WEALTH WITHOUT INTEREST IS A
WORTHLESS PORTION.

CALEB'S WEDDING PRESENT.

Get. Dr. Talmage, Taking a Curious
Tort, Chairmage, Taking a Curious
Tort, Chairmage the World's Grean
All is Vanity.

Washington, Nov. 20.—Rev. Dr. Talmage the more line and give on a cord bind, 2 few on a love plant and plant and the earlier and an arrange of firm and the settly Johns 87, 19: "Thou hast given on a cord bind pitto me also getting and the settler apprings and the settler apprings the bind give one also getting apprint and the earlier apprint and the earlier apprint and the settler apprint and the settler apprings to the wanted it, and he offered his daughter Achain as a prize to man that could take the city would have, a tory rate, two elements of man hoot bravery and patriotism. Besiden, I do not brink that Chaibs was a foolish in offering his daughter to the conquereer of their apprinces by the length of the sworth than by the longs in the line will be supplemented in the sworth and by the longs in the large present to more can be seen are to be once good elements. Cit swo write I would casher necessarian approach to more can be sworth as a prize to light for General Othnies Tode favor and the sworth sham by the longs in the sworth sham

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The welding festivity having gone by, Othniel and Achsah are about to go to their new home. However leadly the combate may clash and the laughter ring, prouts are always and when a fondly cherished daughter goes off to stay, and Achsah, the daughter of Caleb, knows that now is the time to ask almost anything she wants of her father. It seems that Caleb, the good old man, had given as a wedding present to his daughter a place of land that was mountainous and sloping southward toward the descrip of Arabia, swept with some very hot winds. It was called "a south land," but Achsah wants an addition of property. She wants a place of land that is well watered and forbite. Now, it is no wonder that ed and fertile. Now, it is no wonder that (such, standing amid the bridal party, his eyes so full of tears because she was going away that he could hardly see her at all, gives her more than she asks. She sain to Mm: "thou hast given me a south land. (live me also springs of water. And he gave her the upper springs and the nother springs.

The fact is, that as Caleb, the father, gave Achsah, the daughter, a south land, so tied gives to us his world. I am very thankful he has given it to us, but I am like Achanh in the fact that I am not satisfied with the portion. Trees and flowers and grass and blue skies are very well in their places, but he who has nothing but this world for a portion has land, alophic off toward the desert of sor-FOW awant by flory arrondon. In to "to south land, a poor portion for any man that below to put his trust in it. What has boon your experience! What has been the experience of every man, of every woman that has best fried this world for, a portion? the on Elizaboth, amid the ancroundings of jump, is unhappy because the painter ak schoe too minutely the wrinkles on on him, and she indignantly ories out. on must strike off my likeness with the of his artistic triumph, is stung a'r out to death with chagrin because the aming he bad decleased to the king with sport to be acceptable, for ores Il orion out "Who is this Ho

nally Sharklan thrilled the earth with his ologien w, but had for his last w is "cam absolutely undone." Walter funibling around the inkstand, bring to welle, save to his daughter take me back to my room! There e rost for Sie Walter but in the grave Stophon Gleard, the wealthiest man in his day, or, at any rate, only so and in wealth, says: "I live the life of a galloy slave. When I acked in the morning, my one effort is to work so hard that I can sleep when it gets to be

like his trumpery out of my pres

Fick me out ten successful worldlings and you know what I mean by theronghiv successful worldlings pick me out tan successful worldlings, and you cannot find more than one that looks happy. Care drags him to business; care drags him back. Take your stand at 1 which at the corner of the street and too the assenteed physiognomies. Your high officials, your bankers, your mauran o men, your importers, your wholesolves and your retailers, as a class—as a class, are they happy? No. Care dogs their steps, and, making no appeal to God for help or comfort, many of them are tossed everywhither. How has it been with you, my hearer? Are you more conyou were in the two rooms you had in a house when you started? Have you not had more care and workment since you wen that \$50,000 than you did before? Some of the poorest men I have ever known have been those of great fortune. A man of small means may be put in groat business straits, but the ghastlest of all embarrassments is that of the man who has large estates. The men who commit suicide because of monetary losses are those who cannot bear the burflen any more, because they have only

On Bowling Green, New York, there is a house where Talleyrand used to go. He was a favored man. All the world know him, and he had wealth almost unlimited, yet at the close of his life he says. "tishold, 83 years have passed without any practical result, save fatigue of body and fatigue of mind, great discourage-ment for the future, and great disgust for the past." Oh, my friends, this is a "south land," and it slopes off toward desires of sorrows and the prayer which Anhyah made to her father Caleb we make this day to our Father Code: "Thou hash given me a south land; give me also springe of water. And he gave her the upper epringe and the nether springs."

Where shall I find words enough threaded with light to set forth the plansary of religion? David, unable to describe it in words, played it on a harp. Mrs. Hemans, not finding enough power in prois, sings that praise in a canto. Christopher Wren, unable to describe it in language, sprung it into the arches of St. Thurlis. John Bunyan, unable to present it in ordinary phraseology, takes all the flearly of sorrows and the prayer which Abbah made to her father Caleb we

yoursolves with the "south land" of this world, do you not feel that you would this morning like to have access to the nether eprings of spiritual comtort? Would you not like to have Josus Christ bend over your cradle and bless your table and hoal your wounds and strew flowers of consolation all up and down the graves and anima's and men on it. Out of his

'Tis religion that can give Sweetest pleasures while we live. 'Tis religion can supply

But I have something better to tell you, suggested by this text. It seems that old Father Caleb on the wedding day of his daughter wanted to make her just as happy as possible. Though Othpiel was taking her away, and his heart was almost broken because she was going, yet he gives her a "south land." Not only that, but the pether springs. Not only that, but the upper springs. () God, my Father, I thank the that thou hast given me a "south land" in this world, and the nother springs of spiritual comfort in this world, but more than all I thank thee for the upper springs in beaven! It is very fortunate that we cannot see

heaven until we get into it. O Christian man, if you could see what a place it is, we would never get you back again to the office or shop, and the duties you ought to perform would go neglected. I am glad I shall not see that world until I enter it. Suppose we were allowed to with the idea of returning. When we got there and heard the song and looked at their raptured faces and mingled is the supernal soole;y, we would cry out: "Let us stay! We are coming here anyhow. Why take the trouble of going back again to that old world? We are here now. Let us stay." And it would take angelie violence to put us out of that world if once we got there. But as people who cannot rd to pay for an entertainment sometimes come around it and look through the door ajar or through the openings in the fence, so we come and look through the crevices into that good land which God has provided for us. We can just catch a glimpse of it. We come near enough to hear the rumbling of the eterand orchestra, though not near enough to know who blows the cornet or who fingers the harp. My soul spreade out both wings and classe them in triumph at the thought of those upper springs. One of them breaks from beneath the throne, another breaks forth from beneath the alter of the temple another at the decealter of the temple, another at the deor of "the house of many mansions." Up-per springs of gladness! Upper springs of light! Upper springs of love! It is no fancy of mine. "The Lamb which is in the midst of the throne shall lead them to living fountains of water."

O Saviour divine, roll in upon our souls one of these anticipated raptures! Four around the roots of the parched tongue one drop of that liquid life! Tous before our vision those fountains of God, rainbowed with cternal victory! Hear it! They are never sick there; not so much as a headache or twinge rheumatic or thrust neuralgic. The inhabitant never says, "I am sick." They are never tired there. Flight to farthest world is only the play of a holiday. They never sin there. It is as easy for them to be hely as it is for us to sin. They never dis there. You might go through all the out-

they experience which the content of the content of

eye went the sun. Out of his lips went the fire. Out of his ear went the air. Then Brahma laid down to sleep off 4,-820,000,000 years. After that, they say, he will wake up, and then the world will be destroyed, and he will make it over again, bringing up land, bringing up creatures upon it; then lying down again to sleep 4,320,000,000 years, then waking up and destroying the world again-creation and demolition following each other, until after 320 sleeps, each one of these slumbers 4,820,000,000 years long, Brahma will wake up and die, and the universe will die with him, an intimation, though very faint, of the great change to come upon this physical earth spoken of in the Bible. But while Brahma may sleep, our God never slumbers nor sleeps, and the heavens shall pass away with a great noise, and the elements shall melt with forvent heat, and the earth and all things that are therein

shall be burned up. "Well," says some one, "if that is so, if the world is going from one change to another, then what is the use of my toiling for its betterment?" That is the point on which I want to guard you. I do not want you to become misanthronic. It is a great and glorious world. If Christ could afford to spend 33 years on it for its re-demption, then you can afford to toil and pray for the betterment of the nations, and for the bringing on of that glorious time when all people shall see the salva-tion of God. While therefore I want to guard you against misanthropic notions in respect to this subject I have present ed, I want you to take this thought home with you: This world is a poor home with you: This world is a poor foundation to build on. It is a changing world, and it is a dying world. The shifting scenes and the changing sands are only emblems of all earthly expectation. Life is very much like this day through which we have passed. To many of us it is storm and darkness, then after the storm and darkness, then after. sunshine, storm and darkness, then afterwards a little sunshine, now again dark-ness and storm. Oh, build not your hopes upon this uncertain world! Build on God. Confide in Jesus. Plan for an eternal residence at Christ's right hand. Then, come sickness or health, come joy or sor-row, come life or death, all is well, all is

his daughter Achsah, I this day offer you the "upper springs" of unfading and everlasting rapture.

Blendes Becoming Extinct. Fair-haired people are said to be be-coming less numerous than formerly. The ancient Jews were a fair-haired race; now they are, with few exceptions, dark. So it is in a lesser degree with the Irish, among whom 150 years ago a dark-haired person was almost unknown.

To Lay Bare Mars. An enormous telescope, which scientists believe will lay bare the secrets of Mare and the moon, is rapidly nearing completion at the astronomical observatory of the French Government at Paris, where it will form one of the features of the big exposition of two years hence.

The telescope is 197 feet in length, and it has a diameter of 4% feet. Its largest glass—technically known as its objective—measures four feet one inch in diameter.

World's Deepest Lake.

The deepest lake in the world is Lake Baikal, in Siberia. In some parts it is 5,261 feet deep; its length is 307 miles, with an area of 15,000 square miles. It is the largest lake in Asia, and the sixth largest in the world.

its About the African Town and Its Fasheds is the chief town of the country of the Shillooks, who, with the Dinks, form for the most part the black regiments of the Egyptian army. To the southwest of Fasheds like the fartile Province of Enhr-el-Ghazal, to the south that of Equatoria, of which Emin Pasha

Emin Pasha was relieved by Stanley in 1889.

From Fasheds to the mouth of the Sobat River Dr. Junker traveled in one day's journey. Sobat was in Gordon's time an Egyptian post. The river is now of particular interest by reason of the Abyssinian advances in that direction. Probably Menclek's expeditions would have made greater headway there had not the Nile climate been very unfavorable to the Abyssinian constitution. After leaving the mouth of the Sobat the river is constantly choked with the sudd, and the channel, such as it is, is constantly changing.

Above Fasheda on the Sobat is Bor, which, until a few weeks ago, was the southernmost Dervish post, the Khalifa's troops having retreated there after the capture of Rejaf by Captain Chaltin of the Congo State. Gendekore, now in ruins, and Lade, which has also been completely demolished by the Dervishes, receive frequent mention in the works of Sir Samuel Baker and Dr. Junker.

Thirteen miles south of Rejaf is the old Egyptian station of Bedden, where there is a cataract, which the Rev. C. Person, in the course of a recent interview with Reuter's representative, says that no

is a cataract, which the Rov. C. Person, in the course of a recent interview with Reuter's representative, says that no steamer could pass. A similar cataract exists at Dufile, 70 miles south of Rejaf. English officers belonging to the British East Africa Protectorate have recently been making journeys from time to time in a steel boat as far as Dufile.

Wadelai, formerly an Egpytian station, some 80 miles southwest of Dufile, was a few years ago the objective of an expedition from the Congo State, led by Vandeckhoven, which, however, met with a disastrous end. More recently Wadelai has been in British occupation, Majer "Roddy" Owen having hoisted the British flag there at the conclusion of the Unyoro expedition in February, 1894.

Unyoro and Uganda have a history of their own, which of late years has been diversified painfully by the mutiny of the Soudanese troops and the murder of several British officials. The history of the rising in May last has been given in a Parliamentary paper, which shows how Major Macdonald chased the rebels beyond Lake Kioga, leaving them to be finally defeated, as indicated in a recent despatch, by Major Martyr on August 4 at Muruli.

The international importance of the strip of territory involved, which is some 1,100 miles in length by 300 miles in width, may be gauged from the fact that England, France, Egpyt, the Congo State and Abyssinia, not to speak of the ziparian tribes, are all to some extent concerned in its immediate future.

From the historical and geographical standpoint the region possesses, perhape,

From the historical and geographical standpoint the region possesses, perhaps, the greater attractiveness because both its recorded annals and our knowledge of its features are in a somewhat rudiment-ary condition. It is probable that in the next few years the Upper Nile will have a very distinct history of its own, while, ed. it may be expected that geographers was left in 1883. In the meantinge, the course of the River Nile upward from Khartoum must be traced by the light of researches, for the most part neither very recent nor complete.

From Khartoum to Fashoda is about 870 miles. The latest detailed information available concerning the route, other than the report brought on September 8 by the captain of the Khalifa's steamboats, is that given by Dr. Junker, who visited Fashoda in 1880. He took ten days to make the journey in a paddlewheel steamboat, and found no serious obstruction from the sudd.

The Great Boat Race in London. Mrs. Elizabeth Robins Pennell writes an article for the October Century on "The Oxford and Cambridge Race," in the series on "London at Play." article is illustrated by Joseph Pennell. Mrs. Pennell says:

Toward the middle of March London suddenly becomes an arrangement in blue. The race is fixed for the second Saturday before Easter, when the Londoner, who has passed weeks and months without holiday or pageant, is in the humor to make the most of it. And London decorates itself in anticipation. The draper's window becomes a harmony in blue; so does the stationer's; so does the milliner's; so does all Regent street; so do Oxford street, Picadilly, Kensington.

In the Strand and Chespside the fakir puts away his penny bagpipes and his shirt-stude and his toys, and brings out trays of tiny light, and dark-blue button-hole bude. The railway companies print their time tables in light and dark blue. And the papers, if they do not change the color of their ink, out down police news and literary notes to devote the space to daily accounts of the crews out for practice; and the columns of personal gossip are filled with decription of the men, their food, and their fancies. The condition of No. 6 is of more importance than the health of the Prime Minister, and the blister on the finger of a stroke more cerious than a defeat in India. About ninety-nine out of every hundred people in London have semething staked upon the race; for the Londoner is a born gambler, though his gamoling has been officially suppressed—possibly the reason of its never-failing charm for him.

The Pope of to-day is even a more elever business man than the Pope of yesterday, says a foreign correspondent, though Pio None was reckened shrewd. Pius IX. collected \$10,000,000, but Lee XIII. has doubled that amount during his postificate. This money is deposited partly in the Bank of England and

The full name of the Sultan of Ternati, who received the order of the Lion of Nassau at Queen Wilhelmina's coronation, is Tadjul Marsul Bindjatillahillhanan Siradjul Mulki Amirraddin Iskandan Managurandik Waharatika Alike der Munauurnssadik Wahnwaminaladilia Sjar Patra Ajanhar Rasidhinktank Sudi-bdja.

Goaded to Work by Pain. When Alexander Dumas the younger was just out of college his father trok him on a hunting trip, says the San Francisco Argonaut. They put up at a farmhouse and occupied two little bedrooms which opened into each other. In the middle of the night the son was awakened and saw his father walking back and forth.

What are you doing?" askel the boy. "You see I am walking." "You are sick." "Yes; I am in great pain, but I am

used to it. I have it every night." "Is there nothing to cure it?"
"It is incurable." "But can't it be relieved?" "No; when it takes me I get up and walk. If it is very bad, I go to reading."
"And when it is insupportable?"

"I go to work." It was true, and in later years his son often saw him sitting at his desk writing. "How can you work always?" some one asked him upon an occasion, "I have nothing else to do," he answered.

Church Multi-Organization.

The Presbyterian Review deprecates what it terms multi-organization within the church—a craze that has been carried to an excess in recent years. The Review lays: Many a harassed minister whose pasteral work is disarranged and home life destroyed because he has to attend this society and that association in conhection with his church, will be grateful for the action of the Metropolitan Fresbytery of Toronto refusing to recognize an additional organization within the congregation. The congregation is organized for the purpose of promoting missionary, educational and benevotent work. That is one of its aims, and every member of the congregation is pledged to assist in attaining it. It would be hurtful to those who have not realized their pledge to separate from them others who are making an effort to realize it. There is need for an organization of effort, and, therefore, it is well to devise a constitution for the orderly direction of the work, but that organization should include every member upon the church roll.

Some men have queer hobbies, and a remarkable one is that of a Glasgow man who has spent the leisure of four years in rewriting the Scriptures. He is a compositor with a wonderful gift of turning out beautiful writing and in the time mentioned he has managed to reach the middle of the Psalms. In two years he anticipates that the concluding verse will have been written. A feature of his remarkable Bible will be its illustrations. Rach chapter has its artistically designed initial letter, and each book a pictorial heading illustrative of the context. The writer is a native of Dumfries, and in his boyhood days ran errands for Carlyle to whom he regularly carried the local morning paper.

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