TALMAGE'S SUNDAY SERMON A GOSPEL MESSAGE. bject: "Pray for Those In Authority."

of exhort, therefore, that, first of pleations, prayers, intercessions and d thanks be made for all men, for anks be made for all men, for all that are in authority."-I All L

t which London is to Englan 1, Paris to Berlin to Germany, Rome to Italy, to Austria, St. Petersburg to Russia, to Austria, its United States republic, goals to the United States republic, ople who live here see more of the the Nation than any who live cton is to eise between Atlantic and Pacific If a Senator or Member of the entatives or Supreme Court Secretary of the Cabinet or repreby in any other city, his coming and are remarked upon, and unusual de-is paid to him. In this capital there many political chieftains in our a, our streets, our halls, that their g and going make no excitement.

wiss seldom look up to the Matter-Jungirau or Mont Blanc, because are used to the Alps. So we at and are so accustomed to walk among the of official and political eminence are not to us a great novelty, mon and night we meet the giants, is no place on earth where the as is no parts on early where the or of the Pauline injunction to these in eminent place ought to appreciated. At this time, when items have before them the rescue tional Treasury from appalling dedthe Cuban question, and the arbitaking important positions which and untried, I would like to e with a whole tonnage of emwritten by the scarred miahe young theologian Timothy, herefore, that, ilrst of all, supavers, intercessions and giving for all men, for kings and

ro in authority. ine and do not forget some I get through, I will give you a reasons why the people of the associate to make earnest and a prayer for those in e ninent place. entire that will put us in proper exact the successful men of the After you have prayed for a man him justice. There is a bad that are more successful than It shows itself in boyhood, when it running to get their ride on the erringe, and one gets on, those get on shout on the driver, "Cut Unsuccessful men soldom like The is a political accident," or, it has way up," or, "It just hap-and there is an impatient waiting me down more rapidly than he

d cure for such cynicism is prayer. have risen from our knees we will the official good instead of evil. tletton. If he makes a mistake, I it a mistake instead of malfen-fier. And, oh, how much hapwill be, for wishing one evil is dia-ativitie, for wishing one good is saint-angelie, is godlike! When the ps a man into depths beyond which no lower depth, he allows him to be investigating committee with the i inding something wrong. In emblies of the Presbyterian conferences of the Methodist conventions of the Episcopal Representatives fand states, there are men inted on the commit-there are those who on the committee of have prayed, in the text, for all that are in author. al say, "Brethren, gentlemen, Mr. me from serving on the malodors, for last night, just d for those in eminent posiand that chapter in Corinthians which 'hopeth all things' and vil." The committee of maiimportant committee, but I here that those are important for its sive, not in spirit of convention-

not in just the way that she hopes for I will do it in the best way, and though she asked me for a sheet of music I will not give it to ber, for I do like the music spoken of, but I will send her a deed to a house and lot, to be hers forever." So God does not in all cases answer in the way those who sent the prover housed for, but He all many diverses cases answer in the way those who sent the prayer hoped for, but He in all cases gives what is asked for or something better. So prayers went up from the North and the South at the time of our Civil War, and they were all answered at Gettysburg. You em-not make me believe that God answered only the Northern prayers, for there were just as devout prayers answered south of Mason rad Dixon's line as north of it, and God gave what was asked for, or something as much more valuable as a house and lot are worth more than a sheet of music. There is not a good an inteiligent man between the

are worth more than a sheet of music. There is not a good an intelligent man between the Guil of Mexico and the St. Luwrence River who does not believe that God did the best thing possible when He scool this Nation down in 1865 a glorious unity, never to be rent until the waters of the Ohio and the Sa-vannah, the Hudson and the Alabama, are licked up by the long, red tongues of a world on fire. Yes, God sometimes abswers prayon fire, Yea, God sometimes answers pray-

In worse predictment nation never was than the Israelitish nation on the backs of the Red Son, the ratting shields and the cluttering holds of an overwhelming host cluss after them. An array could her as close after them. An array could just as called after them. An array could just as easily wade through the Atlantic Ocean from New York to Liverpool as the Israelites could have waded through the Red Sea. You need to sail on its water to realize how big it is. How was the crossing effected? By could have waded through the Red Sea. You need to sail on its water to realize how big it is. How was the crossing effected? By trayer. Exodus xiv., 15: "And the Lord said unto Moses: Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward"-that is, "Stop pray-ing and take the answer." And then the water began to be agitated and swang this way and that way, and the rupple became a billow, and the billow elimbed other billows, and now they rise into walls of sapphire, and invisible trowals mason them into firmness, and the walls become like mountains, topped and turretest and domed with crags of crys-tal, and God throws an invisible cham-around the feet of those mountains, so that they are obliged to stand still, and there, right before the Israelitish army, is a turn-pike road, with all the emerald gates swang wide open. The passing host did not even get these feet wet. They passed dry shot, the bottom of the star as hard as the pay-ment of Pennylvania avenue to New York's Broadway or London's Strant. On, what a God they hed? Or I think I will change that and say, "Whata God we have" "

and say, "What a God we have" What power puts it hands upon astron-omy in Joshua's time and made the sun and moon stand still? Joshua x., 12, "Then spoke Joshua unto the Lord." Prayer? As a giant will take two or four great globes, and in astounding way swing them this way or that, or hold two of them at arm's length, so the Omnipotent does as He will with the great Ormapotent does as the will with the great orts of worlds, with wheeling constellations and dreling galaxies, swinging early star around star, star tossed after star, or sun and moon held out at arm's length and per-fectly still, as in answer to Joshun's prayer. To God the largest world is a petble. Another reason way we should obey the Pauline injunction of the text and pray for all that are in authority is then so zery

Pauline injunction of the text and pray for all that are in authority is that so very much of our own prosperity and banpiness are involved in their doings. A sellish rea-son, you say. Yes, but a righteous sellish-ness, like that which leads you to take care of your own health and preserve your own life. Prosperous government means a prosperous people. Damaged government means a damaged people. We all go up together, or we all go down together, When we pray for our rules, we pray for ourselves, for our homes, for the easier gain-ing of a invelligod, for better prospects tor our children, for the hurting of these hard our children, for the hurting of these hard times so far down the embaukment they can never ellab up again. Do not look at anything that pertains to public interest as hav-ing no relation to yourself. We are touched ing no relation to yourself. We are touched by all the events in our national history, by the signing of the compact in the cabin of the Mayflower, by the small ship, the Hall Moon, salling up the hand son; by the trenty of William Penn, by the hand that made the "Liberty bell" sound its first stroke, by Old Ironsides plowing the high seas, and, at touched by all the events of past America, er-tainly by all the events of the present day. Every praver you make for our rulers, if the prayer he of the right stamp and worth any-thing, has a rebound of henediction for your thing, has a rebound of benediction for your

own body, mind and soul. Another reason for obedience to my text Another reason for obedience to my text is that the prosperity of this country is com-ing, and we want a hand in helping on its country. At any rate I do. It is a matter of honest sufficient to a soldier, after some great battle has been fought and some great great battle has been fought and some great victory won, to be able to say: "Yes, I was there. I was in the brigade that stormed those heights. I was in that bayonst charge that put the enemy to flight." Well, the day will come when all the financial, political and moral foces of this republic will be driven hand moral foces of this republic will be driven back and driven down by the prosperities that are now on their way, but which come with stow tread and in "fatigue dress" when we want them to take "the double quick." By our prayers we may stand on the mountain top and becken them on and show them a shorter cut. Yea, in answer to our pray-ers the Lord God of Hosts may from the high heavens command them forward, swifter then mountails. than mounted troops ever took the field at Eylau or Austerlitz. That was beautiful and appropriate at the laying of the cornerstone of the extension of the Capitol lifty-eight years after the corner-stone of the old Capitol had been laid. Yet the cornerstone of our Republic was first hald in 1776 and at the re-establishment of our National Government was laid again in 1865. But are we not ready for the laying of the cornerstone of a broader and higher National life? We have as a Nation received so much from God. Do we not owe new consecration? Are we not really to become a better Sabbath-keeping, pence-loving vir-tue-honoring, God-worshiping Nation? Are we not ready for such a cornerstone layins? Why not now let it take place? With long procession of prayers, moving from the north procession of prayers, moving from the north and the south, the cast and the west, let the scene be made august beyond comparison. The God of nations, who hath dealt with us as with no other people, will preside at the solemnization. By the square and the level and the plumb of the everlasting right let the corner sione be adjusted. Let that cor-nerstone be the massening together of the two grantic tables on which the law way two granite tables on which the law was written when Sinai shoos with the earthquake, and inside that cornerstone put the sermon on the mount and a seroll containing the names of all the men and women who have fought and prayed and toiled for the good of this nation, from the first martyr of the American Revolution down to the last woman who bound up a soldier's wounds in the field hospital. And let some one worthy to do so strike the sione three times with the is the second state of the work is to do so strike the scone three times with the produce. If divine help is to do so strike the scone three times with the gospel hammer in the name of God the gospel hammer in the name of God the Holy where patronage is distributed. Then let the building rise, one wall food, who made the world out of the growded pigeon-the new develop symmetrical results near the name of the state of divinely founded, divinely constructed, and divinely protected republic, the last throne of oppression having failen flat into the dust and the last shackle of tyranny been hung up in museum as a relie of barbarie ages. The prayer that the great expounder wrote to be put in the cornerscone at the extension of the Capitol I ejaculate as our own suppli-cation, "God save the United States of America, 'only adding the words with which Robert South was apt to close his sermons, whether delivered before the Court at Christ-Church chapel or in Westminster Abbey, at anniversary of restoration of Oliver Cromwell amid the worst compest that ever swept over England: "To God be rea-dered and ascribed, as is most due, all praise, might, majesty and dominion, both now and forever. Amen."

THE SABBATH-SCHOOL LESSOR. INTERNATIONAL LESSON FOR

APRIL 1S.

Lesson Text: "The Resurrection," I Cor. xv., 12-26-Golden Text: Acts xi., 15-Commeatary.

While for this week we turn from the regu-tar lesson in the Acts to a special resurrec-tion lesson, the connection of thought is not broken, for in the next lesson in order (Acts xi., 19-20) the great number of bedievers in Antioch and elsewhere were won tarough the preaching of Jesus and the resurrection, and it was the nower of His resurrection that had was the power of His resurrection that led them to send relief, every man according to his ability, to the brethren in Judga by the hands of Barnabas and Saul.

12,13. "If there is no resurrection of the dead, then is Christ not risen." The Sad-duces taught that there is no resurrection, neither angel nor spirit (Acts xxii., 8), and everywhere the apostles seemed to find those who hated the doctrine of the resurrection (Acts iv. 2; xxvi., 8; xvii., 52). But it is the great fact which crowns all in the work of Christ, By it He was with power declared to be the Son of God (Rom. 1, 4), and we must believe in our hearts that God raised Him from the dead (Rom. x., 9; I Thess, iv.,

14, 15. "If Christ he not risen, then is our preaching va'n, and your faith is also vain." And all the apostles would be scored as take witnesses for preaching what was not true The resurrection of Christ from the dead is the assurance to all men that He is indeed the Son of David, the Messah of Israel and the Judge of all men (Acts ii., 29-31, xvii., 31.) As surely for us He was dedivered for our offenses, but if He is not raised from the dead there is no justification for the sinner, for the surety remains in prison (Rom. iv., 25). Unless Christ is alive from the dead there is no gospel to preach, no glad tidings for sinners, and all preachers are fools and

16, 17, "If Christ be not raised, your faith is van; ye are yet in your sins," A dead Christ has no power to save or to forgive sins, and I think that is the force of the ques ion in verse 29. Why baptize any one in he name of a dead Christ? Israel was bapthe name of a dead Christ? Israel was bap-lized unto Moses as a living leader in the cloud and in the sea (I Cor. x. 1, 2). Our Christ is alive from the dead, an immortal man, the God man, having all power in heaven and on earth. At God's right hand He is the assurance to every believer of the forgiveness of sins, for there could not to at God's right hand one on whom any sin was resting. resting

restmin, "Then they also which are failen asimon in Christ are perished." If Christ is not at God's right hand, alive forevermore, then Stophen was deserved and fied when he fallen sui-1, "I see the Sen of Man standing on the right hand of God" (Arts vil., 56). Ananias fiel when he said to Saul, "The Lord Jesus appeared unto thee in the way as thou can-set" (Acts ix., 17), and all Paul's testimony is to the dead being about from the body and present with the Lord (II Cor. v. 8, Phil. 4, 21, 23) is stuppy without foundation, 19, "14 in this life only we have hope in Christ, we are of all men most miserable." The present life of the believer is set forth by the lab which body is dealers. by the Holy Spirit both in the gospels an the epistles as a life of tribulation and afflition and suffering (John XVI., 53; Col. 1, 24; 1 Pet. H., 29, 21; IV., 12, 13), a life of such treatment from the world as Christ Himself received (John xv., 19, 21), but the suffer-ings are not worthy to be compared with the glery to be revealed, and we are ever to consider Christ and His sufferings lest we grow weary and faint (Rom, vill., 18; Heb, xil., 3; John xiv., 1).

20. "But now is Christ risen from the dead and become the first fruits of them that "But now is Christ risen from the dead slept." In verses 5 to 8 Paul mentions six different appertances of Christ after His resurrection, and there are at least five others recorded. Thus He showed Himself alive after His passion by many infallible proofs (Acts L, 3), speaking much of the kingdom during these forty days between His resurrection and visible ascension, the kingdom which is associated with the resur-rection of the saints at the second coming of Christ (verses 50-54; Isa, xxv., 8, 9; Dan, xil., 1, 2; Aels 50., 20, 21; Math. xxv., 31, 32).

21, 22. "For since by man enne death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive." In verse 45 Adam and Christ are spoken of as the first Adam

CONGRESSIONAL.

Abstract of the Important Measures in Both Houses.

April 6.—There was an exciting debate in the Senate to-day between Mr. Morgan and Mr. Hale. During a Cuban speech the sena-tor from Maine (Hale) could not concessi the fact, asserted by Mr. Morgan, that he was in communication with the Spanish govern-ment. Mr. Hale made an indignant denial. ment. Mr. Hale made an indignant denial. Sonator Hoar introduced a resolution in the senate directing the secretary of state to ascertain and report to the senate numerous particulars in regard to the government of each of the nations with which the United

States has diplomatic relations. Mr. Bates offered a resolution making available the "epidemic" fund, which amounts to \$450,000, for relief of flood suf-ferers. The house is expected to concur in ferers. The how this resolution.

April 7.-Senator Jones, of Arkansas offer ed a joint resolution appropriating \$150,000 for supplies to the Mississippi river sufferers and it was passed by the Senate. Mr. Catchings, of Mississippi, offered a resolution appropriating \$200,000 for the relief of the Mississippi flood sufferers. This passed the House and was adopted by the Sciate in-stend of the Jones resolution. April 8.—Senator Mantie, of Montana, in-

troities an amendment to the wool schedule of the Dingley tariff bill, which provides for the advancing of rates on several varieties of raw woods. It proposes to make the duty on washed wools of both the first and second classes instead of the first class only double that on unwashed, to double the outy on all classes "imported in any other than ordinary the original fleece. Thus extending the part of a value by the rejection of any part the original fleece. Thus extending the part of the paragraph in the bill which ap-econdy to wools of the first and second s. Senator Gear, of Iowa, made a re-in the bill to authorize a commission, sing of these retaries of the treasury the s port : and the interior and the attorney-general, to t the debts of the Pacific ratiroads to the government. April 10. The house had nothing in the

share of business to attend to Saturday and so have ged in a little political debate. Jerry on began his obstructing factics almost the chaptain had finished his prayer, lating there was no quorum present. tret t by the speaker soon convinced even apeon that he was wrong. The Kansas Mr. mar. a early opportunity to make another on Speaker Reed. 112. The Senate met at noon for the atta

:11 12 A1 first time since the death of ex-Senator Voorloes, who, until a recent day was a con-spicuous member of the body. The opening arayer of Rev. Dr. Milburn, the blind chap ain, made eloquent reference to Mr. Voor bees brilliant talents, impassioned ardor, elo Voorquence, genuine patriotism and the unselfast dedication of his great powers to every cause, imman and divine, which emisted his care. Divine consolution was invoked for the family of the man who had inscribed his name on the tablets which perpetuated the great orators and statesmen of his genera-

Immediately following the prayer Mr. Gor man, of Maryland, moved that as a mark of respect to their late associate the Senate adjourn, adding that many Senators desired to attend the funeral. The motion prevailed, and at 12:05 p. m. the senate adjourned,

Remarkable Snowdrifts.

So heavy have been the snowdrifts in Sargent County, North Dakota, that it is said a farmer of Hariem Township has added thirty-five feet of tubing to his well pipe in order to raise water above the show, \mathbf{A} hotel proprietor, Z. O. Patten, has had to build a barbed wire fence around the roof of his barn to keep away stray stock, a horse having one day crashed through the roof while walking over what appeared to be a snow-covered hill. Sidney Mallen claims to have dug thirteen feet into a drift to get at the two destinations. the top of his windmil.

Corner in Cornflowers.

The demand for blue cornflowers in the markets of Berlin, Germany, for the decoration of persons and houses on the centenary lestival of old Kalser Witheim's birthday was so enormous that it was next to impossible to obtain a sufficient supply.

MARKETS.

FITTSBURG.

83

17

12

12:21

24

4 75

27

24 19

10

4 75

22

19

10

4 35

3 49

4 35

4 40

SELECT RELIGIUUS READING.

THE DIVINE ARTISAN.

Perhaps you have heard of the method strange, Of violin makers in distant lands,

Who, by breaking and mending with skill ful hands.

Make instruments having a wider range Than ever was possible for them, so long As they were new, unshattered and strong, Have you ever thought when the heart was

When the days seem dark and the night-

unending. That the broken heart, by the Father's mending.

Was made through sorrow a helper glad, Whose service should lighten more and

The weary one's burdens as never before :

Then take this simple lesson to heart When sorrows crowd, and you cannot sing To the truth of the Father's goodness

ling Believe that sorrow is only a part

Of the wondrous plan that gives through

The power to sing more glad refrain. - Author Unknown.

IMAGES OF GOD'S GREAT FIRS.

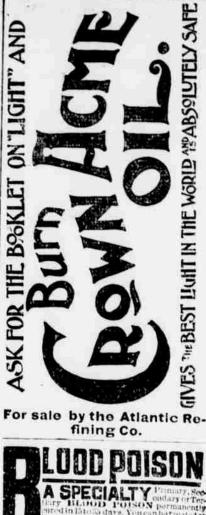
You see the Thames as it goes sluggishly down to the arches, carrying with it endless impority and corruption. You watch the inky stream as it pours along day and night and you think it will pollute the world. Ha you have just been down to the seasher on have looked on the great deep, an has not left a state on the Ati it has been running down a 12 a statu on the Atlanci many years, and carried a w imparity with 5, but when to the Mantie there is not a speed World As to the occan, it knows nothing als It iii of majestic music, So thi nden goes up, and has been go for a thousand years. One would have thought that it would have spoked th scenery by now, but you get a look a sometimes. There is the great blue which has swallowed up the smoke at glocus of a thousand years, and its an splendor is unspecied. It is wonder of h the occan has kept its purity, and how the sky has taken the breath of the mill on and the single of the furnices, and yet it is as pure as the day God made it. It is becar tiful to think that these are only images. God's great pity for the race. Our -institue God's great pity for the race. Our substates are like the Thates, but, mind you, they shall be swallowed in Tosit in the depths at the sea, to be remembered against us to more. Though our sins have been going of to bearen through the generations yet though thy sins are as erimson, they shall be as word, as white as snow, - Rey, W. L. Wat where kined.

A PRANEN TOR ROOMT LINEND.

O find, help us to live our little life wisely. O food, help us to the our matching security noody ascially to others. We shall see also if we due in thy Sen if we die in thy Sen, if we row again in the Son ; then shall our iffs be an eveningel, our breath shall be a greater amongstimen. It any have heavy burdens to carry, give strongin that they may be source (avery), give services that they may be some (avery), give services that they have be sometimes to short tears in darkness, may they hear a voice in the shore romising confert. If any are called to new sperionse of adversity, who have only seen overty at a distance before, the Lord give here strength, it may not a block em strength; if any are of aching hears, ordering how it is with the old man, with the genite gravitation mother, with the wandering child, the Lord heat such heart ache, the Lord's baim be plentifully dis-pensed in the hear of need. The Lord knoweth as altogether ; herein is our joy, and herein is somethin a our fear, yet we will not fear, those knowest our frame, those remem-berest that we are dust. The Lord be with fear as in all time of suffering and of anxious thoughtfulness, and especially be with us when we are drinking coplosity of the wine of joy, best in our momentary interfation we forget that desus alone can torn our water into whice. Amon

LONE WELL DROPET.

D we into serious contemplation of shore

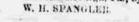






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in high position. 1 cannot t I do like a St. Bernard better dhound, and I would rather be a and among honeysuckles than a ning upon field careasses.

traisent place is because they have inneat place is because they have indict perplexities. This city at holds hundreds of men who are of preferment, and United States as have before. as never before are full of ap-Let me say I have no sympathy r the attered or printed sneer at called "office seekers," If I had dy received appointment as ministentiary from the high court of e every minister of the gospel has at at my back a family for whom I achieve a livelihood, there is no whose service I would sooner seek State or United States Governe Governments are the promptest payments, paying just as well in s as in good times and during sumon as during winter work. Bet, many of us have been paying ity and state and Nation for years, we are independent of the protection intent the Government is indepted in the boundary of the boundary of the boundary of the state o honest support we have So I wish success to all earnest ht men who appeal to city or Nation for a place to work. many men in high place in Sine and Nation are at their know what to do, when for there are ten applicants and for plred. Perplexities arise from sign petitions without he qualifications of the appli-places applied for. You sign because the applicant is your is sometimes want that for tys no qualification, as we hear I want to be an angel" when corest material possible for ours waiting to be sent to as embassadors, and men sizess qualification wanting foreign ports, and illiterates, etter of wrecking all the laws y and syntax, desiring to be its where most of the work is s by awful mistakes have been s God, who made the world out ald out of the crowded pigeon-de men develop symmetrical rehis reason pray Aimighty God

is authority. yer to God for those in authority way of being of any practical in. Our personal advice would withs most personal advice would with most part, an imperim-lave all the facts as we cannot mit hey see the subject in all its i we can be of no help to them igh the supplication that we the supplication that our in that way we may be infinite at. The mightest thing you man is to pray for him. If the the-and if it is not true it has imposition that ever blessed innies into republics-1 say, if te true, God answers prayer. a letter and through forgetfulof time not answer it, but God genuine letter that he does not . Every genuine prayer is a to his Heaveniv Father, and he it and the second second second second

Bold Little Crusader.

Fil, and though you may get many a your child before you respond from my daughter, and I will an-all now and at once, and though

and the last Adam. The first brought sin and death upon the race, but the last has brought life and resurrection for all who brought life and resurrection for all who will accept thim. All are of necessity in Adam, the one man ity whom sin entered the world (Rom, v., 12, 18, 19), all who accept Christ are in Christ and enjoy the benefits of His righteousness, which are sufficient for all who will accept Him and whosever will may (Rev. sxid., 17). 23, "Bat every man in his own order, Christ the first fruits, afterward they that are Christ's at His coming." In Col. 1, 18, and Rev. 1, 5, Christ is called the firstborn or first begotten from the dead, for by virtue of His resurrection all resurrections have taken place or will take place. Both just and

taken place or will take place. Both just and unjust shall rise from their graves (Acts xxiv., 15), but there shall be an interval of 1000 years between them. Rev. xx., 5, 6, is very plain upon this, 24. "Then cometh the end, when He shall

have delivered up the kingdom to God, even the Father." "The afterward" of the previous verse was already covered over 1800 years since Christ rose from the dead. The "then" of this verse will cover the thou-sand years of the millennium, after which will come the new heavens and earth wherein dweitch righteeusness, when God shall be all in all (verses 28, 29, 11 Pet, 111, 13). In-asmuch as "He is able to subdue all things unto Himself" (Phil. iii., 21) and will eventu-nily, why not trust Him even now to subdue us fully unto Himself and make us wholly new treatures to His glory? (Rev. xxi, 5.) 25,26. "For He must reign till he hata put all enemies under His feet. The last enemy that shall be destroyed is death." enemy that shall be destroyed is death." When He thus reigns and subdues, we are to reign with Him (Rev. v., 10, xx.:4, 6). See also Ps. Cxiix. He is now at the Father's right hand on the Father's throne waiting for the completion of His body, the churcen, but discuss there in a His own throng for the completion of His body, the church, but after that He will sit on His own throne to judge the nations and to rule the world in righteousness. (Math. xxxv., 31; Acts xvii., 31). Then shall we be manifested with Him (Col. iii., 4; I John iii., 2; also Rev. ii., 21.) So a time will come when on this earth there shall be no more death, neither sorrow hor crying, neither shall there be any more pain (Rev, xxi., 4). Oh, let me know the power of Thy resurree

tion! Ob, let me show Thy risen life in calm and clear reflection! Ob, let me soar where Thou, my Saviour,

Christ, art gone before! In mind and heart let me dwell always only

where Thou art, -I. sson Helper.

Girl Thief Confesses.

All the mystery surrounding the robbeties from Smith College girls at Northampton. Mass., during the last month was cleared Mass, during the last month was cleared and Miss Caroline Belle Neally, recently a typewriter in Boston and formerly of Dover, in H. a graduate from Snith, class of '96, is lodged in jall, the confessed thief. On each plundering trip it had been her custom to leave Boston early in the morning, spend two hours in Northampton and return to Boston in the afternoon. She had secured \$200. Miss Neally is an orphan, twenty-five years old. She has property in her own right.

Sugar Bounty Law.

The beet sugar bounty law just enacted in Michigan provides that the State shall pay to the farmer four cents a pound for all the beet sugar he raises, and one cent a pound to the man who manufactures the sugar.

Grain, Flour and Feed.

 Grain, Flour and Feed.

 WHEAT No. 1 red.
 \$

 No.2 red.
 \$

 CORN No. 2 veilow, ear.
 \$

 No.2 yellow, ehelled.
 \$

 Mixed ear.
 \$

 OATS No.1 white
 \$

 No.2 weitern
 \$

 FLOUR Winter patents.
 4

 Fancy straight winter
 4

 Hye flour.
 \$

 HAV No.1 timothy
 \$

 Mixed clover, No.1
 \$

 Hay, from wagons.
 \$

 FEED No.1 White Md. ton.
 \$

 Brown middlings.
 \$

 Bran, bulk
 \$
 Bran, bulk ... STRAW Wheat Oat SEEDS Clover, 60 fts. ... ₹ 5 50m Timothy, prime. Blue Grass 1 35

Dairy Products.

BUTTER Elgin Creamery 🕴 22% Fancy creamery Fancy country roll CHEESE - Ohio, new ... New York, new.

Ffuits and Vegetables.

APPLES But Selections BEANS Hand-picked, 7 to., 95 90 POTATOES In car, but 28 90 CABBAGE Home grown, bbd, 1 50 1 bb ONIONS Yellow, bu 2.25

Poultry, Etc.

CHICKENS, P pair. TURKFYS. 10 8 EGGS-Pa. and Ohio, fresh CINCINNATI.

FLOUR RYE-No. 2 ... CORN-Mixed OATS. CONTRACTOR AND INCOME. EGGS BUTTER -Ohio creamery

PHILADELPHIA

	FLOUR.	3	25.60	÷4	1
e-	WHEAT-No. 2 red		86 97		1
đ	OATS-No. 2 white		23		
a	BUTTER Creamery, extra		2		1
r,	EGGS-Pa. firsts		10.00		1
1	NEW YORK				
y	FLOUR-Patents	3	50fe	4	7
	WHEAT-No. 2 red		9.5		8
	CORN-No. 2		100		2
	OATS-White Western		120		2
	BUTTER-Creamery		15		1
	EGGS State of Penn.		22		1
۱.	LIVE STOCK.				
d	CENTRAL STOCK YARDS, EAST LI	81	urv.	\mathbf{r}	٩.,
n.	CATTLE.				
r.,	Prime, 1,300 to 1,400 lbs	4	80/a	3	0
	Good, 1,200 to 1,300 fbs		65	4	8
b	Tidy, 1,000 to 1,150 fbs.		40	4	6
å	Fair light steers, 900 to 1000 lbs.		60		3
c.	Common, 700 to 900 lbs	3	00	3	4
ď	HOOS,				
	Medium		20		3
D	Heavy		25		3
	Roughs and stags.	2	50	3	7.
-	SHEEP.				
	Prime, 95 to 105 lbs, wethers \$	4	356		4
3	Good, 85 to 90 lbs.	4	25	4	31
1	Fair, 70 to 80 ms		80		1
	Common		25		54
	Culls		00		0
	Choice lambs		25		41
	Fair to good lambs		40		U
	Veal calves	4	50	5	24
	ZUAR STATE STATE AND				
	AND THE REAL PROPERTY AND A DESCRIPTION OF A DESCRIPTION OF A DESCRIPTION OF A DESCRIPTIONO				

and occurat things we must go to get in-belo our trathers need, down into the dar. 84 tess of those thoughts where man a start close to cool to learn what we may tene 83 84 close to cool to bear what we may reach in
27 28 the first 0, that we could understand
26 27 how deep thrist went for all the belo had
24 25 the wheth the gave. Of thers, nothers,
25 26 friends, ministers, teachers, scholars
27 23 ment in all our darkness we must give
44 each other indit, To have the teath of our
42 43 hand and our brethree on the other, to have
43 60 400 Good and cool schildren, that will make our
44 60 food and cool schildren, that will make our 4 40 4 50 human nature transparent so that to 1 or 2 80 2 90 shine through it. For this one thing we a 11 75 12 00 sure of that no man ever yet foyed Christ 11.75 12.00 solves, the no half ever verticed thread thread 9.50 + 10.00 and loved his brother that thread him half 100 + 15.00 fluid His own way through him into his 55.014.00 brother and so help and enlighten both the brother and so help and enlighten both the bundle tracher and learner with Himself, so 13.00 13.50 Phillips Breaks. his

A PRAVER FOR REST.

With the night shadows, hord, our hearts return to thee. We have waked through dangers and thou hast preserved us. We have been tempted and thou hast shown to the way of secape. Particular is in the leving kindness for the sake of Jesus Christ sur-Lord that we have sinned against the best Lord that we have sinned against the best 1.50 1 65 1 85 23 by transgreetion and neglect, and help o-with shours rependance to forsake our in. We bring our bears and perplexities, our 11 foulds and cares, to leave them at thy nervy sent. Grant us to rest this night with paiet hearts through faith in the abiding tare. Leavember all who are in need, 10 size. Lowember all who are in pres-puckers invictors in with divine life. Have ill our dear eners in thy holy keeping, and it our dear eners in thy holy keeping, and 2.531 trant does after according to the love. And may the qubit of the evening and the succe of night bring strength, through being brist our bard. Amen. 85 11

WORK RIGHT HANDLED TOR GOD.

"With both hands earnestly." The words orgest those who have got no bands w ail. 24 τ is true of many, very many sit is the hard derivativity to sny -most τ hristian men and venice in the world are as it for themselves with both hands earnestly, but for Goal they may no hands at all. Most Christians seen ave no hands at all. Most thristians seem o take it for granted that there is icenced for them to do anything they to church and join in the services and take a creed and give to collectors what more is there? The left-innied own, who are both-handed for themselves, out left-handed only for God. Everything hey do here is half done, ill-done, andone. Nothing but the very best can satisfy them in ywhere else. No trouble is spared, no ef-ort begrudged, but in work for God con-ent to be awkward, counting it ever wearl-neys hangling over it, hindering almost more than helping ; angry if they are not isked to do it, and spelling it when they do ...Today, for His sake, and in His trength, let us grasp Him as our own twith both hands earnestly. For what hird is to us is exactly the measure of what we are to Him. Let us make Him mee again our King, afresh seated on the brone of our hearts, naw erewards with are been with both hands earnestly. 28 hrone of our hearts, anew erowned with our love. "With both hunds carnestly" our love. "With both hands carnedly nears a service that is perfect freedom, not and dat, but a resistless constraint of love, i delight to do His will, "The love of "hrist constraineth us," is the whole secret of true service, -Rev. Most . Juy Pearse.



Baco-Curo Baco-Curo to the transfer of the second seco Investigate Baco-Curo before taking any remedy for the Tohneyo Halor. All druggists are authorized to sold Baco-Curo with our iron clad written guarantee. One has 11.00, a bare, guaranteest cure \$1.0 If your druggist does not keep it, we will some it. Write for free backlet and press? ET REKACHENDEAL & MEG. CO., LaCrosse, Wis,



TOPIC FOR SUNDAY, APRIL 18.

"Different Kinds of Death and the Conquest of Them 1 Cer xv. 50-58.

Apr. 12. Death escaped. Ry, vii, 2240, Apr. 10. Our passaver, 1 (5), v. p.8, Apr. 14. Death escaped: 2 Kings 0, 642.

Semistricity VENSES of doin a 21, hour, et 11, Lpn, o, a $v_{\rm c}$ 14, for $v_{\rm c}$ 12, doing $v_{\rm c}$ 12, doing $v_{\rm c}$ 16, fo vin. 5, Jus. v. 20,

LINDSTRUCTURE

The death of the body is itself a victory for then the corruptible shall have put on incorruption, and this morth shall have put on inmortality. And if we have been stead-fast, immortality, always abounding in the work of the Lord, if for us to live has been for the lord, if for us to live has been Christ; then, inded, to die is gain, for death is swallowed up in victory through our Lord Jesus Christ.

The second death is the death to be dread-The second death is the death to be dream-ed, - for this is eternal and from it there is no resurrection. But we who are thrist's need not fear even this, for thrist has con-quered death, and through him we too have the victory, and we are told that the that overcometh shall not be hurt of the second denth."

SELECTIONS.

So live that when thy summons come to join The innumerable caravan that moves

To that mysterious reaim, where each shall take

His chamber in the silent halis of death, Then go not, like the quarry slave at night, Scourged to his dungeon, but sustained and

soothed By an unfaltering trust, approach thy grave,

Like one who wraps the dravery of his couch

About him and ites down to peaceful dreams.

If we "do all for the glory of God," wa If we do no for the giory of God, we need not fear death. Our care should be for our living. We are not to seek satisfaction, but service. No pain, no pain; no gail, no glory; no thorn, throne; no cross, no crown. Unlike the fabled Antaius, who was strong

while he touched the earth, the Christian wrestler with himself, when he escapes from the earth and keeps in touch with the Chris , is strong. Then he throws this no-man, this child of his own fil-regulated passions, and slays him; and then, when the other and worse self is slain, from the death throes arises victorious the real, the spiritual, the divine man.