Hunting for Souls.

"He was a mighty hunter before the Lord."

In our day, hunting is a sport; but in the lands and the times infested with wild beasts, it was a matter of life or death with the people. It was very different from going out on a sunshiny afternoon with a patent breech-loader, to shoot reed-birds on the flats, when Pollux and Achilles and Diomedes went

TO CLEAR THE LAND OF LIONS

and tigers and bears. My text sets forth Nimrod as a hero when it presents him with broad shoulders and shaggy apparel and sun-browned face, and arm bunched with muscle-"a mighty hunter before the Lord." 'I think he used the bow and the arrow with great success practicing archery.

I have thought if it is such a grand thing and such a brave thing to clear wild beasts out of a country if it is not a better and braver thing to hunt down and destroy those great evils of society that are stalking the land with fierce eye and bloody paw and sharp tusk and quick spring. I have wondered if there is not such a thing as

GOSPEL HUNTING,

by which those who have been flying from the truth, may be captured for God and heaven. The Lord Jesus, in His sermon used the art of angling for an illustration when He said, "I will make you fishers of men." And so I think I have authority for using hunting as an illustration of Gospel truth; and I pray God that there may be many a man in this congregation who shall begin to study Gospel archery, of whom it may, after a while, be said, "He was a mighty hunter before the Lord."

How much awkward Christian work there is done in the world! How many good people there are who drive souls away from Christ instead of bringing them to Him!

RELIGIOUS BLUNDERERS,

who upset more than they right. Their gun has a crooked barrel, and kicks as it goes off. They are like a clumsy comrade who goes along with skilful hunters-at the very moment he ought to be most quiet, he is cracking an elder or falling over a log and frightening away the game. How few Christian people have ever learned the lesson of which I read at the beginning of the service, how that the Lord Jesus Christ, at the Well, went from talking about a cup of water to the most practical religious truths, which won the woman's soul for God! Jesus in the wilderness was breaking bread to the people. I think it was good bread; it was very light bread, and the yeast had done its work thoroughly. Christ, after He had broken the bread, said to the people, "Beware of the yeast, or of the leaven, tion it was, and how easily they all un- you go over the plains, here and there derstood Him! But how few Christian people understand how to fasten the range of the gun-sometimes quite truths of God to the souls of men!

A STORY OF A STORM.

er's house one day, and while we were all seated in the room, he said, "Mr. are. You will have to go where they are. You will have to go where they the fold; but there was one lamb out- through the trees gets a momentary side that perished in the storm. Had sight of partridge or roebuck. The he looked me in the eye, I should have trouble is we are been angered when he told me that story; but he looked into the fire-place, and it was so pathetically and beautifully done that I never found any peace until I was inside the fold, where the other sheep are.

The archers of old times studied their art. They were very precise in the matter. The old books gave special directions as to how the archer should

go, and as to WHAT AN ARCHER SHOULD DO.

He must stand erect and firm, his left feet from damask ottomans, and put foot a little in advance of his right them in the stirrups. We want a pulpit hold of the bow in the middle, and much cushions as it wants saddle-bags then, with the three fingers and the and arrows. We have got to put aside thumb of his right hand, he should lay the gown and the kid-gloves, and put hold of the arrow and affix it to the on the hunting-shirt. We have been string—so precise was the direction fishing so long in the brooks that run fin and antier. care we exercise! How often our ar- hook, and escape as soon as we come to

I. In the first place, if you want to There is be effectual in doing good, you must be very

SURE OF YOUR WEAPON.

There was something very fascinating about the archery of olden times. Perhaps you do not know what they could do with the bow and arrow. Why, the chief battles fought by the English If a moose in the darkness steps into Plantagenets were with the long bow. They would take the arrow of polished wood, and feather it with the plume of they hear it. So in the service of God a bird, and then it would fly from the bow-string of plaited silk. The broad to camp out and rough it. fields of Agincourt, and Solway Moss, and Neville's Cross, heard the loud thrum of the archer's bow-string. Now, who, they say, come to church. What my Christian friends, we have a might- are we doing for the seven hundred of the Gospel; it is a sharp arrow; it is no souls? Are they sinless, that they a straight arrow; it is feathered from need no pardon? Are there no dead in hundred million souls. Paul knew how and through the court-room, until the strike him in the heel, it will turn his step; if it strike him in the heart, he throws up his hands, as did one of old Corinth and Laodicea, because of their when wounded in the battle, crying, "Oh, Galilean, Thou hast conquered." In the Army of the Earl of Pem- and raise on the ruins a stalwart, wide- who, at some time, have been hit by the serious.

broke, there are old corselets which show that the arrow of the English used to go through the breast-plate, through the body of the warrior, and out through the back-plate. What

A SYMBOL

of that Gospel which is sharper than a two-edged sword, piercing to the dividing asunder of soul and body, and of the joints and marrow! Would to God we had more faith in that Gospel! The humblest man in this house, if he had enough faith in him, could bring a hundred souls to Jesus-perhaps five hundred. Just in proportion as this age seems to believe less and less in it, I believe more and more in it. What are men about that they will not accept their own deliverance? There is nothing proposed by men that can do anything like this Gospel. The religion of Ralph Waldo Emerson is the philosophy of icicles; the religion of Theodore Parker was a sirocco of the desert, covering up the soul with dry sand; the religion of Renan is the romance of believing nothing; the religion of Thomas Carlyle is only a condensed London fog; the religion of the Huxleys and the Spencers is merely a pedestal on which human philosophy sits shivering in the night of the soul, looking up to the stars, offering no help to the nations that crouch and groan at the base. Tell me where Gospel for another, who is thoroughly satisfied and helped and contented in his skepticism, and I will take the car

world flying from its orbit and bring it up our "pure" American drinks. back to the heart of Christ. Give it full swing, and it will pardon every sin, heal every wound, cure every trouble, emancipate every slave, and ransom hold eight hundred hogsheads of wine, every nation. Ye Christian men and and only three times in a hundred years Christian work, as you go into the Sun- looked at it, I said to myself: "That day-schools, and the lay preaching sta- is nothing-eight hundred hogsheads. asylums, I want you to feel that you million five hundred thousand barrels of bear in your hand a weapon, compared with which the lightning has no speed, dred thousand men with nothing to do and avalanches have no heft; and the but to see that it is filled." Oh, to thunderbolts of heaven have no power; attack this great monster of intemper-Gospel. Take careful aim. Pull the and uncleanness, requires you to rally arrow clear back until the head strikes all your Christian courage. Through the bow. Then let it fly. And may the the press, through the pulpit, through slain be many!

WHERE TO HUNT.

II. Again: if you want to be skilful in spiritual hunting you must hunt in unfrequented and secluded places. Why does the hunter go three or four days in the Pennsylvania forests or

over Raquette Lake into the wilds of the Adirondacks? It is the only way to do. The deer are shy, and one "bang" of the gun clears the forest. From the California stage you see, as a covote trotting along, almost within within range of it. No one cares for that, it is worthless. The good game is Every hunter hidden and secluded. Truman Osborne one of the evangelists | knows that. So, many of the souls that who went through this country some | will be of most worth for Christ, and years ago, had a wonderful art in the of most value for the Church, are seright direction. He came to my fath- cluded. They do not come in your Talmage, all your children Christians?" | cellar, yonder they are, up in that gar-Father said, "Yes. all but De Witt." ret. Far away from the door of any Then Truman Osborne looked down church, the Gospel arrow has not been into the fire-place, and began to tell a pointed at them. The tract distributor story of a storm that came on the and the city missionary sometimes just mountains, and all the sheep were in catch a glimpse of them, as a hunter

WAITING FOR THE GAME

to come to us. We are not good hunters. We are standing in Schermerhorn Street, expecting that timid antelope will come up and eat out of our hand. We are expecting that the prairie-fowl will light on our church-steeple. It is not their habit. If the church should wait ten millions of years for the world to come in and be saved, it will wait in vain. The world will not come. What the church wants now is to lift their With his left hand he must take on wheels. The church wants not so given. But how clumsy we are about under the shadow of the church that religious work! How little skill and the fish know us, and they avoid the rows miss the mark! Oh, that we the bank, while yonder is Upper might learn the art of doing good, and Saranac and Big Tupper's Lake, where become "mighty hunters before the the first swing of the Gospel net would break it for the multitude of the fishes.

> OUTSIDE WORK TO BE DONE. What is that I see in the backwoods?

It is a tent. The hunters have made a clearing and camped out. What do they care if they have wet feet, or if they have nothing but a pine branch for a pillow, or for the northeast storm? the lake to drink, they hear it right away. If a loon cry in the midnight,

We are putting all our care on the seventy thousand people of Brooklyn ier weapon than that. It is the arrow | thousand that do not come? Have they the wing of the dove of God's Spirit; it their houses, that they need no comflies from a bow made out of the wood fort? Are they cut off from God, to of the cross. As far as I can estimate | go into eternity no wing to bear them, or calculate, it has brought down four no light to cheer them, no welcome to greet them? I hear to-day surging up to bring the notch of that arrow on to from the lower depths of Brooklyn a that bow-string, and its whirr was groan that comes through our Christian heard through the Corinthian theatres, assemblages and through our Christian churches; and it blots out all this scene knees of Felix knocked together. It from my eyes to-day, as by the mists of Oh, my sins!" If it strike a man in dropping down into the fathomless and tion. the head, it kills his skepticism; if it thundering abyss of suffering and woe, I sometimes think that just as God

blotted out the Church of Thyatira and

sloth and stolidity. He will blot out

American and English Christianity,

lieveth and is baptized shall be saved, damned.'

III. I remark, further, if you want to succeed in Gospel hunting, you

MUST HAVE COURAGE. If the hunter stand with trembling hand, or shoulder that flinches with fear, instead of his taking the catamount, the catamount takes him. What would become of the Greenlander if, when out hunting for the bear, he should stand shivering with terror on an iceberg? What would have become of Du Chaillu and Livingstone in the African thicket, with a faint heart and a weak knee? When a panther comes within twenty paces of you, and it has its eyes on you and has squatted for the fearful spring, 'Steady there.'

Courage, O ye spiritual hunters! There are great monsters of iniquity prowling all around about the community. Shall we not in the strength God go forth and combat them? We not only need more heart, but more back-bone. What is the Church of God that it should fear to look in the eye any transgression? There is the Bengal TIGER OF DRUNKENNESS

there is one man who has rejected that that prowls around, and instead of attacking it, how many of us hide under the church pew or the communion table? There is so much invested in to-morrow and ride five hundred miles | it, we are afraid to assault it; millions of dollars in barrels, in vats, in spigots, The full power of the Gospel has not in corkscrews, in gin palaces with yet been touched. As a sportsman throws | marble floors and Italian-top tables, and up his hand and catches the ball flying | chased ice-coolers, and in the strychnine, through the air, just so easily will this and the logwood, and the tartaric acid, Gospel after a while catch this round and the nux vomica, that go to make

I looked with wondering eyes on the 'Heidelberg tun." It is the great iquor vat of Germany, which is said to women who go out this afternoon to do has it been filled. But, as I stood and tions, and the penitentiaries, and the Why, our American vat holds four strong drinks, and we keep three hunit is the arrow of the omnipotent ance, and the kindred monsters of fraud the platform, you must assault it. Would to God that all our American Christians would band together, not for crack-brained fanaticism, but for holy Christian reform.

I think it was in 1793 that there went out from Lucknow, India, under the

sovereign, THE GREATEST HUNTING PARTY that was ever projected. There were ten thousand armed men in that huntng party. There were camels and norses and elephants. On some, princes rode and royal ladies, under exquisite housings and five hundred coolies waited upon the train, and the desolate places of India were invaded by this excursion, rhinoceros and deer and elephant fell under the stroke of the sabre and bullet. After a while the party brought back trophies worth fifty thousand rupees, having left the wilderness of India ghastly with the slain bodies of wild beasts. Would to God that instead of here and there a straggler going out to fight these great monsters of iniquity in our country, the million membership of our churches would band together and hew in twain these great crimes that make the land frightful with their roar, and are fattening upon the bodies and souls of immortal men. Who is ready for such a party? Who will be mighty hunter for the

Lord? IV. I remark again: If you want to be successful in spiritual hunting, you need not only to bring down the game, but

BRING THE GAME IN

I think one of the most beautiful oictures of Thorwaldsen is his 'Autumn." It represents a sportsman coming home and standing under a grape-vine. He has a staff over his shoulder, and on the other end of that staff are hung a rabbit and a brace of birds. Every hunter brings home the game. No one would think of bringing down a reindeer or whipping up a stream for trout, and letting them lie in the woods. At eventide the camp is adorned with the treasures—beak and

If you go out to hunt for immortal souls, not only bring them down under the arrow of the Gospel, but bring them into the Church of God, the grand home and encampment we have pitched this side the skies. Fetch them in, do not let them lie out in the open field. and help. That is the meaning of the for the Lord! not only bring down the

game, but bring it in. If Mithridates liked hunting so well that for seven years he never went indoors, what enthusiasm ought we to have who are hunting for immortal souls. If Domitian practiced archery until he could stand a boy down in the Roman amphitheatre, with a hand out, the fingers outstretched, and then the

DRILL AND PRACTICE

ought not we to subject ourselves in

order to become spiritual archers and 'mighty hunters before the Lord!" But let me say, you will never work any better than you pray. The old archers beside the foot, elevated the other end, and it was the rule that the bow should

be just the size of the archer; if it were just his size, then he would go into the Spiders are one of the great obstacles battle with confidence. Let me say that your power to project good in the world will correspond exactly to your own spiritual stature. In other words, was that arrow that stuck in Luther's a great Niagara, for the dash and the heart when he cried out, "Oh, my sins! plunge of these great torrents of life Christian work; is personal consecra-

"Oh I for a closer walk with God. A calm and heavenly frame, A light to shine upon the road

awake, missionary Church, that can Gospel arrow. You felt the wound of take the full meaning of that command: | that conviction, and you plunged into "Go into all the world, and preach the the world deeper; just as the stag, when Gospel to every creature. He that be- the hounds are after it, plunges into Scroon Lake, expecting in that way to and he that believeth not shall be escape. Jesus Christ is on your track to-day, impenitent man! not in wrath, but in mercy. Oh, ye chased and panting souls! here is the stream of God's mercy and salvation, where you may cool your thirst. Stop that chase of sin to-day. By the red fountain that leaped from the heart of my Lord, I bid you stop. There is mercy for you -mercy that pardons; mercy that heals; everlasting mercy. Is there in all this ouse anyone who can refuse the offer that comes from the heart of the dying

Son of God? There is in a forest in Germany, a

place called THE "DEER LEAP." two crags about eighteen yards apart, between a fearful chasm. This is called the "Deer Leap," because once a hunter was on the track of a deer; it came to one of these crags; there was no escape for it from the pursuit of the hunter, and in utter despair it gathered itself up, and in the death agony attempted to jump across. Of course it fell, and was dashed on the rocks far beneath. Here is a path to heaven. It s plain; it is safe. Jesus marks it out for every man to walk in. But here is a man who says: "I won't walk in that path; I will take my own way." He comes on up until he confronts the chasm that divides his soul from heaven. Now, his last hour has come. and he resolves that he will leap that chasm from the heights of earth to the heights of heaven. Stand back, now, and give him full swing, for no soul ever did that successfully. Let him try. Jump! Jump! He misses the mark, and he goes down, depth below depth, "destroyed without remedy." Men! angels! devils! what shall we call

Death Leap.' It is said that when Charlemagne's host was overpowered by three armies of the Saracens in the Pass of Ronces valles, his warrior, Roland, in terrible earnestness, seized a trumpet, and blew it with such terrifie strength that the opposing army reeled back with terror; out at the third blast of the trumpet it broke in two. I see your soul fiercely assailed by all the powers of earth and hell. I put

that place of awful catastrophe? Let

it be known forever as "The Sinner's

THE TRUMPET OF THE GOSPEL to my lips, and I blow it three times. Blast the first-"Whosoever will let him come." Blast the second-"Seek ye the Lord while He may be found." Blast the third—"Now is the accepted time; now is the day of salvation. Does not the host of your sins fall back? But the trumpet does not, like that of Roland, break in two. As it was handed down to us from the lips of our fathers, we hand it down to the lips of our children, and tell them to sound it when we are dead, that all the generations of men may know that our God is a pardoning God, a sympathetic God, a loving God; and that more to Him than the anthems of heaven, more to Him than the throne on which He its, more to Him than are the ten of celestial worship, in the joy of seeing the wanderer putting his hand on the door-latch of his Father's house. Hear it, all ye nations! Bread for the worst hunger. Medicine for the worst sickness. Light for the thickest dark-

ness. Harbor from the worst storm. Dr. Prime, in his book of wonderful interest, entitled,"Around the World,"

A TOMB IN INDIA

of marvellous architecture. Twenty thousand men were twenty-two years in erecting that and the buildings around it. Standing at that tomb, if you speak or sing, after you have ceased you hear the echo coming from the height of one hundred and fifty feet. It is not like other echoes. The sound is drawn out in sweet prolongation, as though the angels of God were chanting on the

How many souls here to-day, in the tomb of sin, will lift up the voice of penitence and prayer? If now they would cry unto God, the echo would drop from afar-not struck from the marble cupola of an earthly mausoleum, but sounding back from the warm heart of angels flying with the news; for there is joy among the angels over one sinner III. Hearers Warned: that repenteth.

Timber Without Wood.

The inventive Yankee has discovered, not how to make bricks without straw, but how to make timber from straw. At the forthcoming American Exhibition, which is to open July 2d, at Earl's Court, Kensington, will be a house of straw, now being made in Philadelphia. This house is an American suburban They need our prayers and sympathies villa, very handsome and thoroughly artistic in design, two and a half stories Church of God-help. O ye hunters high, covering a space of 42x50 feet. It is built entirely of materials manufactured from straw, foundations, timber, flooring, sheathing, roofingeverything, in fact, including the chimneys, the material being fire-proof, as well as water-proof. The inside finish will be in imitation rosewood, mahogany, walnut, maple, ash, ebony and other fine woods, the straw lumber taking perfectly the surface and color of King could shoot an arrow between any desired wood. The straw villa will the fingers without wounding them, to be devoted to the illustration of Philadelphia's commercial, financial and industrial interests by means of large photographs of the leading exchanges, banks, insurance buildings, factories, mills, schools, &c. A number of other leading American cities will also make novel exhibits of their municipal retook the bow, put one end of it down sources .- London Public Opinion, Jan. 28.

Spiders on Telegraph Wires.

to telegraphers in Japan. Filling the trees along the lines, these insects spin their webs between the earth, the wires, the post, the insulators, and the trees. When the webs becomes wet with dew, they constitute a good conductor; and the lines are found to be in connection with the earth. The only method of obviating this inconvenience is by employing brooms of bamboo to brush away the webs. But, as the spiders are more active than the workmen employed I am sure that there are some here in this work, the difficulty is not the less

SUNDAY SCHOOL LESSON.

SUNDAY, JULY 17, 1887. John the Baptist. LESSON TEXT. (Matt. 3: 1-12).

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the King in Zion.

GOLDEN TEXT FOR THE QUARTER: Yet have I set my king upon my holy hill of Zion.-Psa. 2:6. LESSON TOPIC: The King Glorious-

ly Heralded. Lesson (2. The Herald, vs. 1-4. 2. The Hearers, vs. 5-10. 3. The Heralded, vs. 11, 12. GOLDEN TEXT: Bring forth there-

fore fruits meet for repentance .- Matt. DAILY HOME READINGS: M.-Matt. 2:1-12. The King heralded. T.-Mal. 3: 1-12. The herald

foretold. W.-Luke 1: 67-80. His father's psalm. T .- Mark 1:1-8. The herald described. F.-Luke 3:1-18. The herald described. S .- John 1: 15-28. The herald's

testimony S .- Matt. 11:1-19. Christ's view of the herald.

I. THE HERALD. I. His Message: Repent ye; for the kingdom of heaven is at hand (2).

LESSON ANALYSIS.

From that time began Jesus....to say, Repent ye (Matt. 4:17). Preach, saying, The kingdom of heaven is at hand (Matt. 10:7) John....preached the baptism of re pentance (Mark 1:4).

He confessed, I am not the Christ (John 1:20).II. His Authority:

This is he that was spoken of by Isaiah (3). The voice of one that crieth, Prepare yethe way (Isa, 40:3). I send my messenger, and he shall prepare the way (Mal. 3:1).

There hath not arisen a greater than John (Matt. 11:11). I am the voice of one crying in the wilderness (John 1:23).

III. His Appearance: His raiment of camel's hair, and a leather girdle (4).

An hairy man, and girt with a girdle of leather (2 Kings 1:8). Neither shall they wear a hairy mantle to deceive (Zech. 13: 4). What went ye out for to see? a man clothed in soft raiment? (Matt. 11:8).

John was clothed with camel's hair (Mark. 1:6).

hand." The kingdom of heaven: 1) Its nature; (2) Its nearness; (3) Its subjects; (4) Its destiny.

"Make ye ready the way of the Lord." (1) The Lord's comings; (2) The ready way; (3) The required preparation.

II. THE HEARERS. Hearers Multiplied.

Then went out unto him Jerusalem, and all Judæa (5). All the city was stirred, saying, Who is this? (Matt. 21:10).

There went out unto him all the country (Mark 1:5). Thou seest the multitude thronging thee (Mark 5: 31). The many thousands of the multitude

were gathered (Luke 12:1). II. Hearers Rebuked: Ye offspring of vipers, who warned

you to flee (7). Ye offspring of vipers, how can ye. speak good things? (Matt. 12: 34.) Woe unto you, scribes and Pharisees, hypocrites! (Matt. 23: 25.) Ye serpents,...how shall ye escape?

(Matt. 23: 33.) Ye are of your father the devil (John 8:44). Even now is the axe laid unto the

root of the trees (10). He ... shall suddenly be broken, and that without remedy (Prov. 29:1). Then will I profess unto them, I never knew you (Matt. 7:23). Cut it down; why doth it also cumber

the ground? (Luke 13: 7.) He is cast forth as a branch, and is withered (John 15:6). 1. "Then went out unto him Jerusalem." (1) The preacher; (2) The

hearers; (3) The theme; (4) The results.-(1) Many to hear; (2) Few to profit. 2. "He saw many of the Pharisees

and the Sadducees coming." (1) Various comers; (2) Various motives; (3) Various results. 3. "Bring forth....fruit worthy of repentance." (1) Genuine repentance;(2) Worthy fruit;(3) Essential

fruitfulness. III. THE HERALDED.

I. A Mighty One: He that cometh after me is mightier than I (11)

The latchet of whose shoes I am not worthy to unloose (Mark. 1:7). There cometh he that is mightier than I (Luke 3:16). He that cometh after me is become

before me (John 1:15). He must increase, but I must decrease (John 3: 30). IL A Benefactor:

He shall baptize you with the Holy Ghost (11). I will pour my spirit upon thy seed (Isa.

44:3), The Comforter ... whom I will send (John 15:26) They were all filled with the Holy Spirit (Acts 2:4). Ye received the spirit of adoption (Rom.

8:15). III. A Judge. He will thoroughly cleanse his thresh-

ing-floor (12). Who may abide the day of his coming

Before him shall be gathered all the nations (Matt. 25: 32)

The judgement-seat of Christ (2 Cor. 5: Christ Jesus, who shall judge the quick

and the dead (2 Tim. 4: 1). 1. "Mightier than I." (1) In word; (2) In deed; (3) In nature; (4) In achievements; (5) In destiny.
2. "He will gather his wheat." (1) The wheat; (2) The gathering; (3)

The garner. 3. "The chaff he will burn up." (1) The chaff; (2) The gatherings; (3) The burning.

LESSON BIBLE READING.

THE HERALD OF THE LORD. Sent of God (John 1:6, 33). Foretold by prophets (Isa. 40:3; Mal.

Foretold by an angel (Luke 1:13-17). Named by appointment (Luke 1:13) 59-64).

Became a Nazarite (Luke 1:15, 80; 7: Was a faithful preacher (Matt. 3: 7-10; 14:3,4).

Called Elijah (Matt. 11:14; 17:10-12; Luke 1:17) Acknowledged as a prophet (Matt. 14: 5: Luke 1:76;7:28) Supposed to be the Christ (Luke 3: 15,

16; John 1: 20; 3: 28). Was honored of Christ (John 5: 33-35). Testified of Christ (John 1: 26, 27, 29, 34; 3: 28-30).Beheaded by Herod (Mark 6: 21-27).

LESSON SURROUNDINGS.

Between the present lesson and the last a period of thirty years intervenes. The evangelists preserve an impressive and significant silence concerning the childhood and education of Jesus, and of his forerunner, John the Baptist. Luke gives one incident, -the visit to Jerusalem when the child Jesus became a "son of the law," at the age of twelve probably in A. D. 9). In two verses Luke 2:40, 52) the whole remaining nistory of these years of preparation is summed up. The brevity and comparative silence is in marked contrast with the garrulous folly of the so-called Apocryphal Gospels, the products of a later age; and it is one of the incidental proofs of the inspiration of the Gospel narrative.

It has been supposed that John the Baptist came into contact with the Essenes, a small sect of Jewish ascetics; but of this there is no historical evidence, nor do his teachings indicate such external influences. He was trained by God, like the old prophets. He was the last of that line of preachers, sharing in their essential characteristics.

John was born six months before our Lord (Luke 1: 26, etc.), and probably began to preach at the Levitical age of thirty. Hence we must place his birth early in 749 (B. C. 5), if not before. The beginning of his ministry must then be assigned to 779 (A. D. 26). This accords with the statement of "Repent ye." (1) The obligation Luke (Luke 3:1), which says that the of repentance; (2) The means of word of God came to John "in the fifrepentance: (3) The benefits of re- teenth year of the reign of Tiberius Cæsar." This emperor began a joint "The kingdom of heaven is at reign with his step-father Augustus in January, 765. The "fifteenth would cover the period from January 779, to January, 780 (A. D. 26). sole reign of Tiberius dates from the middle of August, 767. "fifteenth year," reckoning from this point, is so much later as to involve a difficulty. Hence the opening ministry of John the Baptist may be assigned to 977 (A. D. 26), probably beginning during the summer.

Unladylike Ladies.

"I do think some women are perfect flends." This was not the utterance of a crusty old bachelor, but of a young married woman just returned from a holiday shopping tour, and her remark was directed at her own sex. She said: "No man would dare to treat a fellow man as meanly as one woman will treat another at every opportunity. Women expect and exact courtesy from men, and stigmatize an unpolite man as a brute, beast or hog, but these very same women will behave ten times worse to their fellow women than any man would dare treat each other in the herse cars. Six women will loll in a car in such a manner as to keep one of their sex pinched into a quarter of a yard space on the extreme edge of the seat, and not one of them will be ladylike enough to move an inch to make her more comfortable. I saw a woman knock another woman's package from a counter in a Broad street store yesterday and curl her lip as she glanced at the package and walked away. Would a man do that to another man? No; indeed. He would restore the package to its place and apologize for his awkwardness. See how a large woman will sweep a little woman away from in front of a counter when she wants to reach anything, and will you ever hear the slightest word of apology ?"

To Keep Away Creditors.

Creditors are a species of parasite, infesting the human race, usually brought on by luxurious living. Persons who are troubled with them may free themselves by the bankruptcy treatment, but this always leaves an unpleasant irritation behind, and spots that are never effaced. Take water instead of beer; toss the cigar-oase into the fire-place; eat mutton instead of venison, and mutton broth instead of turtle soup; if needs be clean your own boots and shoes, and brush your own clothes. Employ time profitably. Never borrow, seldom lend, Avoid betting and gaming. Keep regular accounts, and examine your position from day to day, determining to eat nothing that is unpaid for, nor to allow your tailor or dressmaker to say that the garments you wear are not your own. By this process you will soon get rid of the annoyance, and your mental and bodily health wonderfully improve.

The transition resistance supposed by Poggendorff to exist in electrolytic cells between the surface of the electrode and that of the electrolyte in contact with it has lately been investigated with great care by Prof. J. Gordon Macgregor in solutions of very pure zinc. The conclusion arrived at was that such a transition resistance, if it exists at all is less than 0.0125 of an