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mong the humorous memories coned with English judges is one of new Byles and his horse. This emjurist was well known in his proon for his work on "Bills," and as gave a fine opportunity for alliterahis associates were accustomed stow the name on the horse, which but a sorry steed.

here goes Byles on Bills." they took sure in saying, and as the Judge out every afternoon, they indulged in their little joke. But the truth that the horse had another name on only to the master and his man; when a too-curious client inquired the Judge's whereabouts, he was by the servant, with a clear cone, "that master was out on Busi-

# Hunting in Scotland,

all it has been estimated that over oco acres are devoted to the maince of deer in Scotland, and that at 5,000 stags are annually killed.

## HEEDLESS WOMEN.

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## REV. TALMAGE'S SUNDAY SERMON.

AN ELOQUENT DISCOURSE.

Subject: "Kindness for Another's Sake."

TEXT: "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake? So Mephibosheth dwelt in Jerusaiem, for he did eat continually at the king's table and was lame on both his feet."—II Samuel ix., I and 13.

Was there ever anything more romantic and chivairous than the love of David and Jonathan? At one time Jonathan was up and David was down. Now David is up and Jonathan's family is down. As you have often heard of two soldiers before going into battle making a covenant that if one is shot the survivor will take charge of the body, the watch, the momentos and perhaps of the bereft family of the one that dies, so David and Jonathan had made a covenant, and and Jonathan had made a covenant, and now that Jonathan is dead David is inquiring about his family, that he may show kind-ness unto them for their father Jonathan's

Careful search is made, and a son of Jona-Careful search is made, and a son of Jonathan by the exceedingly homely name of Mephibosheth is found. His nurse, in his fance, had let him fail, and the fail had put both his ankles out of place, and they had never been set. This decrepit, neor man is brought into the palace of King David. David gazes upon him with melting tenderness, no doubt seeing in his face a resemblance to his 6.d friend, the deceased Jonathan. The whole bearing of King David toward him seems to say: "How glad I am to see you, Mephibosheth! How you remind me of your father, my old friend and benefactor! I made a bargain with your father a good many years ago, and I am going to good many years ago, and I am going to keep it with you. What can I do for you, Mephibosheth? I am resolved what to do— Mephilosheth? I am resolved what to do—
I will make you a rich man. I will restore to
you the confiscated property of your grandlather Saul, and you shall be a guest of mine
as long as you live, and you shall be seated
at my table among the princes." It was too
much for Mephibosheth, and he cried out
against it, calling himself a dead dog. "Be
still," says David, "I don't do this on your
account; I do this for your father Jonathan's
sake. I can never forget his kindness. I sake. I can never forget his kindness. I remember when I was hounded from place to place how he befriended me. Can I ever forget how he stripped himself of his courtier apparel and gave it to me instead courtier apparel and gave it to me instead of my shepheri's coat, and how he took off his own sword and belt and gave them to me instead of my sling? Ob, I can never forget him! I feel as if couldn't do enough for you, his son. I don't do it for your sake; I do it for your father Jonathan's sake. So Mephibosbeth dweit in Jerusalem, for he did eat continually at the king's table and was lame on both his teet."

There is so much gospel in this quaint incident that I am embarrassed to know where

cident that I am embarrassed to know where to begin. Whom do Mephibosheth and David and Jonathan make you think of? Mephibosheth, in the first place, stands for the disabled human soul. Lord Byron scribes sin as a charming recklessness, as a gallantry, as a Don Juan; George Sand describes sin as triumphant in many intricate plots; Gavarni, with his engraver's kuffe, always shows sin as a great jocularity; but the Bible presents it as a Mephibosheth, lame on both feet. Sin, like the nurse in the context, attempted to carry us and let us fall, and we have been disabled, and in our whole and we have been disabled, and in our whole moral nature we are decrepit. Sometimes theologians haggle about a technicality. They use the words "total depravity," and some people believe in the doctrons and some reject it. What do you mean but total depravity? Do you mean that every man is as low as he can be? Then, I do not believe it either. But do you mean that sin has let us fall; that, it has so; fled and wounded and erippied our the moral preserve until we cannot unistraight and are lame in both feet? Then I admit your proposition. There is not so much difference in an African jungle—with barking, howing, hissing, fighing quadruped and reptile, and paradise, with its animals coming before Adam, when he patted them and stroked them and gave them names, so that the panther was is tame as the cow and the condor as tame as the dove—as there is between the human soul disabled and that soul as God originally constructed it. disabled and that soul as God originally constructed it. I do not care what the senti-

structed it. I do not care what the sentimentalists or the poets say in regard to sin.
In the name of Gou I declare to you to-day
that sin is disorganization, disintegration,
ghastly distiguration, hobbling deformity.
Your modern theologian tells you that
man is a little out of sorts; he sometimes
thinks wrong, he sometimes acts wrong; indeed, his nature needs a little moral surgery,
an outside splint, a slight compress, a little
rectification. Religion is a good thing to
have; it might some day come into use. Man
is partially wrong, not all wrong. He is have; it might some day come into use. Man
is partially wrong, not all wrong. He is
lame in one foot, bring the salve of divine
grace and the continent and the pain extractor, and we will have his one foot cured.
Man is only half wrong, not altogether
wrong. In what is man's nature right? In
his will, his affections, his judgment? No.
There is an old book that says: "The wholehead is sick and the whole heart faint,"
Mephibosheth lame in both feet. Our belief
of the fact that sin has scarifled and deformed
cur souls increases as we go on in years.
When you started life you thought that man
was a little marred by sin and he was about
one tenth wrong. By the time you had gone one tenth wrong. By the time you had gone through the early experience of your trade or occupation or profession you believe that man was about half wrong. By the time you came to midlife you believed that man was three-fourths wrong. But within these past few years, since you have been so lied about and swindled and cheated,

been so lied about and swindled and cheated, you have come to the conclusion that man is altogether wrong, and now you can say with the prayer book and the Bible, "There is no health in us." Now you believe with the prophet, "The heart is deceitful, above all things, and desperately wicked." Whatever you may have believed before, now you believe that Mephibosheth is lame on both foot.

Again, Mephibosheth in the text stands for the disabled human sou; humbled and re-stored. When this invalid of my text got a command to come to King David's palace he trembled. The fact was that the grandfa her of Mephibosheth had treated David most shockingly, and now Mephibosneth says to himself: "What does the king want of me? shockingly, and now Mephibosheth says to himself: "What does the king want of me? Isn't it enough that I am lame? Is he going to destroy my life? Is he going to wreak on me the vengeance which he holds toward my gras. Ifather, Saul's It's too bad." But go to the palace Mephibosheth must, since the king has commanded it. With staff and crutches and helped by his friends, I see Mephibosheth going up the stairs of the palace. I hear his staff and crutches rattling on the tessellated floor of the throneroom. No sooner have these two persons confronted each other—Mephibosheth and David, the king—than Mephibosheth throws himself flat on his face before the king and styles himself a dead dog. In the east when a man styles himself a dog he utters the utmost term of self-abnegation. It is not a term so strong in this country, where, if a dog has a fair chance, he sometimes shows more nobility of character than some human specimens that we wot of, but some human specimens that we wot of, but

some human specimens that we wot of, but the mangy curs of the oriental cities, as I know by my own observation, are utterly detestable. Mephibosheth gives the utmost term of self-loathing when he compares himself to a dog, and dead at that.

Consider the analogy. When the command is given from the palace of heaven to the human soul to come, the soul begins to tremble. It says: "What is God going to do with me now? Is He going to destroy me? Is He going to wreck His veugeance upon me?" There is more than one Mephibosheth trembling now because God has summoned him to the palace of divine grace. What are you trembling about? God has no pleasure in the death of a sinner. He does not send for you to hurt you. He sends for you to do you good. A Scotch preacher had the following circumstances brought under his ob-

parish who was about to be turned out because she could not pay her rent. One night she heard a loud knocking at the door, and she made no answer and hid herself. The rapping continued louder, louder, louder, but she made no answer and continued to hide herself. She was almost frightened unto death. She said, "That's the officer of the law come to throw me out of my home."

A few days after a Christian philanthropist met har in the street and said: "My poor woman, where were you the other night? I

met her in the street and said: "My poor woman, where were you the other night? I came found to your bouse to pay your rent. Why dedn't you let me in? Were you at home?" "Why," she replied, "was that you?" "Yes, that was me. I came to pay your rent." "Why," she said, "If I had had any idea it was you I would have let you in. I thought it was an officer come to cast me out of my home." Of our lets lead you have thought it was an officer come to cast me out of my home." O soul, that loud snocking at the gate to-day is not the sheriff come to put you in jail; it is the best friend you ever had come to be your security. You shiver with terror because you think it is wrath. It is mercy. Why, then, tremble before the King of heaven and earth calls you to His palace? Stop trembling and start right away. "Oh," you sav, "I can't start. I have been so lamed by sin and so lamed by evil habit I can't start. I am lame in both feet," My friend, we come out with our prayers and sympathies to help you up to the palace. If you want to get to the palace, you may get there. Start now. The Holy Spirit will help you. All you have to do is just to throw yourself on your face at the feet of the King, as Mephibosheth did.

Mephibosheth's caninial comparison seems

Mephibosheth's caninial comparison seems extravagant to the world, but when a man has seen himself as he really is and seen now he has been treating the Lord, there is no term vehement enough to express his self condemnation. The dead log of Mephibosheth's comparison fails to describe the man's utter loathing of himself. Mephibosheth's posturing does not seem too prostrate. When a soul is convicted, first he prays upright. Then the muscles of his neek relax, and he is able to bow his head. After awhile, by an almost superhuman effort, he kneels down to pray. After awhile, when he has seen God and seen himself, he throws himself flat on his face at the feet of the King, just like Mephibosheth. The fact is, if we could see ourselves as God sees us, we would perish at the spectacle. You would have no time to overhaul scher psople. Your cry would be, "God be merciful to me, a sinner."

And again, Mephibosheth in my text stands for the disabled human soul savel for the sake of another, Mephibosheth would never have got into the palace on his own how he has been treating the Lord, there

never have got into the palace on his own secount. Why did David ransack the reaim to find that poor man and then bestow upon him a great fortune and command a farmer of the name of Ziba to culture the estate and give to this invalid Menhibosheth half the proceeds every year? Why did King David give to this invalid Menhibosheth half the proceeds every year? Why did King David make such a mighty stir about a poor fellow who would never be of any use to the throne of Israel? It was for Jonathan's sake. It was what Robert Burns calls for "auld lang syne." David could not forget what Jonathan had done for him in other days. Three times this chapter has it that all this stadness on the part of David to Mephibosheth was for his father Jonathan's sake. The laughter of Peter Martyr, through the vice of her husband, came down to penury, and he senate of Zurieh took care of her for her lather's sake. Semetimes a person has ather's suke. Sometimes a person has ed to you for help and you have relused him, but when you found he was the son or brother of some one who had been your benefactor in former days, and by a glance you saw the resemblance of your old friend in the face of the applicant, you relented, and you aid, "Oh, I will do this for your lather's ak?" You know by your experience what my taxt means. Now, my friends, it is on that principle that you and I are to get into the line's palace. him, but when you found he was the son or the King's palace.

The most important part of every prayer the last three or four words of it, "For rist's sake," Do not rattle off those words though they were merely the finishing though they were merely the finishing they were the most safety of the most safety was the most safety with the most safety with the most safety was the most safety with the most safety was the most safety was the most safety with the most safety was though they were merely the finishing the of the prayer. They are the most to the prayer. They are the most to the prayer when it is declared to the prayer. When it is declared to the prayer when it is declared to the prayer with the prayer with the prayer. They want to the prayer with the prayer and the memories of Bethiehem and Gennesaret and Golgotha. When you say before God's mind every sale, "you hold before God's mind every store, every erimson drop of the only begotten Son. If there is anything in all the universe that will move God to an act of royal beneficities to it is to say tent, but He is not strong enough to re-sist that cry, "For Christ's sake," If a little child should kneel behind God's throne and should say, "For Christ's sake," the great Jehovah would turn around on His throne to look at her and lister. No prayer ever gets to heaven but for Christ's sake. We send is ever confident in the sake. No soul is ever comforted but to Christ's sake. The world will never be re deemed but for Christ's sake. Our pareneemed but for Christ's sake. Our name, however ullustrious it may be amount men, before God stands only for inconsistency and sin, but there is a name, a petenbame, a blessed name, a alterious name, an everlasting name, that we may put upon our lips as a sacrament and upon our forenead as a crown, and that is the name of Jesus, our divine Jonathan, who stripped Himself of His role and put on our rags and gave us His swort and too who stripped Himself of His rote and put on our fags and gave us His sword and took our broken reed, so that now, whether we are well or sick, whether we are living or dying, if we speak that name it moves heaven to the center, and God says: "Let the potr soul come in. Carry him up into the throneroom of the palace. Though he may have been in exile, though sin may have crippled him on this side, and serrow may have crippled him on the other side, and he is lame in both his feet, bring him up into is lame in both his feet, bring him up into the palace, for I want to show him, ever ast-

the palace, for I want to show him everinsting kindness, for Jenathan's saie.

Again, Mephilosheth in my text stands for the disabled human soul lifted to the King's table. It was more difficult in those times even than it is now for common men to get into a royal dining room. The subjects might have come around the rail of the malace. palace, and might have seen the lights kin-dled, and might have heard the clash of the knives and the rattle of the golden goblets, but not get in. Stout men with stout feet but not get in. Stout men with stout feet could not get in once in all their lives to one banquet, yet poor Mephibosheth goes in, lives there, and is every day at the table. Oh, what a getting up in the world it was for poor Mephibosheth! Well, though you and I may be worldly lamed with sin, for our divine Jonathan's sake I hope we will all set in to dise with the King. all get in to dine with the King.

Before dining we must be introduced. If you are invited to a company of persons where there are distinguished people pres-ent, you are introduced: "This is the Senator," "This is the Governor," "This is the President." Before we sit down at the King's table in heaven I think we will want to be introduced. Oh, what a time that will be, when you and I, by the grace of God, get into heaver, and are introduced to the mignty spirits there, and some one will say: "This is Joshua." "This is Paul." This is Moses." "This is John Knox." "This is John Milton." "This is Martin Luther." "This is George Whitefield." On, shall we have any strength left after such a round of celestial introduction; Yea, we shall be potentates ourselves. Then we shall ist down at the King's table with the sons and daughat the King's table with the sons and daugh ters of God, and one will whisper across the table to us and say, "Behold what manner of love the Father high bestowed upon us that we should be called the sons of God!" And some one at the table will say: "How long will it last? All other banquets at which I sat ended. How long will this last?" and Paul will answer, "Forever" and Joshua will say, "Forever" and John Knoz will say "Forever!" and George Whitefleid will say, "Forever!"

And the wine at that banquet will be old And the wine at that banquet will be old wine. It will be very old wine. It will be the oldest wine of heaven. It will be the oldest wine of heaven. It will be the wine that was tredden out from the rel clusters on the day when Jesus trod the wine press alone. Wine already more than eighteen centuries old. And no one will deride us as to what we were in this world. No one will bring up our imperfections here, our sins here. All our earthly imperfections completely covered up and hidden. Mephibosheth's feet under the

table. Kingly fare. Kingly vesture. Kingly companionship. We shall reign forever and ever. I think that banquet will mean more to those who had it hard in this world than to those who had it easy. That banquet in David's palace meant more to Mephibosheth than to any one else, because he had been poor and crippled and despised and rejected. And that man who in this world is blind will better appreciate the light of heaven than we who in this world was deaf will better man who in this world was deaf will better appreciate the music of heaven than we who in this world had good bearing. And those table. Kingly fare. Kingly vesture. Kingin this world had good hearing. And those will have a higher appreciation of the easy locomotion of that land who in this world were Menhibosheths.

110 my soul, what a magnificent gospel: It

takes a man so low down and raises him so high! What a gospel! Come now, who wants to be banqueted and implaced? As whon Wilberforce was trying to get the "emancipation bill" through the British parliament and all the British isles were anxious to hear of the passage of that "emancipation bill," when a vessel was com-"emancipation bill," when a vessel was coming into port and the captain of the vessel
knew that the people were so anxious to
get the tidings, he stepped out on the prow
of the ship and shouted to the people iong
before he got up to the dock, "Free!" and
they cried it, and they shouled it, and they
sang it all through the land, "Free, free!"
So to-day I would like to sound the news of your present and your eternal emancipation until the angels of God novering in the air, and watchmen on the battlements, and bell-men in the town cry it, shout it, sing it, ring it, "Free, free!" I come out now as the messenger of the palace to invite Mephibosheth to come up. I am here to-day to tell you that God has a wealth of kindness to bestow upon you for His Son's sake. The doors of the palace are open to receive you. The cupbearers have already put the challers on the table, and the great, loving tender, sym-pathetic heart of God bends over you this moment, saying, "Is there any that is yet left of the house of Saul, that I may show him kindness for Jonathan's saker"

### USE OF THE SENSES.

Habit and Experience Play a Part in

Seeing and Hearing. If we ask ourselves just how it is that we see, hear and receive impressions from the senses, we shall soon discover two things. The first is that the explanation 'we see with our eyes,' 'we hear with our cars," etc., is not quite satisfactory. It is easy enough to explain how certain rays of light implings on the retina of the eye, and certain waves of air on the drum of the ear; but how these purely physical things are converted into purely psychical things of sight and hearing no one can explain.

Our second discovery will be that it not by the eye alone that we see, or by the ear alone that we bear. Memory, or, rather, experience or habit, plays a great part in all sensations, though we do not often notice it, unless our attention is drawn to the fact by some electronication that puts experience at fault, and thus produces a sense

Have you ever noticed, for instance, how experience helps you to recognize the position of sounds? If one made a noise at a little distance from you, you ould instantly tell from what direction it came, because experience has taught you to judge of this matter through the very slight difference in the intensity of sound in your two ears. An experiment will readliy prove tuis.

Stop up the left ear firmly with cotton-wool, and go into a dark room with someone else who carries a bell. Let the other person strike the bell in different parts of the room, yourself remaining still. No matter where the bell is, it will always seem to you to For Christ's sake," God is omnipo-ent, but He is not strong enough to re-lt may netually be near the left ear. Persons deaf in one ear can never tell whence a sound comes. It takes two ears to do this.

> Half the mistakes of this world are made by people who think they are correcting mistraces of others.

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Mrs. Window's Southing Sycuptor Children withing, softens the games reduces inflamma on, allays paint cure wind cold. Sent sattle. OPIUM and will be V hadre cure. These sent cold, allays paint cure wind cold. Sent sattle.



## Gladness Comes

With a better understanding of the With a better inderstanding of the transient nature of the many physical ills which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge that so many forms of sickness are not due to any actual disease, but simply to a constipated condi-tion of the system, which the pleasant family laxative. Syrupof First promptly removes. That is why it is the only remedy with millions of familles, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness, without debilitating the organs on which it nets. It is therefore all important, in order to get its beneficial effects, to note when you pur-chase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only, and sold by all rep-

utable druggists.

If in the enjoyment of good health. and the system is regular, then laxa-tives or other remedies are not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, then one should have the best, and with the well-informed everywhere, Syrupot Figs stands highest and is most largely used and gives most general satisfaction.



"The North Pole made use of a.

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Always at the front and wherever "BATTLE AX" goes it is the biggest thing in sight. It is as remarkable for its fine flavor and quality as for its low price. A 5 cent piece of "BATTLE AX" is almost as large as a 10 cent piece of any other equally good tobacco.

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"That's all we ask. Save us from that dreadful rubbing-It's wearing us out!

"We want Pearline-the original washing-compoundthe one that has proved that it can't hurt us-Pearline! Don't experiment on us with imitations! We'd rather be rubbed to pieces than eaten up."

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