REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON

Subject: "A Hunting Scene."

TEXT: "In the morning he shall decour the rey, and as right he shall divide the spoil."-enests xlix., 27.

A few nights ago 800 men encamped along the Long Island railroad so as to be ready the Long Island railroad so as to be ready for the next morning, which was the first "open day" for deer hunting. Between sun-rise and 2 o'clock in the alternoon of that day fifteen deer were shot. On the 29th of October out woods and forests resound with the shock of firearms and are tracked of pointers and setters because the quail are then a lawful prize for the sportsman.

On a certain day in all England you can hear the crack of the sportsman's gun, because grouse hunting has begun, and every man that can afford the time and ammunition and can draw a bead starts for the fields. Xenophon grew eloquent in regard to the art of hunting. In the far east people, elephant mounted, chase the tiger. The American Indian darts his arrow at the buf The American indian daris his arrow at the bul-falo until the frightened herd fall over the rocks. European nobles are often found in the fox chase and at the stag hunt. Francis I was called the father of hunting. Moses declares of Nimrod, "He was a mighty hunter before the Lord." Therefore, in all scale of the world the imagery of my text ages of the world, the imagery of my text ought to be suggestive, whether it means a wolf after a fox or a man after a lion.

Old Jacob, dying, is telling the fortunes of his children. He prophesies the devour-ing propensities of Benjamin and his de-scendants. With his dim old eyes he looks off and sees the hunters going out to the fields, ranging them all day, and at nightfall coming home, the game slung over the shoulder, and reaching the door of the tent the hunters begin to distribute the game, and one takes a coney, and another a rabbit, and another a roe. "In the morning he shall de-your the prey, and at night he shall divide the spoil." Or it may be a reference to the habits of wild beasts that slay their prey and then drag it back to the cave or lair and divide it among the young. I take my text, in the first place, as de-

I take my text, in the first place, as de-scriptive of those people who in the morn-ing of their life give themselves up to hunt-ing the world, but afterward, by the grace of God, in the evening of their life divide among themselves the spoils of Christian character. There are aged Christian men and women in this house, who, if they gave testi-mony, would tell you that in the morning of their life they were after the world as in-tense as a hound after a hare, or as a falcon ops upon a gazelle. They wanted the d's plaudits and the world's gains. world's world's plaudits and the world's gains. They felt that if they could get this world they would have everything. Some of them started out for the pleasures of the world. They thought that the man who laughed toudest was happiest. They tried repartee and conundrum and burlesque and madrigal. They thought they would like to be Tom Hoods or Charles Lambs or Edgar A. Poes. They migled wine and music and the spec-

They mingled wine and music and the spec tacular. They were worshipers of the har-lequin, and the Merry Andrew, and the buf-toon, and the jester. Life was to them foam and bubble and eachinnation and roystering and grimace. They were so full of glee they sould hardly repress their mirth even on sol-emn occasions, and they came near bursting out hilariously even at the burial because there was something so dolorous in the tone or countenance of the undertaker.

or countemance of the undertaker. After awhile misfortune struck them hard on the back. They found there was some-thing they could not laugh at. Under their late hours their health gave way or there was a death in the house. Of every green thing their soul was exfoliated. They found out that life was more than a joks. From the heart of God there blazed into their soul an earnestness they had never felt before. They earnestness they had never felt before. They awoke to their sinfulness and their immorality, and here they sit at sixty or seventy years of age as appreciative of all innocent mirth as they ever were, but they are bent on a style of satisfaction which in early life

vouring you. So it was with Lord Byron. So it was with Coleridge. So it was with Catherine of Russia. Henry II. went out hunting or this world, and its lances struck through his heart. Francis I. aimed at the world, but the assassin's dagger put an end to his ambition and his life at one stroke. Mary Queen of Scots wrote on the window of her eastle ;

From the top of all my trust Mishap hath laid me in the dust.

The Queen Dowager of Navarre was offered for her wedding day a costly and beautiful pair of gloves, and she put them on, but they were poisoned gloves, and they took her life. Better a bare hand of cold privation than a warm and poisoned glove of ruinous success. "Oh," says some young maninthe audience, "I believe what you are preaching. I am going to do that very thing. In the morning of my life I am going to devour the prey, and in the evening I shall divide the spoils of Christian character. I only want a little while to sow my wild oats, and then I will be good.

be good." Young man, did you ever take the census of all the old people? How many old people are there in your house? One, two or none? How many in a vast assemblage like this? Only here and there a gray head, like the patches of snow here and there in the fields on a late April day. The fact is that the tides of the years are so strong that men go down under them before they get to be sixty, before they get to be fifty, before they get to be forty, before they get to be thirty; and if

be forty, before they get to be thirty; and if you, my young brother, resolve now that you will spend the morning of your days in de-vouring the prey the probability is that you will never divide the spoils in the evening hour. He who postpones until old age the relation of Jesus Unrist postpones it forever. Where are the men who, thirty years ago, resolved to become Christians in old age, putting it off a certain number of years? They never got to be old. The railroad col-lision, or the steamboat explosion, or the slip on the ice, or the falling ladder, or the sudden cold put an end to their opportuni-ties. They have never had an opportunity since, and never will have an opportunity again. They locked the door of heaven against their soul, and they threw away the keys. They chased the world, and they died They chased the world, and they died chase. The wounded tiger turned on in the chase. They failed to take the game they d. Mounted on a swift courser, they pursued. leaped the hedge, but the courser fell on them and crushed them. Proposing to bar-ter their soul for the world, they lost both and got neither.

While this is an encourarement to old peo-ple who are still unpardoned, it is no encouragement to the young who are putting off the day of grace. This doetrine that the old may be repentant is to be taken cau-tiously. It is medicine that kills or cures. The same medicine given to different patients in one case it saves life and in the other in destroys it. This possibility of repentance at the close of life may cure the old man while it kills the young. Be cautious in taking it.

Again, my subject is descriptive of those who come to a sudden and radical change. You have noticed how short a time it is from morning to night-only seven or eight bours. You know that the day has a very brief life. Its heart beats twenty-four times, and then it is dead. How quick this transi-tion in the character of these Benjamites "In the morning they shall devour the prey, and at night they shall divide the spoils." I it possible that there shall be such a trans formation in any of our characters? Yes, a man may be at 7 o'clock in the morning an all devouring worldling, and at 7 o'clock at night he may be a peaceful distributive Christian.

Conversion is instantaneous. A man passes into the kingdom of God quicker than down the sky runs zigzag lightning. A man may be anxious about his soul for a great many be anxious about his soul for a great many years; that does not make him a Christian. A man may pray a great while; that does not make him a Christian. A man may resolve on the reformation of his character and have that resolution going on a great while; that does not make him a Christian. But the very instant when he flings his soul on the mercy of Jesus Christ, that instant is lustration, emancipation, resurrection. Up to that point he is going in the wrong direc-tion after that point he is going in the right direction. Before that moment he is a child of sin; after that moment he is a child of prey; after that moment dividing the spoil. God Before that moment devouring th inutes is as good as five years. My hearer, you know very well that the My hearer, you know very well that the best things you have done you have done in a flash. You made up your mind in an in-stant to buy, or to sell, or to invest, or to stop, or to stark. If you had missed that one chance, you would have missed it forever. Now, just as precipitate and quick and spon-taneous will be the ransom of your soul. Some morning you were making a calcula-tion. You got on the track of some financial tion. You got on the track of some manchan or social game. With your pen or pencil you were pursuing it. That very morning you were devouring the prey, but that very night you were in a different mood. You found that all beaven was offered you. You won-dered how you could get it for yourself and for your family. You wondered what re-sources it would give you now and hereafter. You are dividing peace and comforts and sat-isfaction and Christian reward in your soul. You are dividing the spoil. One Sabbath night at the close of the ser-One Sabbath night at the close of the ser-vice I said to some persons, "When did you first become serious about your soul?" And they told me, "To-night." And I said to others, "When did you give your heart to God?" And they said, "To-night." And I said to still others, "When did youresolveto serve the Lord all the days of your life?" And they said, "To-night." I saw by the cavet of their annored that when the grace And they said, "Io-hight." I saw oy the gayety of their apparel that when the grace of God struck them they were devouring the prey, but I saw also in the flood of joyful tears, and in the kindling raptures on their brow, and in their exhilarant and transporting utterances, that they were dividing the spoil. If you have been in this building when the lights are struck at night, you know that with one touch of electricity they are all blazed. Oh, I would to God that the darkness of your soul might be broken up, and that by one quick, overwhelming, instanta-neous flash of illumination you might be brought into the light and the liberty of the sons of God ! You see that religion is a different thing from what some of you people suppose. You thought it was a decadence. You thought religion was maceration. You thought it may high was oblars, that it struck one was highway robbery; that it struck one down and left him half dead; that it plucked out the eyes ; that it plucked out the plumes of the soul ; that it broke the wing and crushed the beak as it came clawing with its black talons through the air. No, that is not What is religion? It is dividing the spoil. It is taking a defenseless soul and panoply-ing it for eternal conquest. It is the distribu tion of prizes by the king's hand, every medial Stamped with a coronation. It is an exhibit-ation, expansion. It is imparadisation. It is enthronement. Religion makes a man master of earth, of death and hell. It great forth to gather the medals of victory won by Prince Emanuel, and the diadems of heaven, and the glory of realms terrestrial and celes tial, and then, after ranging all worlds for everything that is respiendent, it divides the What was it that James Turner, the fa-What was it that James Turner, the in-mous English evangelist, was doing when in his dying moments he said : "Christ is all Christ is all?" Why, he was entering into light. He was rounding the Cape of Good Hope. He was dividing the spoil. What was the aged Christian Quakeress doing when at eighty years of age she arose in the meeting one day and said : "The time of my departure is come. My, grave clothes are failing off?" She was dividing the spoil. " "Tis finished, ah is finished, Their fight with death and sin. Lift high your golden gates And let the victors in.

Ob, what a grand thing it is to be a Chris-tian! We begin now to divide the spoil, but the distribution will not be completed to all There is a poverty struck soul, eternity. There is a poverty struck soil, there is a business despoiled soul, there is a sin struck soul, there is a bereaved soul-why do you not come and get the spoils of Christian character, the comfort, the joy, the peace, the salvation that I am sent to offer eternity.

peace, the salvation that I am sent to offer you in my Master's name? Though your knees knock together in weakness, though your hand tremble in fear, though your eyes rain tears of uncon-trollable weeping—come and get the spoil. Best for all the weary. Pardon for all the guilty. Rescue for all the bestormed. Life for all the dead. I verily believe that there are some who have come in here downcast because the world is against them, and be-souse they feel God is against them, who will go away saying: will go away saying :

I came to Jesus as 1 was, Weary and worn and sad. I found in Him a resting place, And He has made me glad.

Though you came in children of the world, you may go away heirs of heaven. Though ihis very autumnal morning you were deihis very autumnal morning you were de-touring the prey, now, all worlds witness-ing, you may divide the spoil.

SELECT SIFTINGS.

Portugal's royal crown is worth \$6,500,000.

An Arctic owl was recently captured in Freeport. Me.

A man in Norway, Me., raised nine large pumpkins from one seed.

A Philadelphia hat dealer says his least profit is in selling silk hats.

On an average a locomotive engineer travels 20,000 miles in the course of a year.

J. A. McBrayer, of Anderson, Ky., has killed 237 rattlesnakes in seven

years. A bald eagle was shot off the steeple of the biggest hotel in Seward County, Kansas.

In the year 760 A. D., Pope Paul I. sent the only clock in the world as a present to Pepin, King of France.

Needles were first made with every rude machinery in 1545. At that date a workman did well if he turned out ten a day.

Roman colonial coins bore a number of banners corresponding to the number of the legion whose veterans had occupied the country.

One variety of the India rubber tree. (Ficuselastica) has leaves of the deepest green, each provided with a narrow border of very bright red.

The loftiest volcano is Popocatapetl, Mexico. Its crater is 1000 feet deep and three miles in circumference. The mountain is 17,784 feet high.

The longest wooden bridge in the world is a trestle work over Lake Pontchartrain, New Orleans. It is of cypress piles and twenty-two miles long.

The dogs which Chinese epicures are said to be most fond of are a peculiar species of canine noteworthy for the entire absence of any disposition to bark.

Caged lions and tigers, pumas and jaguars take no notice of the men and women passing in front of them, but let a dog be brought anywhere near the cage and they show their savage nature at once, and spring up, glaring out savagely.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR DECEMBER 10. Lesson Text: "The Heavenly In-

heritance," 1 Pcter i., 1-12-Golden Text: Col. 1., 12-Commentary.

1. "Peter, an apostie of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." The writers of the epistles know but one master-they are either servants or apostles master—they are either servants or apostles of Jesus Christ—and being controlled by the Spirit they glorify Him (Math. xxiii, 8; John xvi., 14). Their aim is to help their fellow strangers to be holy in their lives and full of good works that God may be glorified (charter ii M 12).

full of good works that God may be glorified (chapter ii., 11, 12. 2. "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you and peace be multiplied." Scriptural elec-tion is the choosing of some to bless others, these chosen ones being taken out from the rest that they may be specially qualified for special service (Eph i., 4; Rom, viii., 29). The exceeding abundance of His grace and peace is given to such that through them it peace is given to such that through them it may be multiplied to others. If you have received Him, you are one of His elect. If you have not received Him, you may do so at once (John vi., 37; iii., 16: Rev. xxii.,

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." The significance of the resurrection is fully stated in I Cor. xv. 13, 23. He who was dead is alive forever more, and at the right hand of God are the evidence of our justification and the assur ance of our continued life (Rev. i., 18; Rom. iv., 25; viii., 34). To be identified with a risen, living Christ, who has all power in heaven and on earth, and to be com ssioned as His embassadors to proclaim His salvation is surely the highest honor that mortal man can enjoy on this earth (John xvil., 18; 11 Cor. v., 20).

an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you." All things here are in heaven for you." All things here are perishable, but the word of the Lord and the glory of the Lord endureth forever (verse 24, 25, I John ii., 17 Heb. xii., 28). Jesu at the right hand of God is not only ou Jesu righteousness and our life, but also the as surance that our bodies shall yet be just like His and that we shall reign with Him (I Cor

xv., 23; Phil. iii., 21; Rev. v., 9, 10). 5. "Who are kept by the power of God through faith unto salvation, ready to be re-vealed in the last time." Jesus does the sav-ing and the keeping, and we do the trusting and obeying. See how we are kept in Jude 1; Rom. xiv., 4; Isa. xii., 13. Salvation is 1; Rom. xiv., 4; Isa. xli., 13. Saiv ours now if we have received Christ. also day by day working it out, and yet we are waiting for ft, for it is every day nearer than when we believed (II Tim. 1., 9; Phil. ii., 12, 13; Rom. xiii., 11). It is a threefold salvation. We have eternal life, we are mani-festing that life, and we expect the glorified hody and this loss of the winesdow.

festing that life, and we expect the glorified body and the joys of the kingdom. 6. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heavi-ness through manifold temptation." We will surely rejoice if we believe the facts, but not otherwise, for joy and peace come only by believing (Rom, xv., 13.) Jesus told us that we must expect tribulation, but that we may have peace (John xvi., 33.) Paul testi-fies that it is possible to be joyiul, yea, even exceeding joyful, in tribulation (Bom. v., 3 II Cor, vri., 4.) II Cor. vii.

7. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the ap pearing of Jesus Christ." It is a most profit able study to meditate on the worl slous" in these two epistles (I Pet. 1., U., 4, 7 II Pet. J., 1, 4.) Faith that cannot sndure is very questionable faith. We must steadfastly believe and wait patiently till He some (Jas. v., 7, 8; I Cor. iv., 5.) Then we shall see how all our light afflictions have

THE TIGHEST AWARD.

Royal Baking Powder has all the Honors-In Strength and Value 20 per cent. above its Nearest Competitor.

The Royal Baking Powder has the enviable record of having received the highest award for articles of its class -greatest strength, purest ingredients, most perfectly combinedwherever exhibited in competion with others. In the exhibitions of former years, at the Centennial, at Paris, Vienna and at the various State and Industrial fairs, where it has been exhibited, judges have invariably awarded the Royal Baking Powder the highest honors.

At the recent World's Fair the examination for the baking powder awards were directed by the chief chemist of the Agricultural Department at Washington. The chief chemist's official report of the tests of the baking powders, which was made for the specific purpose of ascertaining which was the best, shows the leavening strength of the Royal to be 160 cubic inches of carbonic gas per ounce of powder. Of the cream of tartar baking powders exhibited, the next highest in strength tested contained but 133 cubic inches of leavening gas. 'The other powders gave an average of 111. The Royal, therefore, was found of twenty per cent. greater leavening strength than its nearest competitor, and forty-four per cent. above the average of all the other tests. Its superiority in other respects, however, in the quality of the food it makes as to fineness, delicacy and wholesomeness, could not be measured by figures

It is these high qualities, known and appreciated by the women of the country for so many years, that have caused the sales of the Royal Baking Powder, as shown by statistics, to exceed the sale of all other baking powders combined.

Fortunes Made Amid Squalor.

It surprised many, even among old New Yorkers, to find two highly educated sisters quarreling over an estate of \$150,000 or more, earned by their parents, who were Harlem squatters. The wealth of the people who dwellon the cliffs of New York City, in rough and tumble shanties, is in some cases extraordinary. Numbers of the squatters have bank accounts and are landlords. Their numerical strength has much decreased with the rapid building up of the city during the past ten years, but their importance as a class is perhaps greater than ever. There is an aristocracy among them and their social affairs are frequently elaborate and expensive. The patriarch among squatters died a few months ago, having passed sixty years as a sort of Robinson Crusoe on a dizzy height near Ninetieth street, with only his goats and his thoughts for company. His death was not discovered for some days after it had occurred, and then there was an upheaval of the squatters. Countless relatives of his seemed to have been scattered among the crags of Gotham without his knowledge for



" For two years I suffered terribly with stomach trouble, and was for all that time under treatment by a physician. He finally, after trying everything, said my stomach was worn out, and that I would have to cease eating solid food. On the recommendation of a friend I procured a bottle of August Flower. It seemed to do me good at once. I gained strength and flesh rapidly. I feel now like a new man, and consider that August Flower has cured me." Jas. E. Dederick, Saugerties, N.Y.S.



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an, aritable, and the consumer pays for no tar or glass package with every purchase,

they never hunted-the evening of their days brighter than the morning. In the mornin they devoured the prey, but at night they divided the spoils

Then there are others who started out for financial success. They see how limber the rim of a man's hat is when he bows down before some one transpicuous. They they would like to see how the world los They felt from the window of a \$4000 turnouf. They thought they would like to have the morning sunlight tangled in the headgear of a dashing span. They wanted the bridges in the park to resound under the rataplan of their swift hoofs. They wanted a gilded baldric, and so they started on the dollar bunt. They chased it up one street and chased it down another. They followed it when it burrowed in the cellar. They treed It in the roof,

Wherever a dollar was expected to be, they were. They chased it across the ocean ey chased it across the land. They stopp not for the night. Hearing that dollar. even in the darkness, thrilled them as an Adiron-dack sportsman is thrilled at midnight by a loon's laugh. They chased that dollar to the money vault. They chased it to the Government treasury. They routed it from under the counter. All the bounds were out -all the pointers and the setters. They leaped the hedges for that dollar, and they eried: "Hark away! A dollar! A dollar!" And when at last they came upon it and had actually captured it their excitement was like that of a falconer who has successfully flung his first hawk.

In the morning of their life, oh, how they devoz-d the prey! But there came a bet-ter time to their sout. They found out that an immortal nature cannot live on bank stock. They took up a Northern Pacific bond, and there was a hole in it through which they could look into the uncertainty of all earthly treasures. They saw some Balston, living at the rate of \$25,000 a month, leaping from a San Francisco whart because he could not continue to live at the same ratio. They saw the wizen and paralytic bankers who had changed their souls into molten gold stamped with the image of the earthy, earthy. They saw some great souls by avariae turned into homuneuii, and they said to themselves, "I will seek after higher

From that time they did not care whether they walked or rode if Christ walked with them nor whether they lived in a massion or in a hut if they dwelt under the shadow of the Almighty; nor whether they were robed in French broadcloth or in homespun If they had the robe of the Saviour's right-sousness , nor if they were sandalied with morocco or calfskin if they were shod with the preparation of the Gospel. Now you see peace on their countenance. Now that man says: "What a fool I was to be enchanted with this world. Why, I have more satisfacwith this world. Why, I have more satisfac-tion in five minutes in the service of God than I had in all the first years of my life while I was gaingetting. I like this evening of my day a great deal better than I did the morning. In the morning I greedily de-voured the prey, but now it is evening, and I am gloriously dividing the spoil." My friends, this world is a poor thing to hunt. It is healthful to go out in the woods and hunt. It rekindles the luster of the eye. It actives the because of the autiemail had in.

and hunt. If rekindles the luster of the eye. It strikes the brown of the autiminal leaf in-to the check. It gives to the cheumatic limbs is strength to leap like a roe. Christopher North's pet gim, the muckle-mona'd Meg, go-ing off in the summer in the forest had its exho in the winter time in the sloquence that ring through the university halls of Edin-burgh. It is liesithy to go hungting in the fields, but I tell'you that it is besittling and belowarfing and belaming for a man to hunt is world. The hannier comes down on the mana, and the harrest explodes and kills in instead of that which you are pursuing. When you turn out to hunt the world, the id turns out to hund you, and as many a mana aiming bis gun at a panther's has gone down under the striped are this world the world has been de-

She longed with wings to fly away And mix with that eternal day.

What is Daniel now doing, the lion tamer, and Eijab, who was drawn by the flaming coursers, and Paul, the rattling of whose chains made kings quake, and all the other victims of flood and fire and wreek and guil-lotine-where are they? Dividing the spoil.

nes ter the

Savage Precautions Against Polson.

In Madagascar things are going all wrong, according to the latest information. The foreign affairs of the country are disturbed by reason of the unfriendly relations of the Malagassy Government with the French Resident-General ; and domestic affairs are kept in a state of suspense and anxiety on account of the mental and physical condition of the Prime Minister, Rainilaiarivony. It is known that this man, who is the husband of Queen Ranavalo, is the real sovereign of the great African island, and that he has managed to be something more than a Prince Consort in his relation to the politics of the country. Unfortunately, since the plot against his life, concocted by one of his sons, assisted, it is alleged, by Mr. Kingdon, a supposed British political agent, Rainila: arivony has lived in perpetual dread of being poisoned. He is an old man, extremely shrewd, and he is taking extraordinary precautions against his enemies. Every day, morning and evening, there may be seen passing along the road leading from the palace to the market place a a strange group composed of Radilfera, a son of the Premier ; Ratiloferor, his grandson and heir presumptive; Rakotomens, a nephew of the Queen, and some other near relatives. On the passing of these high personages, amid the cries of "Tanila! Tanila!" ("get out of the way,") everybody makes room and uncovers respectfully. They carry beneath their lambas, or long, shirt-like vestments, the pigeons and the milk which are now the daily food of the Prime Minister.

Rainilaiarivony himself places the pigeons under the bedstead, and if no suspicious disorder attacks them within forty-eight hours he cooks and eats As to the milk, it is tasted them. daily by twelve persons, and not until the following day, when he has seen again these persons in good health, does the Premier drink it. He spends his days in playing with toys, and is represented as having fallen into second childhood. State business is suspended, and merchants experience great delays in securing the necessary permits for the transportation of their goods from one point of the island to another. -New York Tribune.

Deer Hunting On a Bicycle.

An Oregon man claims to be the first person to go deer hunting on a bicycle. The inflated tire on his wheel allowed of his traveling swiftly and noiselessly over the ground strewn with pine needles and before he peddled many miles he came upon an unsus-pecting deer quietly browsing just ahead of him. He killed the animal and returned to the hotel with it slung over his shoulders. -- Chicago Herald.

been working out for us a far more exceed ing aad eternal weight of glory (II Cor, iv.

8 "Whom having not seen ye love, in s whom naving not seen ye tove, in whom, though now ye see Him not, yet be leving, ye rejoice in the joy unspeakable and full of glory." Some think that if they sould only see Him they would love Him, but He said. 'Blessed are they that have not seen and yet have believed' (John xx. 29). Fo faith unseen things become very real and may be enjoyed almost as a present pos-session. The city which Abraham looked for, and the recompense of the reward which sus-ained Moses, and the glory to be revealed which Paul saw, were wondrously real to them and will be to us if we only believe (Heb. xi., 10, 25, 26; Rom. vill., 18).

 "Receiving the end of your faith, even the salvation of your souls." This is not rery clear unless it refers to the joy which tomes from the assurance of present salvasomes from the assurance of pres ion, which is an earnest and a pledge of the sompleted salvation at the revelation of Christ. The "now" of the previous verse would point that way. It is our privilege to rejoice that we are the children of God and

repoise that we are the children of God and partakers of the glory to be revealed (II Tim, L, 2; I Pet, v., I; I John iii., 2). 10. "Of which salvation the prophets have inquired and searched diligently who pro-phesied of the grace that should come unto ron." See Dan, L, 2, 3; X., 12, 21. To search Million the server of John X filigently seems to be the sense of John v 89, and not any careless reading or super 19, and not any careless reading of super-licial study, ratker a constant day and night meditation as in Ps. 1. 2—a prayerful and persevering comparing of Scripture with Scripture in absolute dependence and re-liance upon the Holy Spirit. 11. "Searching what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the suf-

the Spirit of Christ which was in them did signify when it testified beforehand the suf-ferings of Christ and the glory that should follow." Here is the fact stated that the Spirit of Christ was in the prophets and may give some light upon chapter ill., 18-20, for the Spirit of Christ was in Noah. "The tes-timony of Jesus is the spirit of prophesy" (Rev. xix., 10). Here is also the fact that the burden of prophecy is the sufferings of Christ and the glory yet to be revealed. See this illustrated fully in Ps. xxii. and Isa. lift, as specimen chapters. By His suffering we are now redeemed, but we wait for the glory to be revealed.

we are now redeemed, but we wait for the glory to be revealed. 12. "Unto whom it was revealed, that not unto themselves, but unto us, they did min-ister the things which are now reported anto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into." Here are prophets and apos-ties, in the power of the Holy Spirit, minis-tering spirits. Even the Son of Man came not to be ministered unto, but to minister (Math, xx., 28), and it we are filled with His spirit it will be our delight to five to be chan-nels of blessing to others. Some things we, like the prophets, may have to pass on to like the prophets, may have to pass on to others without fully comprehending them, the full understanding being only for millen-nial or later days.—Lesson Helper.

\$2000 Interest on a \$60 Deposit.

\$2000 Interest on a \$60 Deposit. The sum of \$2065, which has accrued in in terest upon a \$60 deposit in a Boston savings bank, has just been turned over to the State. A deposit book representing that amount was taken from a prisoner named William Doyle some sixty years ago by the then City Marshal. Doyle died in 1834 without kin so far as known. In 1887 the book was found by a descendant of the City Marshal and turned over to the Public Administrator. Advertisements for Doyle's heirs met with no response, and now the money becomes the property of the Commenwealth.

Will Avoid San Francisco.

Owing to numerous descritions no British war vessels are to enter the harbor of San Francisco hereafter.

a long time. His property was valued at \$35,000.

One of the aristocrats among squatters pays taxes on a five-story flat He lives with his family in a house. crazy looking cabin, plainly visible, at the summit of a rocky elevation, to his own tenants, not one of whom would recognize him as an equal -New York Press.

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