The Humiliated Prince.

"For ye know the grace of our Lord Jesus and potentate after potentate. "No, Shrist, that, though He was rich, for your sakes said the Prince; "I cannot stay; I must He became poor."—II Cor. 8:9. be off for

THAT all the worlds which, on a cold winter's night, make the heavens one I must stop that groan. I must hush land of heaven. How I should like some great glitter, are inhabitantless, is an that distress. I must fathom that way. day to take a drink out of Jacob s well, absurdity. Philosophers tell us that I must redeem those nations. Farewell, many of these worlds are too hot or too thrones and temples, companions cherucold, or too rarefied of atmosphere for bic, seraphic, archangelic! Excuse this residence. But, if not fit for human absence, for I will come back again, abode, they may be fit for beings different from and superior to ourselves. We are told that the world of Jupiter is changing until it is almost fit for creatures like the human race, and that of earth to atmosphere of celestlal ra- pray about the poverty of Him who Mars would do for the human family, diance. I have no time to lose, for hark the respiratory organs. But that there is a great world somewhere, vast beyond imagination, and that it is

THE HEADQUARTERS OF THE UNI-VERSE

has a population in numbers vast beyond all statistics, and appointments of splendor beyond the capacity of canvas or poem or angel to describe, is as certain as the Bible is authentic. Perhaps some of the astronomers, with their big telescopes, have already caught aglimpse of it, not knowing what it is. We spell it with six letters and pronounce it Heaven.

That is where Prince Jesus lived nineteen centuries ago. He was the King's son. It was the old homestead of eternity, and all its castles were as ed the air. Not a tear had rolled down the cheek of one of its inhabitants. There had never been in it a headache, or a sideache, or a heartache. There had not been a funeral in the memory of the oldest inhabitant. There had never, in all the land, been woven a black veil, for there had never been anything to mourn over. The passage of millions of years had not wrinkled or crippled or bedimmed any of its citizens. All the people there were in a state of eternal adolescence. What floral and pomonic richness! Gardens of perpetual bloom, and orchards in unending fruitage. Had some spirit from another world entered and asked, "What is sin? what is bereavement? what is sorrow? what is death? the brightest of the intelligences would have failed to give definition, though to study the question there were silence in Heaven for half an hour.

THE PRINCE

of whom I speak, had honors, emoluments, acclamations, such as no other prince, celestial or terrestrial, ever enjoyed. As He passed the street, the inhabitants took off from their brows garlands of white lilies, and threw them in the way. He never entered any of the temples witnout all the worshippers rising up and bowing in obeisance. In welcome. Sometimes on foot, walking

night of this world. Out of what a of our Lord Jesus Christ, that, though bright harbor into what rough sea. He was rich, yet for your sakes He be-"Stay with us," cried angel after angel, | came poor." THE PLACE TO STUDY IT.

poor.

THAT WRECK OF A WORLD. carrying on my shoulders a ransomed noon on Calvary, at about three o'clock, world. Till this is done I choose earthly the hour at which closed the Crucifixion, scoff to heavenly acclamation, and a and sit under the sycamores and by the cattle pen to a king's palace, frigid zone side of brooks, and think and dream and with a little change in the structure of ye to that groan that grows mightier will probably be denied that, so here, in while I wait. Farewell! Farwell !" "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor." Was there ever a contrast so over-

powering as that between the noonday all study the riches that He left behind and the metropolis of immensity, and of Christ's celestial departure and the midnight of

HIS EARTHLY ARRIVAL?

Sure enough, the angels were out that night in the sky, and especial meteor acted as escort, but all that was from other worlds, and not from this world. The earth made no demonstration of welcome. If one of the great princes of this world steps out at a depot, cheers resound, and the bands play, and the flags wave. But for the arrival of this Missionary Prince of the skies not a torch flared, not a trumpet blew, not a old as God. Not a frost had ever chill, plume fluttered. All the music and the pomp were overhead. Our world opened for Him nothing better than a barn door. The rajah of Cashmere sent to Victoria a bedstead of carved gold and a canopy that cost seven hundred and fifty thousand dollars, but the world had for the Prince of heaven and earth only a litter of straw. The crown jewels in the Tower of London amount to fifteen million dollars, but this Member of Eternal Royalty had nowhere to lay His head. to know

HOW POOR HE WAS,

ask the camel-drivers, ask the shepherds, ask Mary, ask the three wise men of the East who afterwards came there, young Caspar and middle-aged Balthasar and old Melchior. To know how poor He was, examine all the records of real estate in all that Oriental country, and see what vineyard, or what house, or what field He owned. Not one. Of what tenement was he the landlord? Of what lease was He the lessee? Who ever paid Him rent? Not owning the boat on which He sailed, or the beast on which He rode, or the pillow on which He slept, or the tomb in which he was buried. He had so little estate that to pay His tax He had to perform a miracle. And after His death the world rushed in to take an inventory of His goods, and the entire aggregate was the all the processions of the high days He garments He had worn, sleeping in them was the one who evoked the loudest at night and traveling in them by day, bearing on them the dust of the highway and the saturation of the sea. Paul

DR. TALMAGE'S SERMON. the outer gate, and descended into the shed to save us? "Ye know the grace while our Prince throws off the habit, He not only allows us to wear it, but commands us to wear it, and it will become us well, and for the poverties of our spiritual state we may put on the

splendors of heavenly regalement. Only those who study this text in two For our sakes! O, the personality of places can fully reach its power, the this religion! Not an abstraction, nor Hold Land of Asia Minor and the holy an arch under which we walk to behold elaborate masonry, not an ice-castle and take a sail on Galilee, and read the Sermon on the Mount while standing on Olivet, and see the wilderness where Christ was tempted, and be some afternoon on Calvary, at about three o'clock, welcome. A religion of warmth and inspiration and light, and cheer, somecame our souls to save. But you and I another continent and in another hemisphere, and in scenes as different as possible, we recount as well we may, how poor our heavenly Prince became. And in the other holy land above, we may any stream of annoyance, however shalwhen He started for earthly expedition. Come, let us bargain to meet each other ever at the door of the Father's mansion, or

for you are going in the wrong direction. While you are in a favorable mood for it, enter into life. Here, and just now, decide everything that makes for peace and heaven. Agassiz says that he has stood at one place in the Lord Jesus Christ, who, "though He Alps where he could throw a chip in the water in one direction, and it would roll on into the German Ocean, or he could throw a chip in the water in another direction, and it would reach the Black Sea by the Danube, or he could throw a chip in another direction, and it would enter the Mediterranean, by the Rhone. How far apart the Mediterranean and the Black Sea and the German Ocean! Standing to-day on this Alps of Gospel open to let into the pardon of God all privilege, you can project your soul into the right currents, and it will roll on into the ocean of life, or project it in the wrong direction, and it will roll into the sea of death. But how far apart the two distances! May God help us to appreciate more and more the momentous meaning of our text !

all of grace that I am saved" has been on the lips of hundreds of dying Chris-of ruin." And Paul, distinguished for to be memorable for the saying, "You know the grace of our Lord Jesus Christ, that, though He was rich, yet for your poverty might be rich."

A former Harrisburger who once of Philadelphia, was a lawyer by profession and, after leaving the service of the State, he settled in a county which was then greatly excited over the disil within its borders. Here

SUNDAY SCHOOL LESSON.

SUNDAY, OCT. 23, 1887. Three Miracles. LESSON TEXT. (Matt. 9: 18-31. Memory verse, 23.)

LESSON PLAN.

TOPIC OF THE QUARTER : Jesus the King in Zion.

GOLDEN TEXT FOR THE QUARTER: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.-1 Chron. 29:11.

LESSON TOPIC: The King's Authority over Death.

Lesson 1. Authority over Sickness, vs. 20-22. 2. Authority over Bundness, vs. 27-31. 3. Authority over Death, vs. 18, 19, 23-

GOLDEN TEXT: According to your faith be it unto you.-Matt. 9:29.

DAILY HOME READINGS: M.-Matt. 9: 18-31. The King's

authority over death. T .-- Mark 5 : 21-43. Mark's par-

allel narrative. W.-Luke 8:41-56. Luke's paral-

lel narrative. T.-Luke 7 : 11-17. Authority

over death. F.-John 11 : 33-46. Authority

over death. S .- John 10 : 1-18. Power over

life and death. S.-1 Cor. 15 : 1-20. Death van-

quished.

LESSON ANALYSIS. I. AUTHORITY OVER SICKNESS.

L A Needy Sufferer:

A woman, who had an issue of blood twelve years (20).

A woman which had a spirit of infirmity eighteen years (Luke 13:11). A certain man,....thirty and eight years in his infirmity (John 5:5). He saw a man blind from his birth (John 9:1).

A cripple from his mother's womb, who never had walked (Acts 14:8).

Came behind him, and touched the border of his garment (20).

They brought unto him all that were sick,....and he healed them (Matt. 4:24).

Many followed him; and he healed them all (Matt: 12:15). Them that had need of healing he heal-

ed (Luke 9:11). Him that cometh to me I will in no wise cast out (John 6: 37).

III. A Splendid Result: The woman was made whole from

that hour (22).

It was restored whole, as the other (Matt. 12:13).

held a State office and is now a resident Her daughter was healed from that hour (Matt. 15:28).

She felt in her body that she was healed (Mark 5:29).

And they, returning to the house found the servant

3. "Thy faith hath made thee whole."

II. AUTHORITY OVER BLINDNESS.

Have mercy on us, thou son of David

Have mercy on me, O Lord, thou son of

Lord, have mercy on us, thou son of

Jesus, thou son of David, have mercy

Master, master we perish (Luke 8:24).

Believe ye that I am able to do this?

Do thou believe on the son of God?

Believest thou not I am in the Father?

Jesus....touched their eyes they

received their sight (Matt. 20:34).

Their eyes were opened, and they knew

Whereas I was blind, now I see (John

1. "Have mercy on us, thou son of

David." (1) The Lord's standing

recognized; (2) The Lord's mercy

unto you." (1) Faith the measure

of blessing; (2) Blessing the out-

2. "According to your faith be it done

3. "They went forth, and spread

III. AUTHORITY OVER DEATH.

My daughter is even now dead (18)

Is the child dead? And they said, He is

Jesus came into the ruler's house (23).

A very present help in trouble (Psa.

When thou passest through the waters.

Lo, I am with you always (Matt. 28;20).

He.... took her by the hand : and the

I will be with thee (Isa, 43:2).

into him again (1 Kings 17:21).

wide-spread proclamation.

abroad his name in all that land,"

(1) Their new found joy ; (2) Their

I. An Importunate Cry:

David (Matt, 15: 22).

David (Matt. 20: 30).

on me (Mark 10: 47).

IL A Searching Question:

Believest thou? (John 1:50).

Their eyes were opened (30).

(John 9:35).

(John 14:10).

opened (Isa. 35:5).

him (Luke 24: 31).

come of faith.

L The Dead Child :

dead (2 Sam. 12:19).

died (2 Kings 4 : 20).

II. The Present Friend :

dead (Luke 7:12).

me (2 Tim. 4 : 17).

(Matt. 8:27).

Matt. 28:18).

of God (Jahn 5 : 25).

46:1).

9:25].

sought.

faith

(28).

(1) Faith as a condition of whole-

ness; (2) Wholeness as a result of

Lazarus, come forth. He that was dead came forth (John 11: 43, 44).

1. "Come and lay thy hand upon her, and she shall live." (1) The dead daughter; (2) The believing father; (3) The supreme Lord.-(1) The father's request; (2) The father's confidence.

2. "The damsel is not dead, but sleepeth." (1) Death disclaimed; (2) Sleep affirmed.

3. "The damsel arose." (1) From death; (2) To life; (3) Through Christ

LESSON BIBLE READING. RESTORATIONS TO LIFE.

The widow's son at Zarephath (1 Kings

17:17-24). The Shunammite's son (2 Kings 4: 18-

37). The man at Elisha's grave (2 Kings 13: 20, 21).

Jarius's daughter (Matt. 9 : 23-26;

Mark 5 : 35-43). The widow's son at Nain (Luke 7 : 11-17).

Lazarus (John 11 : 33-44).

Saints at Christ's resurrection (Mata 27:52.53).

Dorcas (Acts 9 : 36-42).

Eutychus (Acts 20:7-12).

Resurrection of Jesus (Matt. 28:1-6, Mark 16 : 1-6; Luke 24 : 1-7; John 20: 1, 2, 11-16; 1 Cor. 15: 1-8, 20).

LESSON SURROUNDINGS.

As already intimated (see on Lesso. 3), the feast at the house of Matthew (Matt. 9:10-17) immediately followed our Lord's return from the Gadarene country. All three evangelists join this feast directly with the call of Matthew; Mark and Luke placing the call in its proper position, Matthew himself deferring mention of ihe call until the later mention of the feast.

This curious arrangement makes the chronological question an interesting and somewhat involved one. The main points can, however, be readily perceived. Matthew distinctly states that the ruler came while our Lord was speaking to the disciples of John about fasting (v. 18). All three evangelists indicate that this discourse took place at the house of Matthew on the occasion of the feast (Matt. 9:14; Mark 2:18; Luke 5 : 33). But Mark (Mark 5 : 22) and Luke (Luke 8:41) plainly intimate that Jairus came shortly after the return from the Gadarene country. These two evangelists have simply transferred the account of the feast and subsequent discourse to the time when Matthew (Levi) was called,-a very natural transposition. On the other hand, Matthew has transferred the call (and the healing of the paralytic which it followed) to the time of the feast; namely, after the return to Capernaum from the Gadarene country.

The date would be in the autumn or early winter of 781, A. D. 28, and the place was evidently Capernaum. The third miracle recorded in this lesson (vs. 27-31) may, it is true, have been wrought at some other place; yet "into use" (v 28) might refer to our

nology when he wrote : "Grace, 'tis a charming sound, Harmonious to the ear: Heaven with the echo shall resound, And all the world shall hear.' One of John Bunyan's great books is entitled. "Abounding grace." "It is

tians. The boy Sammy was right when, being examined for admission into church membership, he was asked : "Whose work was your salvation?" and he answered: "Part mine and part God's." Then the examiner asked : "What part did you do, Sammy?" and the answer was: "I opposed God all I could, and He did the rest !" O the height of it, the depth of it, the length of it, the breadth of it, the grace of God! Mr. Fletcher having written a pamphlet that pleased the king, he offered to compensate him, and Fletcher answered :

on the bank of the river, just where it

rolls from under the throne, or at the

outside gate. Jesus got the contrast by

exchanging that world for this; we will

get it by exchanging this world for that.

There and then you will understand

more of the wonders of the grace of our

was rich, yet for your sakes became

Yes, grace, free grace, sovereign grace.

omnipotent grace. Among the thou-

sands of words in the language, there is

no more queenly word. It means free

and unmerited kindness. My text has

no monopoly of the word. One hund-

red and twenty-nine times does the Bible

eulogize grace. It is a door swung wide

the millions who choose to enter it.

"Amazing grace, how sweet the sound,

Phillip Doddridge put it into all hym-

That saved a wretch like me !"

John Newton sang of it :

ONLY ONE THING I WANT

like that which Empress Elizabeth of Russia, over a hundred years ago, ordered constructed, winter with its trowel of crystal cementing the huge blocks that had been quarried from the frozen rivers of the North, but a father's house with a wide hearth crackling a hearty

thing we can take into our hearts and homes and business recreations and joys and sorrows. Not an unmanageable gift like the galley presented to Ptolemy, which required four thousand men to row, and its draught of water was so great that it could not come near the shore, but something you can run up

low. Enrichment now, enrichment for-RIGHT ABOUT FACE!

The seven wise men of Greece were chiefly known each for one apophthegm: IL A Wise Act: Solon for the saying, "Know thyself ;" Periander for the saying, "Nothing is impossible to industry;" Chilo for the saying, "Consider the end ;" Thales for

a thousand utterances, might well afford sakes became poor, that ye through His

An Oil Romance.

land, but at other times He took chariot, and, among the twenty thousand that David spoke of, His was the swiftest and most flaming; or, as when John described Him, He took a white palfrey with what prance of foot, and arch of neck, and roll of mane, and gleam of eye, is only dimly suggested in the Apocalypse. He was not like other princes, waiting for the Father to die and then take the throne. When a few years ago an artist in Germany made a picture for the Royal Gallery representing Emperor William on the throne, and the Crown Prince as having one foot on the step of the throne, Emperor William ordered the picture changed, foot off the throne till I leave it."

ALREADY ENTHRONED

was the Heavenly Prince side by side with the Father. What a circle of dominion! What myrmiodns of admirers! What unending round of glories! All the towers chime the Prince's praises! Of all the inhabitants, from the centre of the city, on over the hills and clear down to the beach against which the ocean of immensity rolls its billows, the Prince was the acknowledged favorite. No wonder my text says: "He was rich," Set all the diamonds of the earth in one sceptre, build all the palaces of the earth in one Alhambra, gather all the pearls of the sea in one diadem, put all the values of the earth in one coin, the aggregate would not express his affluence. Yes, Paul was right. Solomon had in gold six hundred and eighty million pounds, and in silver one billion twenty-nine million three hundred and seventyseven pounds sterling. But

A GREATER THAN SOLOMON.

is here. Not the millionaire, but the quadrillionaire of heaven. To describe His celestial surroundings the Bible uses all colors, gathering them in rainbow over the throne, and setting them as agate in the temple window, and hoisting twelve of them into a wall, from a striped jasper, at the base, to transparent amethyst in the capstone, while between are green of emerald and snow of pearl, and blue of sapphire, and yellow of topaz, gray of chrysoprasus, and flame of jacinth. All the loveliness of landscape in foliage, and river, and rill, and all enchantment aquamarine, the sea of glass, mingled with fire, as when the sun sinks in the Mediterranean. All the thrill of music, instrumental and vocal, harps, trumpets, doxologies. There stood the Prince, surrounded by those who had under their wings the velocity of millions of miles in a second, rich in love, rich in adoration, rich in power, rich in worship, rich in holiness, rich as God. But one day there was

A BIG DISASTER

in a department of God's universe. A race fallen! A world in ruins! Our planet the scene of catastrophe! A globe swinging out into darkness, with

in loving talk with the humblest of the in my text did not go far from hitting and that is more grace." became poor?"

means for making His earthly condition comfortable. Only a few years before, when Pompey, the general, arrived at Brindisi he was greeted with arches and a costly column, which celebrated the twelve million people whom he had killed or conquered, and he was allowed to wear his triumphal robe in the Senate. The world had

APPLAUSS FOR IMPERIAL BUTCHERS,

but buffeting for the Prince of Peace. and said. "Let the prince keep his Plenty of golden chalices for the favored to drink out of, but our Prince must put His lips to the bucket of the well by the roadside after He had begged for a drink. Poor? Born in another man's barn and eating at another man's table, and cruising the lake in another man's fishing smack, and buried in another man's mausoleum. Four inspired authors wrote of His biography, and innumerable lives of Christ have been published, but He composed His autobiography in most compressed way. He said: "I have trodden the wine-press alone."

Poor in the estimation of nearly all the prosperous classes. They called Him Sabbath-breaker, wine-bibber, traitor, blasphemer, and ransacked the dictionary of opprobrium from lid to lid to express their detestation. I can think now of only two well-to-do men who espoused His cause, Nicodemus and Joseph of Arimathea. His friends for the most part were people who, in that climate where ophthalmia or inflammation of the eyeball sweeps ever and anon as a scourge had become blind, sick people who were anxious to get well, and troubled peopled in whose family there was some one dead or dying. If He had a purse at all it was empty, or we would have heard what was done with the contents at the post mortem. Poor? The pigeon in the dove-cote, the rabbit It was not because He was compelled to in its burrow, the silk worm, in its cocoon, the bee in its hive is better provided for, better off, better sheltered.

Aye, the brute creation has a home which Christ has not. If on windy days the raven

Gambol like a dancing skiff,

- Not the less he loves his haven On the bosom of the cliff,
- If almost with eagle pinion
- O'er the Alps the chamois roam,
- Yet he has some small dominion Which no doubt he calls his home.

But the Crown Prince of all heavenly dominion has less than the raven, or the chamois, for

HE WAS HOMELESS,

Aye, in the history of the universe there is no other instance of such coming down. Who can count the miles from the top of the throne to the bottom of the Cross? Cleopatra, giving a banquet to Antony, took a pearl worth a hundred thousand dollars and dissolved it in vinegar and swallowed it. But when our Prince, according to the Evangelist, in mountains, and seas, and islands, an awful centrifugal of sin seeming to been dissolved all the pearls of His overpower the beautiful centripetal of heavenly royalty. Down until there blissful circumjacence, and started for | value of that precious blood that was | See the startling and comforting fact . It weighed about 800 pounds.

Yes, my the mark, did he, when he said of the blood-bought hearers, grace to live by Missionary Prince : "For your sakes he and grace to die by. Grace that saved the publican, that saved Lydia, that The world could have treated Him saved the dying thief, that saved the jail-better if it had chosen. It had all the er, that saved me. But the riches of that grace will not be fully understood until Heaven breaks in upon the soul.

'There is

hundreds

An old Scotchman, who had been a soldier in one of the European wars, was sick and dying in one of our American hospitals. His one desire was to see Scotland and his old home, and once again walk the heather of the Highlands, and hear the bagpipes of the Scotch regiments. The night that the old Scotch soldier died, a young man, somewhat reckless, but kind-hearted, got a company of musicians to come and play under the old soldier's window, and among the instruments there was a bag-The instant that the musicians pipe. began, the dying old man in delirium said : "What's that, what's that? Why, it's the regiments coming home. That's the tune, yes, that's the tune. Thank God. I have got home once more !' "Bonny Scotland and Bonny Doon," were the last words he uttered as he passed up to the highlands of the better country. And there are here to-day

HOMESICK FOR HEAVEN.

some because you have so many bereavements, some because you have so many temptations, some because you have so many ailments, homesick, very homesick, for the fatherland of heaven ; and derrick and made the poor devils who the music that you want to hear now is the song of free grace, and the music you want to hear when you die is free grace, and forever before the throne of God you will sing of the "grace of our \$17,000 cash. With his money in his Lord Jesus Christ, who, though He was hand he hastened home and told his rich, for your sakes became poor !"

Yes, yes; for your sakes! It was not rejoiced. on pleasure excursion that He came, for it was all pain. It was not on exploraation, for

HE KNEW THIS WORLD

as well before He alighted as afterward. come, for He volunteered. It was not because it was easy, for He knew it would be thorn and spike, and hunger casion to visit one of his sheep and thirst and vociferation of angry mobs. For your sakes! Wipe away miles east of Tehama. When he aryour tears. To forgive your wrongdoing, to companionship, your loneliness, to soothe your sorrows, to sit with you by the new-made grave, to bind up your wounds in the ugly battle with the world | tended over one end. In the evening and bring you home at last, kindling up the mists that fall on your dying vision with the sunlight of a glorious morn. For your sakes! No; I will change Paul will not care, and Christ that. will not care, If I change it, for I must | raiment he procured a piece of board get into the blessedness of the text myself, and so I say ; "For our sakes !" For we all have our temptations and bereavements and conflicts. For our sakes ! We who deserve, for our sins, to be expatriated into a world as much poorer than this than this earth was poorer than heaven. For our sakes! But what

A FRUITFUL COMING DOWN

been dissolved all the pearls of His to take us gloriously up. When Artax-heavenly royalty. Down until there erxes was hunting, Tribazus, who was righteousness, and from it a groan reached heaven. Such a sound had never been heard there. Plenty of ment to suffer, poor until there was no ment to suffer, poor until there was no shall I mend it?" "Bygiving it to me," sweet sounds, but never an outcry of other pauperism to torture, Billions of said Tribazus. Then the king gave him light material, gave way and Bogard All authority hath been given unto me distress, or an echo of agony. At that dollars spent in wars to destroy men, the robe, but commanded him never to reached a place of safety. Bogard and one groan the Prince rose from all the who will furnish the statistics of the wear it, as it would be inappropriate.

he hung out his shingle and waited for clients. Sometimes they came, but often they didn't and his funds grew lower and lower until at last it was a question of bread and butter for him and his family. Sitting in his office one day with his head between his hands, cursing his hard luck and wondering whether life was worth living, not a cent in his pocket and nothing to eat, he was disturbed by the entrance of an acquaintance, who asked him to draw up an agreement relating to the lease of some land and the sinking of an oil well.

"I'll do it if you pay me," said the lawyer.

"Now, see here," said the man, "you know I have no ready money, but if you draw up these papers, I'll give you an interest in the well. "I won't do it," said the lawyer,

bluntly; "you have no money and are fast on the road to the poorhouse. No, I won't help you!" "But you must," persisted the man;

'you can do it. It won't cost you a cent, and you must do it. Go ahead now. If I lose, it is nothing out of your pocket. Draw up these papers, you've nothing else to do.''

"Well, the lawyer, to get rid of the man, drew up the agreements and took as his pay an interest in the oil well. What happened?

Do ye now believe (John 16 : 31). The oil well was a gusher and the IIL A Rich Reward : thick, greasy fluid poured out over the Then the eyes of the blind shall be were putting down the well fairly howl with glee. The lawyer was on hand, just as excited as anybody else and the very first chance he get he sold out for wife of his good fortune and they both

"And now, mother," said he to his wife, "let's get out of this." And they lit out for Philadelphia.

A Mutual Surprise.

J. P. Bogard a pioneer wool-grower of Cal., a short time since had an occamps in the mountains, about thirty rived at the camp, finding everything all right, he gave the herder a day off and remained at the camp alone. The cabin was built of logs and a shed ex-Bogard killed a fine, fat sheep and hung it up under the shed. During the night he was awakened by what he supposed to be a dog eating his mutton. Quietly slipping out of bed in scanty about four feet long and four inches wide. He tiptoed around the house with the intention of giving the dog a terrible surprise. Arriving at the spot he could, in the dim light, distinguish some object pulling at the mutton. He raised his board and brought it down with all his might upon the back of a grizzly bear. The bear gave an unearthly growl and sprang at Bogard who had already dropped his stick and

III. The Omnipotent Helper : was making for the door at a 2.40 gait. damsel arose (25). As Bogard jumped into the door his Even the winds and the sea obey him bearship succeeded in taking hold of his nether garments, which, being of The dead shall hear the voice of the Son his herder killed the bear the next day.

1. "Came behind him, and touched | Lord's usual place of residence, in Capthe border of his garment." (1) An ernaum. humble approach; (2) A trembling

touch; (3) A splendid success. 2. "She said, if I do but touch.

I shall be made whole." (1) The Horse an Excellent Remedy for condition of blessing ; (2) The com-Consumption. pleteness of blessing.-(1) The simple means; (2) The satisfactory re-

I was not a little startled at meeting on the street recently in the best of health apparently an old acquaintance whom I had supposed to be filling a consumptive's grave long ere this. The last time that I heard of him was about a year ago, and then he had been given up by doctors as a hopless case.

In answer to my inquiries he told me that he determined to put in practice a plan of his own. Accordingly he ourneyed by easy stages to the Blue Mountains region of Virginia, where he established himself in a farmhouse, and bought a horse. He spent the whole day in the open air, taking care of the steed himself, and riding him about the neighborhood. At first his weakness was such that he could not stay in the saddle more than fifteen or twenty minutes at a time and he had to pull up very soon if the horse broke into a trot. Every day, however, he became a little stronger, and in a couple of months he was able to ride ten or twenty miles on a stretch with very little fatigue. He attributed his recovery in part to the fact that he not only rode, but groomed his horse and busied himself an hour or two in the stable every day.

In this opinion he confirmed what I remember hearing an old physician say years and years ago, namely that a 'horse barn," as he called it, is one of the healthiest places in the world.

A Superstition of the Chinese,

I saw a Chinaman burning paper in his doorway recently when I chanced to be passing his house late at night, in a back street in Brooklyn, and I had the curiosity the next day to ask an explanation from an intelligent Christianized Mongolian. He said that devout Celestials, particularly those who have just arrived from China, always burn paper in each doorway of the house before retiring at night. They believe that the progenitors of the present Chinese dynasty were dissatisfied with the Chinese customs which grew up at the close of their dynasty, of perpray thee, let this child's soul come mitting aliens to enter the Flowery Kingdom, and attribute the success of He sat on her knees till noon, and then | the Tartars to the custom. To mark their displeasure they placed in the sky There was carried out one that was a star of death-dealing influence, which, if it should shine into their doors or upon the floors ten nights in succession, would cause the death of all who inhabit the house. Red, which to the Chinese mand typifies all that is good and righteous, is the antidote; hence the red curtains hung before every Chinese house and laundry. Fire, which produces a red light, expels the demons, The Lord stood by me, and strengthened hence the customs of burning paper in doorways.

The Swedish and Danish Governments have decided to lay down a new submarine cable between their respective countries. The cable, which will consist of four wires, will be from Helsingborg to Elsinore and by the island of Hyeen

THE STABLE CURE.

Constant Companionship with a