge that, though silent, they are effective partners.

Daudet, the famous French writer, resembles the American evangelist in confessing his indebtedness to his wife. "I must say," he remarked to a friend, "that in my literary work I owe nearly all to my wife. She rereads all my books, and advises me on every point. She is all that is most charming, and has a wonderful mind, and a synthetic spirit."

