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for cash, or will give all the time
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good orchard, convenient
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cession of Bayham, good
soil, clay loam and sand,
within two miles of the
ville. The owner is anxious
heap, and on easy terms.
er business. Apply to C.
tate Broker, Brown House

A NUISANCE ABATED.

Rev. Dr. Talmage Speaks on Three Great Evils.

A despatch from Washington says; —Rev. Dr. Talmage preached from the following text; "He shall be buried with the burial of an ass."—Jeremiah xxii. 19.

Jehoiakim sat for ten years on a throne. Plenty of gold—plenty of sycophants—plenty of chariots. When he rode, I think he rode with four horses; and when he wore diamonds, I think he wore them as big as a walnut. If there had been a railroad so early in the history of the world he would have stolen it. He wallowed in sin until a sudden change in public affairs, and then he died in shame, and was kicked out of public contempt; "Buried with the burial of an ass."

I address young men to-night upon the romance of crime, and I want to show them that though crime may be gilded and fascinating, the end is ruin here and damnation hereafter.

I. There is the romance of fraud. The heroes of this country are fast getting to be those who have most skill in swallowing "trust-funds," banks, stocks, and moneyed institutions. Our young men are dazzled by the quick success, and say, "That is the way to do it. He was a country peddler a few years ago, now see what a gorgeous turn-out!" He who steals a vest from a second-hand clothing-store gets a ride in the city van without an opportunity of looking out of the window, but he who swallows a moneyed institution astonishes the Park with his equipage.

I thank God when fortunes thus gathered go to smash. They are plague-struck, and

BLAST A NATION.

I like to have them go to pieces In such a wreck that they can never again be gathered up. I like to have them made loathsome and an insufferable stench, so that honest young men may take warning.

If God should put suddenly into money, or its representative, the power to return to its rightful owner, there is not a bank or a safety deposit that would not have its sides blown out; and parchments would rip, and gold would shoot, and mortgages would rend, and beggars would get horses, and stock-gamblers would go to the almshouse. How much dishonesty in the making of invoices, and in the oaths at the Custom-house, and in plastering of labels, and in filching of customers of rival houses, and in false samples, and in the making and breaking of contracts! Hundreds of young men are being indoctrinated in the idea that money must be had quickly, and that the larger the scale on which they take it, the more admirable the smartness and legerdemain.

The public mind is utterly poisoned and diseased on the subject of money-making, and no wonder that God spake to all the cities of the world, saying, "Look out how you get your money. By the hand of death or judgment it shall be wrenched from your grasp. If you get riches by fraud, you will leave them in the midst of your days, and at the end you shall be a fool."

II. Next, I speak of the romance of libertinism. Society has severest retribution for the impurity that lurks about the cellars and alleys of the city. It cries out against it. It hurls the indignation of the law at it. But society becomes more lenient as impurity rises toward affluence and high social position, until finally, it is silent, or disposed to palliate. Where is the judge, or the sheriff, or the police? who dare arraign for indecency the wealthy villain? May he not walk the streets, and ride the parks, and sail the steamers, flaunting his vices in the eyes of the pure? Does not the vile hag of uncleanness look out from tapestried window, and walk richest carpet, and rustle finest silk, and roll in most sumptuous carriage? but where is the law to take these brazen wretches of "high life" and put their faces in the iron frame of the State Prison window?

At what time the Lord God will begin to purge our cities I know not, or whether it shall be by flood, or by fire, or by hurricane; but I do not believe the holy God will stand it

MUCH LONGER.

I think that the thunderbolts of his indignation are hissing hot, and that when he rises up to scourge these crimes, against which he hath uttered more bitter curses than against any other, the fate of Sodam, and Gomorrah will be found to have been more tolerable than that of our modern cities, which knew better, but showed disposition to do worse.

III. Next, I speak of the romance of assassination. God gives life, and he only has a right to take it away; and that man who assumes this divine prerogative has touched the last depth of crime. Society is alert for certain forms of murder. If a citizen, on his way home at night, is waylaid and slain by a robber, we are all anxious for his arraignment and execution. For garroting, or the beating out of life with a club, or axe, or slung-shot, the law has a quick spring and a heavy stroke. But let a man come to wealth or social pretension, and then attempt to avenge his wrongs by aiming a pistol at the head or heart of another, and immediately there are sympathies aroused; and the lawyers plead, and the ladies weep, and the juries are bribed, and the judge halts; a new trial is granted, and the case is postponed for witnesses that never come; and after a number of months in prison, the door is opened and the murderer is out. I call this the romance of assassination.

If capital punishment be right, then let the life of the polished murderer go with the life of the ignorant and vulgar assassin. Let there be no partiality of hemp, no aristocracy of the gallows. We are, in our cities, on the march back toward that state of barbarism, where every man is judge, jury and executive officer—a state of society in which that man has the supremacy who has the sharpest knife, and strongest arm, and stealthiest revenge and quickest spring.

My advice to all young men is to sell their pistols, and take the knife out of the top of their cane, and depend on God and their own stout arm for defence. A man who does not feel himself safe without deadly weapons is in the wrong kind of association and companionship, and you had better get out of it; for the probability is that either they will kill you or you will kill them—which latter thing, for your soul in eternity, will be

THE GREATEST DISASTER

of the two; for "no murderer hath eternal life;" and in the future life there is no romance of assassination.

Oh young man, take not the manners, and customs, and habits of what is wrongly called "high life" for your example. Do not think sin is less to be hated because it is epauleted and adorned. The brown-stone front can no more keep back the judgments of God than can the cellar door. Behold how God blows up the magnificent wickedness of high places!

There may be some here who have ventured into sinful courses who would like to return. You came in here to-night discouraged, and feel that there is but little hope. I will tell you of a daughter who went from home into the paths of sin. After many months of wanderings she resolved one night to go home to her mother's house. It was after midnight when she arrived at the house. She supposed that the door would be locked; but, putting her hand on the latch, the door opened. She asked her mother why it was that the door after midnight, was unlocked. Said the mother, "That door has never been locked since you went away. I have given orders that, by day and night, it should be unfastened, for I was sure that you would come back, and when you came I did not want you to be hindered a minute." So I have to tell you that the door of God's mercy is ever unlocked. By day and by night it stands open for your coming. Though your sins were as scarlet, they shall be as white as snow; though they were red like crimson, they shall be as wool. Though you may be polluted with all crimes, and smitten of all leprosies, and fired by the most depraved passions, and have not heard the Gospel invitation for twenty years, you may have set upon your brow, hot with infamous practices and besweated with exhaustive indulgences, the flashing coronet of a Saviour's forgiveness.

Who is it that cometh yonder? Methinks I know his steps. Methinks before this I have seen the rags. Look, all ye people of God! Out of all the windows of heaven let the angels watch! A prodigal returning! Let us go out and meet him. Welcome back again to thy long-forsaken home and to thy long-forsaken God. The dead is alive again! The lost is found!

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON, JAN. 20,

"Greeks Seeking Jesus." John 12. 20-33. Golded Text. John 12. 21.

PRACTICAL NOTES.

Verse 20. Certain Greeks. Not Jews speaking Greek, who are called Hellenistai, "Grecians," but Hellenes, "Greeks'" by language if not also by race, Gentiles who reverenced the God of the Jews. Just how far their religious culture had gone we need not guess. They were not fully proselytes. As Dr. Comper Gray says, "They may have been easygoing Gentile travelers who were accustomed to worship the gods of the place into which they came, as the manner of some in our day is—to do at Rome as Rome does without considering whether or not Rome does right." We may without much risk, however, regard these men as worshipers of the one God revealed in the Old Testament, like the devout Greeks mentioned in Acts 17. 4. The feast was the annual feast of the passover, the greatest of all Hebrew religious ceremonies, and in this special year it was made of prime importance to the world by the death of Jesus Christ.

21. The same came therefore to Philip. The names of Philip and Andrew are both Greek, though the men themselves were doubtless full-blooded Hebrews. A Greek name may readily have attracted the Greek visitors. Of Bethsaida of Galilee. The residence of Philip was also the residence of Andrew. We would see Jesus. The four words are a marvelously fit starting point for a heart-to-heart talk with pupils. No thoughtful, devout, sympathetic teacher needs any suggestions here.

22. Philip cometh and telleth Andrew. Consulting in his hesitancy the friend and associate of his boyhood. Andrew and Philip tell Jesus. What was the cause of the delay in bringing the Greeks to Jesus? Perhaps we may find it in our Lord's repeated statement that he was sent only to the lost sheep of the house of Israel. The beautiful old legend of the messengers of Abgarus, though without historic basis, can hardly be overlooked in the study of this lesson. According to this tradition or legend that good Gentile king, on hearing that Jesus was scorned by his countrymen, sent ambassadors to him to invite him to his home. These Greeks were those ambassadors. The reply of verse 23 would fit such a message as Abgarus is known to have sent, and in any case it is to be inferred that Jesus received these Greeks.

23. The hour is come, that the Son of man should be glorified. Until now he had said, "It is coming." "Did he mean that he was glorified in the desire expressed by these Greeks to see him? No; but he foresaw the time after his resurrection and ascension when Greeks and Gentiles from all nations should believe in his name."

24. Verily, verily. A call of attention to the exceptional importance of word "hour"—"Shall I say, Father, save me from this hour?" For this cause came I unto this hour. "The cause or the purpose must not be frustrated by the weakness of a moment spoiling the object and work of a life."

23. Father, glorify thy name. "This is what I will say." Words of absolute self-surrender. A voice. Clearly heard by the Saviour. I have both glorified it, and will glorify it again. "The Father had glorified his name in the incarnation of his Son, in his baptism and miracles, his life and doctrine. But it was to be still further glorified in his passion and after his passion, when death should have no more dominion over him, when he should be exalted above the heaven, and his glory above all the earth."

29. The people . . . . said that it thundered. That is, the crowd of bystanders, among whom doubtless there were believers and unbelievers. What they heard may have been an indistinct noise. Others, however, with clearer physical and spiritual hearing, identified the voice and said, An angel spoke to him.

30. Compare John 11. 42.

31. Now is the judgment of this world; now shall the prince of this world be cast out. The time for the separation of the evil and the good has begun; the time for the deliverance of mankind from him who is here and elsewhere called "the prince of this world," John 14. 30; 16. 11,. the usurper of God's right, Ezek. 21. 27. He whose rebellious pride expelled him from heaven shall now no more prevail on earth, Luke 10. 18.

32, 33, John 3, 14, 15,; 8. 28. The lifting up from the earth has reference both to the crucifixion and the glorification which was to follow it. The word man is supplied by the translators. "Things," "forces," would do as well or better. Every agency and government, the ingenuity, thrift, nobility of human nature as well as its turbulences, the industry of man and the wrath of man alike, are drawn into the kingdom of god.

what is to follow. Except a corn of wheat fall into the ground and die, it abideth alone. This is true of every grain of wheat; except it shrivels and comes to its end, the harvest cannot come to its beginning and grow. The whole verse is a parable of the death of our Lord and its holy consequences. (See verse 32.)

25,. See Matt, 10. 39; 16. 25; Luke 17. 33.

26. If any man serve me, let him follow me. Words have strange histories. The Greek might be literally translated, "If any man is a deacon to me." Deacons and ministers are servants of the churches, and church members are servants of Christ. In this sense we are all deacons. The Master's servants are to follow him; he is on a journey. By the thorny path of holiness, suffering, and toil he proceeds to glory, and constantly his servants must be with him. Where I am, there shall also my servant be. This is a promise of heaven hereafter, but it includes much more. "As the time of his passion drew near our Lord repeated his assurances of his abiding protection, and future reception of his servants to share his victory, to live and reign with him."

27. Now is my soul troubled. He foresaw the grief and anguish of soul which should shortly come upon him in the Garden of Gethsemane. Compare Luke 22. 42. On reading this St. Augustine composed this prayer; "O Lord, our Mediator, God above us, yet for us made man, I acknowledge thy mercy; for in that thou, who art so great, yet in thy love to man wast willingly troubled, how many members of thy body, troubled in their own infirmity against their will, hast thou comforted that they should not perish by despair." Christ evidently had a thoroughly human clinging to life, which is as natural as hunger and sleep, and not more sinful than either. What shall I say? Jesus recognized that he is to be the pattern of all good men in coming generations. How shall he meet this trouble? Father, save me from this hour. A better meaning is made by putting a question mark after the

SALT NECESSARY.

The Common Table Article in the Blood Makes the Heart Beat.

The Chicago Record says; Experiments on turtles have convinced D. Jacques Loeb and Prof. D. J. Lingle, physiologists at the University of Chicago, that common salt in the blood makes the heart beat. What is more, they say that not only does salt keep the heart in action, but that it possibly may cause the heart to beat again after it shall have been stopped.

In the experimental work, instead of taking the heart as a whole, a small strip from one of the ventricles was used. Suspended in a solution of sodium chloride the strip of turtle's heart began a series of beats. Separated from all nerve connections, the lifeless strip of heart muscle responded perfectly to the presence of the salty solution.

For weeks the experimenters worked to ascertain what properties that salt contained to cause this rhythmic beating of the heart that were not possessed by calcium or potassium, the salts of which enter into the composition of the blood. They found a solution of the problem in the fact that the action of sodium chloride was due to the peculiar character of the sodiumious. They discovered that a pure sodium chloride solution was destructive of heart tissues, and that by mixing calcium and potassium solutions with the sodium solutions, the poisonous effects of the sodium chloride were destroyed.

LORD RUSSELL'S GOOD-BY.

Affection of England's Lord Chief Justice for His Son.

Since the death of Lord Russell many pleasing anecdotes have been told of him, and among them one which is marked by an intimate touch of family affection, appealingly human.

His youngest son was about to sail for South Africa, as lieutenant in an artillery regiment. As the transport parted from her moorings, the Lord Chief Justice, standing on the pier, eagerly scanning the faces which lined the vessel's bulwarks, was unable to discover that of his son.

Disappointed, and yearning for a parting look, he raised his fingers to his lips, in the manner so familiar to boys, and emitted a shrill whistle. The evidently familiar call brought young Russell to the side of the vessel, and father and son, gazing wistfully into each other's faces, waved what proved to be a last farewell.

The act was characteristic of the man, and a hearty cheer from those who heard and saw testified to the fulness of human sympathy when a "touch of nature" moves it.

Influenza is raging in the Congo Free State.

There are now 5,000 Boer prisoners on the Island of Ceylon.

A fire at Baku, Russia, has destroyed 25 naphtha springs and three warehouses.

The Amur and Maritime Provinces of north-eastern China are threatened with famine.

Sir Alfred Gasalee, the commander of the British forces in China, is seriously ill at Pekin.

The reports of an outbreak of the plague at Vladivostock are confirmed. There have been nineteen cases, of which fifteen have been fatal.

The marriage of Queen Wilhelmina to Duke Henry of Mecklenburg-Schwerin has been officially fixed for February 7.

A captain and a bank clerk have been arrested in Japan, charged with selling military secrets to the German Government.

The French army refused to send representatives to the review of British troops in honor of the Queen and the Australian Federation.

SOME WONDERFUL FEATS.

ALMOST INCREDIBLE STORIES OF DEAD MEN.

They Win Races, Steer a Ship, Gamble With Cards, Go Through a Marriage Ceremony, and Do Other Remarkable Things.

There is more than a suggestion of the incredible in stories of dead men winning races, steering a ship for hundreds of miles, gambling with cards, going through a marriage ceremony, and so on; and yet the evidence on which these stories are told is of such a character that one cannot refuse credence to what seem to be impossible feats.

It is less than twelve months since a valuable cup was won in a bicycle race at Sydney by a man who was actually dead when his bicycle flashed past the winning-post. The race took place at an electric-light carnival in the presence of 10,000 spectators. During the last lap James Somerville was leading, and his victory was assured when within twenty-five yards of the goal, he was seen to relax his hold of the handle-bars and to lose his footing on the pedals.

He stuck to his machine, however, and amid frantic cheers won the race by half a wheel, only to pitch head foremost from the bicycle the next moment. When the unhappy man was picked up he was found to be dead; and in the opinion of the doctors he must actually have ridden twenty-five yards of the race after life had departed.

During a recent voyage of the sealing schooner Arietis, when about a hundred miles from the Queen Charlotte Islands a mastless ship which appeared to have been abandoned by her crew was sighted. When the Arietis drew near to her, however, a figure was seen at the wheel steering the derelict; but as no answer was returned to repeated hails and offers of assistance a boat was lowered and the mysterious ship was boarded.

It was then found that the steersman whose hands still clutched the wheel was not only dead, but had evidently been

DEAD FOR MANY DAYS.

The ship, which was the General Siglin, bound from San Francisco to Alaska, had clearly been abandoned by her crew; and the captain, finding his strength failing, had lashed himself to the wheel and literally died at his post, steering his vessel for hundreds of miles with hands that held the wheel in as firm a grasp as when alive.

Not long ago a Russian cemetery was the scene of as strange and weird a wedding as has ever been witnessed. A young Jewess, who had been betrothed, died on the very eve of her marriage, and her friends decided that, in spite of the intervening hand of death, her marriage must take place that "she might avoid the dishonour of entering the other world as a single woman."

The wedding ceremony was accordingly performed at the graveside, and when it was concluded the body was returned to the coffin and lowered into the grave.

Many strange scenes have been witnessed by the search-parties in India whose duty it is to see that all cases of plague are reported, but none stranger than met the eyes of a party in a Bombay suburb.

On entering one of the suspected hoses the party saw a group of natives intent upon a game of cards. Something in the appearance of one of the players attracted attention, and a member of the search-party placed his hand on the man's shoulder. To his amazement the man swayed and fell prone upon the floor.

On examination it was found that he had been dead some time; but, in order to avoid having the house marked as plague stricken, his friends, on hearing that the search-party was approaching, had propped him up on a chair, placed a few cards in his hands, and had given him the appearance of

A SHARER IN THEIR GAME.

But more remarkable still was the part which Crockford, the proprietor of the well-known gambling house of two generations ago, was made to play after his death.

When one of Crockford's horses, which was the favorite for the Derby, was poisoned just before the race, the misfortune brought on an attack of apoplexy which proved fatal within forty-eight hours. His death was peculiarly unwelcome to many of his friends, who had staked large sums on another of his horses which was the favorite for the Oaks, and which was disqualified by his death before the day of the race.

Unwilling to lose their wagers they not only succeeded in keeping Crockford's death secret, but actually placed the dead man in a chair before a window, so that the srowds returning from the race might see him, and that thus any suspicion of his death might be avoided.

As was anticipated, Mr. Crockford's filly was first past the post, and as the crowds streamed home they cheered her owner when they saw his figure at the window, never dreaming that his ears were deaf to their cheers and congratulations. It was only some years later that the world learnt the despicable artifice that had been played on it.

PHOTOGRAPHING ROYALTY.

Experience of a Photographer With Royal Personages.

A well known London photographer has written the following interesting account concerning Royalty he has had the honour of photographing:—

"The Duke of York is one of the most pleasant and most natural of sitters, and soon makes you feel quite at home, quite at your ease. The last time I had the honour of taking His Royal Highness he came himself, to my studio. 'I am in a great hurry,' he said, in his usual frank way. 'Do you mind "snapping" me off just as I am? Any position will do, won't it?' 'If your Royal Highness will allow me, to make a suggestion,' I replied, 'I would advise you to be taken as you are now—with your hand in your pocket. The position is most natural.' 'A good idea!' said His Royal Highness, briskly. 'Yes; I think I will take your advice. I'm going to open a bazaar in half an hour's time, and as I shall have to put my hand in my pocket all the time I am there, I may as well keep it in now for practice!'

"Two or three years ago, I was 'doubly' honoured, so to speak, by receiving a visit, only half an hour's notice! from the German Emperor and the Prince of Wales, both together, How full of spirits, and almost 'jolly' I might say, both were! The Kaiser, looking round the walls of my studio, noticed in the most conspicuous place a large photograph of Her Majesty, the Queen.

'MAY GOD BLESS HER!'

earnestly, yet quite naturally, said Kaiser Wilhelm. 'The noblest monarch, England has ever produced!' 'Yes, yes,' said the Prince of Wales, affectionately, "and the dearest mother the world has ever seen!' A somewhat ludicrous incident now occurred Just after I had taken the Kaiser, owing perhaps to excitement or perturbation on my part, I caught my foot in the camera-stand, and over went the lot. 'Holloa!' cried the Emperor, laughing heartily, 'the downfall of the German Kaiser at last!' 'Yes, indeed,' said the Prince, helping me quite unaffectedly to pick up the camera, 'What a magnificent "heading" for a paper! "The German Emperor cast to the ground! The Prince of Wales to the rescue!"

"When the venerable King of Sweden was last in England some months ago, His Majesty came to my studio in order to be photographed. A perfect linguist; a delicate critic; a witty monarch, King Oscar for fully half an hour made me the happiest of 'snappers.' 'I suppose you have taken nearly every "big" man who has visited these shores of yours, eh?' said His Majesty, as he arranged himself in a business-like way before the camera. 'Have you ever "taken," Kruger, by the way?', 'No, your Majesty; that honour has never yet fallen to my lot", I replied. 'Ah!' and the King thoroughly enjoyed his joke; 'the next time Mr. Kruger is taken the honour will belong to Lord Roberts, I imagine!'

RUINED BY A RING.

A Blue Diamond Cause a Young Man's Downfall.

Some years ago a young man attached to the British Embassy at Vienna was presented by a wealthy relative with a handsome ring containing a blue diamond. The stone was of magnificent colour; and as it was the only one of its kind known, it creditors became pressing, and $75,000.

The young man wore the ring constantly, and naturally gained the reputation of being extremely wealthy. He became a well-known figure in society, lived in a magnificently-furnished house, had a large staff of servants, and gave many expensive entertainments.

Then one day the crash came. Some creditors became pressing, and it was found that his debts amounted to over $100,000. He had been living entirely upon credit, and was, in fact, practically penniless. Had it not been for the blue diamond he would have been content to live on his small income. As it was, the stone cost him everything he possessed, and practically ruined his career.

A financier whose fortune a few years ago ran into six figures was ruined by a single ruby. The gem was one of the largest ever found, and would have brought almost any price that might have been named. Before he came into possession of this jewel the financier was a man of simple tastes. Afterwards he seemed to consider it necessary to "live up to the ruby," as he expressed it.

A man cannot wear a gem like that and look shabby. The financier soon found his wants increasing. His wife wanted jewels, and as she did not care bo be outdone in splendour by anyone, her husband laid out over $100,000 in diamonds in a few months. Then a house in town was necessary, and expenses increased. The magnificent fortune melted away; the financier became bankrupt. He sold his jewels, the ruby being the first to go; and now he says that, having got rid of the influence of that stone, he means to start life again.