A GOSPEL MESSAGE.

TALMAGE'S SUNDAY SERMON.

akes for His Subject a Thought Most steresting to All Who Are Trying to there a Livelihood-The Ravens of I That Brought Bread and Flesh. ar. "And the ravens brought him bread fish in the morning and bread and in the evening."-I Kings xvil., 6.

arnithology of the Bible is a very ina ornitation of the stork which knoweth ging study - the stork which knoweth impointed time; the common sparrows ling the lesson of God's providence; strickes of the desert, by careless in-strick instrating the reaklessness of ets who do not take enough pains with which its other states and the states of the states and the states of th s who do by the engle symbolizing children; the engle symbolizing which take wings and fly away; the s emblemizing solitude; the bat, a d the darkness; the night hawk, the use, the euckoo, the lapwing, the os-by the command of God, in Lewitticus,

at of the world's bill of fare. which through the woods, with Aududon which through the woods, with gun send, bringing down and sketching wis of heaven, his unfolded portfolio ing all Christendom. What wonderres of God the birds are. Some is morning, like the songs of bursting through the Consider their feathers, d heaven. resolution and conveyance at the methods in a set of the neck, so evolute to each eye, the third metra curtain for graduating the the sun. Some of these birds scav-and some of them orchestra. Thank and the birds and the set s area quali's whistle, and lark's carol, neither of the wren, called by the theking of birds, because when of heaven went into a contest as cleats the king of birds. Consider them that have golden crowns and awing them to be feathered im-And listen to the humming bird's in the car of the honeysuckle, the belted kingfisher, striking a

<text>

Here is where we all make our mistake and that is in regard to the color of God's providence. A white providence comes to us, and we say, "Oh, it is merey!" Then a black providence comes toward us, and we say, "Oh, that is disaster!" The white pro-vidence comes to you, and you have great bustness success, and you have \$100,000, and you get proud, and you get independent of

vidence comes to you, and you have great business success, and you have \$100,000, and you get proud, and you get independent of God, and you begin to feel that the prayer, "Give methis day my daily bread," is in-appropriate for you, for you have made provision for 100 years. Then a black providence comes, and it sweeps everything away, and then you begin to pray, and you begin to feel your dependence, and begin to be tramble before God, and you ery out for treasures in heaven. The black provi-dence brought you ativation. The white providence brought you ruin. That which seemed to be harsh and flerce and disson-ant was your greatest mercy. It was a raven. There was a child born in your house, All your friends congratulated you. The other children of the family stood amazed, look-ing at the newcomer and asked a great many questions, igenealogical and chrono-logical. You said -and you said truthfally -that a white angel flew through the room and left the little one there. That little one stood with its two feet in the very saue-tuary of your affection, and with its two hands it took hold of the altar of your soul.

one stood with its two feet in the very sanc-tuary of your affection, and with its two hands it took hold of the altar of your soul. But one day there came one of the three scourges of children—scarlet fever, or eroup, or diphtheria—and all that bright scene vanished. The chattering, the strange questions, the pulling at the dresses as you crossed the floor—all ceased. As the great friend of children stooped down and leaned toward that cradic, and took the little one in His arms and walked away with it into the bower of eternal sim-mer, your eye began to follow Him, and you have been following them ever since, and

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THE SABBATH-SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR MAY 16.

Text: "Paul Preaching to the Gentiles," Acts xiv., 11-22 - Golden Text: "I Have Set Thee to be a Light of the Gentiles," Acts xill., 47-Comments

The power of God was so manifest in His word through the apostles at Antioch that the next Sabbath almost the whole city came together to hear the word of God (xiii, 44). This filled the Jews with such envy that they contradicted and blas-phemed and raised such persecution against Paul and Barnabas that they wore expelled from the city; not, however, before many believed and were filled with joy and with the Holy Ghost, and were encouraged to continue in the grace of God. From Antioch they went to leonium, and so spake that a multitude both of Jews and Greeks believed. But they were compelled by persecution to file from there also, and so came to Lystra and Derbo and prached the gospel. During the preaching a man who was hame from his birth and had never walked was perfectly healed by the Lord through Paul, and here our beson beens. The power of God was so manifest in His

who was lame from his birth and had never walked was perfectly healed by the Lord through Paul, and here our lesson begins. 11. "The gods are come down to us in the likeness of men." These were the words of the people when they saw the man that had been lame lenging and walking. They saw a supernatural event in the healing of this impotent man, and knowing only of the mythical gods, such as Jupiter and Mer-curins, of which Jupiter was the supteme god of the Greeks and Romans and Mer-curins, of which Jupiter was the supteme god of the Greeks and Romans and Mer-curins, of which Jupiter was the supteme god of the Greeks and Romans and Mer-curins, and which a detunily visued them. Let us alter their words just a little, "God has come down to us in the likeness of man," and what a glorious truth we have, and one fully proved by John 1, 14; I Tim, W. 26 Heb. W.

man, and what a glorious truth we have, and one fully proved by John 1., 14; I Tim, 10; I 6; Heb. H., 14.
12. "And they called Earmabas Jupiter and Paul Mercurius because he was the chief speaker." Canon Fausset says that the mythology of Ovid represented Mercurius as having once visited Phrygin with Jupiter his father and baying the second. Jupiter, his father, and having been refused hospitality by all but two old pensants. Hence the simple people of Lystra sup-posed, from the miracle on the cripple, that Paul and Barnabas were these two gods again come to earth.

again come to earth, B. It was the supernatural power man-ifested through the apostles which caused these people to attempt to worship them, We may not perhaps have the worship of miracles of healing seen in us, for the Spirit divides His gifts to every one severally as He will (I Cor, xii, 11), but we may all be alled with the Spirit and manifest in us the supernatural life of meekness and quist-mors, of patience and long suffering, with joyfulness, to the glory of God. I. "They rent their clothes and ran in among the people, crying out." While we should earnestly desire the manifestation of Christ in us, we should also tremble lest

should carnestly desire the manifestation of Christ In us, we should also tremble lost we get any off-fit for it. The Lord alone must be exalted and no flesh glory in His presence. Most of us are too prone to en-toy a little honor and flattery, but it must not be tolerated. "See their cold not it not; wor-sup God," must be our word." In STURN from these vanities unito the bring God, " must be four word." "In Sturn from these vanities unito the bring God, " Assuring the people that they were but men of like passions with them-selves, men such as themselves but for the grace of God, they told them of the one true and living God, the Creator of all things. and living God, the Creator of all things. I have been greatly interested in noticing Thave been greatly interested in noticing how often the first verse in all Scripture is used by prophets and apositiss as for ex-ample, in Deut. x., 14; Neh. ix., 6; Isa, xiiv., 24; Jer. x., 10-12; xxxii., 17; Acts iv., 24, etc., and the connections in which they use it, and I believe we do not sufficiently con-sider it.

sider it. 16. "Who in times past suffered all Na-16. "Who in times past suffered ways." While tions to walk in their own ways." While He draws us unto Himself and would have He draws us unto Himself and would have us "set apart for Himself," "kept for Jesus Christ," "a special people unto Him." yet if we insist on our own ways He will suffer us, to our eternal loss in many respects. While He is not willing that any should perish, but that all should repent and be saved, yet if people insist upon rejecting His love He will let them (Ps. 1xxx., 11-14; If Pet. 10., 2; If Cor. ii., 15, 16). 17. "Nevertheless He left not Himself without witness." His eternal power and Goddend are seen in the works of His hands

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therefore ceremonially unravens at all, but that the the prophet. el "ravens" in my text been translated "Arabs," so read, "The Arabs brought a in the morning, and bread evening." Anything but e to be true.

at this miracle until all the know, my brother, that you the man-and that is yourhe most comforting, beautiand triumphant lessons in all ell you who these purveyors ere ravens. I can tell you them with provisions-God. the launched them-God. I s taught them which way to an tell you who told them at op-God. I can tell you d raven to prophet and pro-God. There is one passage is your car, for I would not oud, lest some one should from the words of the prok, God shall take away % of life and out of the

watch the ravens feeding wift dove of God's spirit ky with divine food, and pause at the lip of every omfort

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what rivers have been 9. what rivers have been soft the world? While you when map of the world to at the map of the world to all tell you that the great is on the Potomae, on the Base Mississippi, on the Thames, a on the Rhine, on the Nile, on the Rhine, on the Nile. the Hoang-Ho. It is a en going on for 6000 sengaged in it are 1,600,-who have fallen by the humber than those who for bread.

sit in a cushoned chair tudy, with their slippered k ottoman, and say that at seene of avarice and not seem so to me. If it absolute necessities of the absolute necessities of the as of the stores, factories, es of the land would be Who is that man delyado hills, or tolling in a ctory, or going through a the bank, or measuring a or measuring a unter? He is a champion shalf of some home circle red for, in behalf of some at has to be supported, in ylum of mercy that has to be is that woman is to ho is that woman bending the is that woman bending machine, or carrying the ling the room, or mending weitering at the washtub? I, one of the Lord's hero-painst Amalekitish want, own with iron chariot to ers. The great question jority of people to-day is it whether there shall be it not one of tariff, but all be anything to tax, as with the vast majority "How shall I support my if met my notes? How at the other wood are be?" tion to those who are

assist you in the solution he happiest man in this your preacher. I have old morning with expert for pigeons. I have gone

solving at that after that the family might not perish for lack of water, and that the herds and flocks might not perish. The family rose from the altar. Mr. Birdseye, the old man, took his staff and walked out over the hills, and in a place where he had seen scores of times, without noticing anything particular he saw the where he had seen scares of times, without noticing anything particular, he saw the ground was very dark, and he took his staff and turned up the ground, the water started, and he beckened to his servants, and they came and brought paths and backets until all the family and all the flocks and the herds were cared for, and then they made troughs reaching from that place down to the house and hare, and the water flowed, and it is a living fountain to-day.

fountain to-day.

Now I call that old grandfather Elijab, and I call that brook that began to roll then and is rolling still the brook Cherita, and the lesson to me and to all who hear it is, when you are in great stress of circumb, when you are in great stress of circumstances, pray and dig, dig and pray, and pray and pray and pray and pray and great and the parts and the fulls be removed, but My loving kindness shall not fail." If your mechandise, if your mechanism, if your mechanism, if your basis here it was been by the presence of the part and part mechanism, if your hashandry fail, look out for ravens. If you have in your despond-ency put God on trial and condemned Him as guilty of cruelty. I move to-day for a new trial. If the biography of your life is ever written. I will toll you what the first chapter and the middle chapter and the last chapter will be about if it is writ-ten accurately. The first chapter about

ten accurately. The first chapter about mercy, the middle chapter about mercy, the last chapter about mercy. The mercy that hovered over your cradle. The mercy that will hover over your grave. The mercy that will cover all between.

that will cover all between. Again, this story of the text impresses me that relief eame to this prophet with the most unexpected and with seemingly im-possible conveyance. If it had been a possible conveyance. If it had been a robin redbreast, or a musical meadow lark, or a meak turtledove, or a sublime alba-tross that had brought the food to Elijah. it would not have been so surprising. to be the set of the s dying. It swallows with vulturous guzzle everything it can put its beak on, and yet

all the food Elajah gets for six months or a year is from ravens. So your supply is from an unexpected source. You think some great-hearted, generous man will come along and give you his name on the back of your note, or he will go seon the back of your note, or he will go se-curity for you in some great enterprise. No, he will not. God will open the heart of some Shylock toward you. Your relief will come from the most unexpected quarter. The providence which seemed ominous will be to you more than that which seemed auspicious. It will not be a chaffinch with breast and wing dashed with white and brown and chestnut. It will be a black **raven**.

But why go so far? I can give you a family inclent. Some generations back there was a great drought in Connecticut. New England. The water disappeared from the hills, and the farmers living on the hills drove their cattle down toward the valleys and had them supplied at the wells and fountains of the neighbors. But these after awhile began to fail, and the neighbors said to Mr. Birdseye, of whom I shall speak: "You must not send your flocks and herds down here any more. Our wells are giving athered his family at the altar, and with his family he gathered tha slaves of the household—for bondage was then in yoga, fin Connecticut—and on their knews before fin the for kack of water, and the family story is that there was weeping and great sobbing at that altar that the family might not perish for lack of water, and that the sobbing at that altar that the family might not perish for lack of water, and that the sobbing at that altar that the family might hereds and flocks might not perish. The family rose from the altar. Mr. Birdseye, the old man, took his staff and walked out over the hills, and in a piace where he had seen scores of these, withord. The band seen scores of the as the staff and walked out over the hills, and in a piace where he had seen scores of the as withers the staff and walked out over the hills, and in a piace where he had seen scores of these, withord

hold the whipped shoulders of an inter-eding Christ, and the face of a pardoning God, and the irradiation of an opening heaven. I hear the whir of their wings, Do you not feel the rush of air on your check? Ravens! Ravens!

There is only one question I want to ask, How many of this andience are willing to trust God for the supply of their bodies and trust the Lord Jesus Christ for the re-demption of their immortal souls? Amid the elatter of the hoofs and the chang of the wheels of the judgment chariot the whole matter will be demonstrated.

LIONS IN THE CELLAR. Strange Discovery of a Farmer in the

California Hills.

In the hills near Sunol, Alameda County, Cal., Antonio Nunez, a farmer, moved two weeks ago from his old house into another that had not yet been occupied. For sev-eral days after that the family heard strange sounds coming apparently from the whinr

Antonio called in a few friends to his asistance, and, armed with shotguns, they sistence, and, armed with shotguns, they made their way into the cellar. They had hardly reached the side of the stone wall when from beneath the stairway bounded a splendid California lioness. Before a shot could be fired the animal escaped through the near door the open door.

cond later the lion, a big ugly beast. made a jump for the stairway. This time Antonio was ready and killed the animal at the first fire. While his friends stood guard at the doorway Antonio made a search un-derneath the stairway and found four cubs. They were as comfortable as kittens, having an overcoat and a quilt for a bed. The lioness did not return.

Watercresses in Plenty.

A New York man named Krotchmar is reported to have leased the sunken meadows on the Greenhills, Kingston, N. Y., from where he will furnish the New York market with watercresses. The water at this place is ice cold all summer, and acres of water-

is lee cold all summer, and acres of water-cresses of the finest variety grow there, some of them with steims four feet in length. The cresses are to be picked and shipped every evening in crates to New York. There is an inexhaustible supply at the piace mentioned of the spicy plant which makes such a favorite table salad.

A Baby With Three Eyes.

Mrs. John Higgs, of Glenham, N. Y., gave birth to triplets. What is more extraor-dinary still, one of the bables has three eyes, two in the place naturally reserved for them, and the third just over the bridge of the name of the nose.

Godhend are seen in the works of His hands and in His great goodness to all so that all are without excuse (Rom. 1, 20, 21). Paul would direct their minds to the goodness of God manifest in His daily mercles to all, for all may truly say: "It is of the Lord's mercles we are not consumed because Ills compassions fail not. They are new every morning" (Lam. iii, 22, 23).

18. "And with these sayings searce re-strained they the people, that they had not done sacriflee unto them." They saw Paul and Barnabas, but not Jesus Christ. They saw the miracle, but not God. Only the opened eyes can see God, but He is willing to open the eyes of all who will turn to Him. Only the unwilling must stay blind, "Ye will not come unto me!" (John v., 40,) 19,

"And there came thither certain 19. "And there came thither certain Jews from Antioch and leonum, who per-sanded the people, and having stoned Faul drew him out of the city, supposing he had been dead." A persevering devil goeth about seeking to destroy. If he cannot get the soul he will do his best to kill the body; but this we are told not to fear (Math. x., 28), for the breaking of the bedy sould. but this we are told not to fear (Math. x., 28), for the breaking of the body only sets the spirit free to be with Christ. Faul was to all intents dead, though in speaking of this experience he says twice, "Whether in the body or out of the body I cannot tell; God knoweth" (II Cor. xii, 2, 3). 20. "Howbeit, as the disciples stood round about him, he rose up and came into the edity and the maxt day he denoted

the city, and the next day he departed with Barnabas to Derbe," I do not with Barnabas to Derbe." 1 do not doubt that the vision described in 11 Cor.

with Darman's to Derne. 1 do not doubt that the vision described in 11 Cor, xii., 1-4, was his actual experience while they were dragging his sceningly lifeless body out of Lystra, and by this experience he was fitted for greater and better things for his Lord and Master, concerning whom he could say, "Whose I am, and whom I is erver" (Acts xxvii, 2).
21. "And when they had preached the gospel to that eity and had taught many, they returned again to Lystra and to lecontum and Antioch." The margin says they made many disciples. So wherever they went the souls were saved, God glorified and the devil made angry. What courage to go right back to Lystra where he had been stoned, and to the other cities, from whence they had been driven out. But they knew that God was with them, and they feared nothing. What denial of self to be for the local provide the form. they feared nothing. What denial of self to turn his back upon his native Tarsus when he was so near home and go the long journey over again to strengthen the disciplest

22. "Confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." We can only be confirmed or established by believing God (II Chron. xx., 20).-Lesson Helper.

Talmage Alds Tamine Sufferers.

Dr. T. De Witt Talmage and Dr. Louis Klopsch, who have recently been in the West gathering wheat for the famine suf-ferers of India, have returned to New York. They have secured 200 carloads of wheat and about \$100,000 in money. Dr. Klopsch will go to India with the fands, and it is stated that Dr. Talmage may accompany him. him.

Europe's Peace Assured.

At the Primrose League meeting in Lon. don the Marquis of Salisbury, Prime Minis-ter of England, made a speech in which he said that the pence of Europe, except for the local war between Greece and Turkey, is on a better basis than over before.

