DR. TALMAGE'S SERMON:

Evangelism Vindicated.

"And I took the little book out of the angel's "And I took the interpoor out of the angets hand, and ate it up; and it was in my mouth sweet as honey; rhd as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must propaesy again before many peo-ples and nations and tongues and kings."-Rev. 10:10, 11-

DOMITIAN, the Roman Emperor, had in his realm a troublesome evangelist who would keep preaching, and so he exiled him to a barren island, as now the Russians exile convicts to Siberia, or as sometimes the English government used to send prisoners to Australia. The island I speak of is now called Patmos, and is so barren and unproductive that its inhabitants live by fishing.

But one day the evangelist of whom I speak, sitting at the mouth of a cavern, and perhaps half asleep under the drone of the sea, has

A SUPERNATURAL DREAM,

and before him pass, as in a panorama, time and eternity. Among the strange things that he saw was an angel with a little book in his hand, and in his dream the evangelist asked for this little book, and the angel gave it to him, and told him to eat it up. As in a dream things are sometimes incongruous, the evangelist took the little book and ate it up. there ever was a baby in the lost world, The angel told him beforehand that it would be very sweet in the mouth, but | or ever will be, I will make him a deed afterward he would be troubled with | to the house I live in, and he can take indigestion. True enough, the evangelist devours the book, and it becomes to him a sweetness during the mastication, but afterward a physical bitterness

Who the angel was and what the book was, no one can tell. The commentators do not agree, and I shall take no responsibility of interpretation, but it suggests to me

THE LITTLE BOOK OF CREEDS,

which sceptics take and chew up and find a very luscious morsel to their witticism, but after a while it is to them a great distress. The angel of the church hands out this little book of evangelism and the antagonists of the Christian Church take it and eat it up, and it makes them smile at first, but afterward it is to them a dire dyspepsia.

All intelligent people have creedsthat is, favorite theories which they have adopted. Political creeds-that is, theories about tariff, about finance, about civil service, about government. Social creeds-that is, theories about manners and customs and good neighborhood. Esthetical creeds-that is, theories about tapestry, about bric-a brac, about styles of ornamentation. Religious creeds-that is, theories about he Deity, about the soul, the great future. The only being who has no creed about anything is the idiot. This scoffing against creeds is always a sign of profound ignorance on the part of the scoffer, for he has himself a hundred creeds in regard to other things. In our time the beliefs of evangelistic churches are under

A FUSILLADE OF CARICATURE

and misrepresentation. Men set up emotion" which lasted Bishops Janes what they call orthodox faith, and then | and Matthew Simpson for a half cen-

servatories and He has blast furnaces. regeneration," these antagonists of If you want to walk in the gardens, evangelism say. walk there. If you want to leap in the WHAT IS REGENERATION?

furnaces, you may. Suppose, now, a man had a charmed key with which he Why, regeneration is reconstruction. Anybody can understand that. Have could open all the jails, and he should open Raymond Street Jail, and the New York Tombs and all the prisons you not seen people who are all made over again by some wonderful influence? In other words, they are just as differon the continent! In three weeks what ent now from what they used to be as possible. The old Constellation, mankind of a country would this be? all the inmates turned out of those prisons of-war, lay down here at the Brooklyn and penitentlaries. Suppose all the Navy Yard. Famine came to Ireland. reprobates, the bad spirits, the outrage-The old Constellation was fitted up, and ous spirits, should be turned into the though it had been carrying gunpowder New Jerusalem. Why, the next mornand bullets, it took bread to Ireland. ing the gates of pearl would be found You remember the enthusiasm as the off hinge, the linchpin would be gone old Constellation went out of our harout of the charlot wheels, the "house of many mansions" would be burglarby the famishing nation on the other ized. Assault and battery, arson, liberside of the sea. That is regeneration. tinism, and assassination would reside A man loaded up with sin, and death loaded up with life. Refitted. Your in the capital of the skies. Angels of God would be insulted on the streets. observation has been very small indeed Heaven would be a dead failure if if you have not seen changes in characthere were no great lock-up. If all ter as radical as that. people without regard to their charac-

A LIQUOR SELLER CONVERTED.

A man came into this church one night, and he was intoxicated, and at an utterance of the pulpit he said in a subdued tone: "That's a lie." An officer of the church tapped him on the shoulder, and said: You must be silent, or you must go out." The next night that stranger came, and he was converted to God. He was in the liquor business. He resigned the business. The next day he sent back the samples that had just been sent him. He began to love that which he hated. I baptized him by immersion in the bapistry under this platform. A large salary was offered him if he would return to and ceremonies for heart religion, and his former business. He declined it. He would rather suffer with Jesus Christ than be prospered in the world. He wrote home a letter to his Christian mother. The Christian mother wrote back congratulating him, and said: "If in the change of your business you have lack of means, come home; you are always welcome home." He told of his conversion to a dissolute companion. The dissolute companion said: "Well, if you have become a Christian, you had better go over and talk to that dyget into heaven. False again. All the ing girl. She is dying with quick con-sumption in that house." The new Baptists, close communion and open communion, believe that if a man acconvert went there. Ail the surroundcept the Lord Jesus Christ he will be saved, whether he be baptized by one ings were dissolute. He told THE DYING GIRL

plunged into the Ohlo or Susquehanna, that Jesus would save her. "Ohl" although immersion is the only gate to said she "that can't be, that can't be! What makes you think so?" "I have it The enemies of evangelism also mishere in a book in my pocket," he rerepresent the Methodist Church. They plied. He pulled out a New Testament. say the Methodist Church believes that She said; "Show it to me; if I can be a man can convert himself, and that saved, show it to me in that book." conversion in that church is a tempor-He said: "I have neglected this book, ary emotion, and that all a man has to as you have neglected it, for many do is to kneel down at the altar and years, and I don't know where to find it feel bad, and then the minister pats but I know that it is somewhere behim on the back and says, "It is all tween the lids." Then he began to turn right," and that is all there is of it. over the leaves, and, strange and beauti-False again. The Methodist Church ful to say, his eye struck upon this pasbelieves that the Holy Ghost alone can sage: "Neither do I condemn thee; go convert a heart, and in that Church and sin no more." She said: "It isn't conversion is an earthquake of convicpossible that is there!" "Yes," he tion and a sunburst of pardon. And as said, "that is there." He held it up to mere "temporary emotion," I wish before her dying eyes, and she said: we all had more of the "temporary "Ob, yes, I see it for myself; I accept the promise: 'Neither do I condemn

and lowly Jesus, giving all the time to evangelical labors, or all the time he can spare from other occupations. That is regeneration! that is regeneration! Man all made over again! "There is your absurd doctrine of

vicarious sacrifice," say these men who have chewed up the little book of creeds, and have the consequent embittered stomach.

"VICARIOUS SACRIFICE! Let every man suffer for himself. Why do I want Christ to suffer for me? I'll suffer for myself and carry my own burdens." They scoff at the idea of vicarious sacrifice, while they admire it everywhere else except in Christ. People see bor, and with what joy it was greeted its beauty when a mother suffers for her child. People see its beauty when a patriot suffers for his country. People see its beauty when a man denies himself for a friend. They can see the beauty of vicarious sacrifice in every one but Christ.

A young lady in one of the literary institutions was a teacher. She was very reticent and retired in her habits, and she formed no companionships in the new position she occupied, and her dress was very plain-sometimes it was very shabby. After a while she was discharged from the place for that reason, but no reason was given. In answer to the letter discharging her from the position, she said: "Well, if I have failed to please, I suppose it is my own fault. She went here and there for employment, and, found none, and in desperation and in dementia she ended her life by sulcide. Investigation was made, and it was found that out of her small means she had

SUPPORTED HER FATHER,

eighty years of age, and was paying the way for her brother in Yale College on his way to the ministry. It was found that she had no blanket on the bed that winter, and she had no fire on the very coldest day of all the season. People found it out, and there was a large gathering at the funeral, the largest ever at any funeral in that place, and the very people who had scoffed came and looked upon the pale face of the martyr. and all honor was done her; but it was too late. Vicarious sacrifice! All are thrilled with such instances as that. But many are not moved by the fact that Christ paid His poverty for our riches, His self-abnegation for our enthronement, and knelt on the sharp edges of humiliation, that we might climb over His lacerated shoulder into

Be it ours to admire and adore these doctrines at which others jeer. Oh, the depths of the riches both of the wisdom and knowledge of God! How unsearchable is His wisdom, and His ways are past finding out! Oh the height, the depth, the length, the breadth, the infinity, the immensity, the eternity of that love! Let our earnest prayers go out in behalf of all those who scoff at these doctrines of grace. When

was raging in the year 1665, there was a hotel near the chief burial-place that excited much comment. England was in a fright and bereavement. The thee; go and sin no more.'" In a few dead-carts went through the streets day and night, and the cry, that gave it, and the new convert your dead!" was answered by the bringing out of the forms of the loved ones, and they were put twenty or thirty in cemetery; and these dead were not buried in graves, but in great trenches, and fourteen burials! The carts would come up with their great burden of twenty or thirty to the mouth of the pit, and the front of the cart was lifted and the dead shot into the pit. All the churches in London were open for came in here, and sat yonder under the prayer day and night, and England was A GROUP OF HARDENED MEN, who sat day after day and night after night blaspheming God and imitating the grief-struck who went by to the burial-place. These men sat there day after day and night after night, and they scoffed at women, and they scoffed was struck with the plague, and in two weeks all of the group were down in the trench from the margin of which they had uttered their ribaldry. My friends, a greater plague is abroad in the world. Millions have died of it, Millions are smitten with it now. stay the plazue and alleviate the this country base enough to sit and shall reach them, either while they are sitting here to-day, or through the printing-press, let me tell them to remember the fate of that group in the wayside inn while the plague spread its two black wings over the doomed city of London. Oh, instead of being scoffers let us be disciples! "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful,"

SUNDAY SCHOOL LESSON. SUNDAY FEBRUARY 17, 1839.

The Timid Woman's Touch LESSON TEXT.

(Mark 5: 25-34. Memory verste, 33, 34.)

LESSON PLAN.

TOPIC OF THE QUARTER : Jesus the Mighty Worker.

GOLDEN TEXT FOR THE QUARTER: Believe me that I am in the Father, and the Futher in me: or else believe me for the very works' sake .-- John 14 : 11.

LESSON TOPIC: Honoring the Trustful.

dation, vs.

 The Trustful Woman, vs. 25-23.
The Healing Touch, vs. 29-31.
The Supreme Commendation, v. 32-34. Lesson Outline:]

GOLDEN TEXT : Be not afraid, only believe --- Mark 5 : 36.

DAILY HOME READINGS:

M.-Mark 5: 25-34. Honoring the trustful.

T.-Matt. 9 : 20 : 22. Matthew's

parallel narrative. W.-Luke 8:43-48. Luke's paral-

lel narrative. T.-Matt. 14 : 22-36. The helping hand of Jesus.

F.-Luke 7 : 36-50. A penitent woman pardoned.

S.-Matt. 15 : 21-28. A praying mother blessed. S.-Tim. 1:1-12. Confident trust-

LESSON ANALYSIS. I. THE TRUSTFUL WOMAN.

I. Suffering :

ing.

A woman, which had suffered many things (25).

It is good for me that I have been afflicted (Psa. 119:71). A woman who had an issue of blood

twelve years (Matt. 9: 20). Thirty and eight years in his infirmity (John 5:5).

After that ye have suffered a little while (1 Pet. 5 : 10).

II. Seeking: Having heard concerning Jesus,

Came behind him (Matt. 9:20). Come unto me, all ye that labour and

are heavy laden (Matt. 11:28). The same came unto him by night (John 3 : 2).

Sir, we would see Jesus (John 12 : 21).

She said, If I touch, I shall be made whole (28).

My heart is fixed, trusting in the Lord (Psa. 112:7). She said within herself. If I do but touch

(Matt. 9:21). If thou wilt, thou canst make me clean

(Mark 1:40).

I know him whom I have believed (2 'Tim, 1:12).

1. "Had spent all she had, and was (2) Effort; (3) Failure.

2. "Having heard the things concerning Jesus." (1) A needy hearer; (2) A comforting message; (3) An unknown messenger "Came,....and touched his garment." (1) Her need; (2) Her approach; (3) Her touch; (4) Her suc-CESS,

Go thy way: thy faith hath made thee whole (Luke 17:19). 1. "He looked round about to see

her." (1) The Seeker; (2) The sought.

2. "The woman....came and fell down before him." (1) Coming to Jesus; (2) Worshipping Jesus; (3) Prevaling with Jesus.

3. "Go in peace, and be whole of thy plague." (1) Peace; (2) Wholeness. -(1) Coming in trouble: going in peace; (2) Coming in sickness; going in health; (3) Coming in fear; going in faith.

LESSON BIBLE READING.

THE TOUCH OF JESUS.

Desiring Jesus' touch (Mark 8:22 Luke 18 : 15%.

Desiring to touch Jesus (Matt. 9:20, 21; Mark 3:10; 5:27, 28: Luke 6: 19:8:44).

Healed by the touch of Jesus (Matt. 8 : 3, 15; 9:29; Mark 1:41; 7:33; Luke 5:13; 7:14; 22:51).

Healed by touching Jesus (Matt. 14 :

26; Mark 5 : 27-29; 6 : 56). The toucher sought (Mark 5: 20, 31: Luke 8 : 45).

Touch forbidden (John 20: 17).

LESSON SURROUNDINGS.

It is generally agreed among recent harmonists that Mark 2:15-22 is out of its chronological order. The feast at the house of Levi (Matthew), and the subsequent discourse, seem to find their proper place between verses 21 and 22 of chapter 5; that is, immediately before the present lesson.

The reasons for this view may be briedy stated. In Matthew 9:18 it is definitely said that the rule came "while he spake these things;" that is, the discourse about fasting, etc. This discourse is connected in all three accounts with the feast at the house of Levi, and it is difficult to disconnect the two by any other view of the order. But the call of Levi (Matthew) is directly joined with the healing of the paralytic in all the accounts. In none of them is it asserted that the feast immediately followed the call.

It is positively certain that the woman was healed while our Lord was on the way to the house of Jairus. (It will be noticed that the passage Mark 2:15-22 is the only one in Mark's narrative of the Galilean ministry that is not in chronological position.) The place was, in all probability, Capernaum. The time was very shortly after the return from the country of the Gerasenes, late in the year of Rome 781, A. D. 28.

Parallel passages: Matt. 9:20-22; Luke 8 : 43-48.

Birds Can Count.

"Birds have at least a vague idea of the number of eggs in their nests, for we can not take out one without causing in them a disquiet that becomes greater if we remove more. But they manifest a nothing bettered." (1) Infirmity; like distress when their eggs are only disarranged. Is this because the geometrical arrangement of the eggs is changed? Five eggs or four make a symmetrical arrangement as the bird disposes of them. But if some are taken out, and three, or two, or one are left, the disposition is very perceptibly changed. "Have they also the faculty of estimating numbers as successive repetitions of the same facts in time, or of counting the reiteration of the same perceptions? I was once told of a workman who was in the habit of giving sugar every day to a dog he met in going to his work. The dog counted on his daily return. He gave three pieces of sugar one after the other, and the dog would wait and look till it got the third piece, when it seemed satisfied and did not ask for any more. It had, therefore, the notion of these three successive facts, and could count them. "Houzeau de la Haie tells ef a pelican living in a fisherman's fam'ly at Santo Domingo that was fed upon the refuse of the fish cleaning. Looking for its food, it went to the shore every day and waited for the boats to come back. 'The fishermen rested on Sunday, and the bird acquired so clear a notion of the return of that day, when it had to fast, that it would not stir from the tree on which it was accustemed to spend its time. It is not necessary to suppose that the pelican had learned to count the six days at the end of which its masters would not go fishing; but, while it really es'imated daily the time when it must make its excursion to the shore, it was informed of the return of Sunday by observation of what was going on in the house; as, for instance, by the fishermen putting healed." (1) Miraculously healed; on their Sunday clothes, in the same way as the dog knew when its master was going to hunt by seeing him w'th his gun and game bag."

came (27)

peace and heaven.

THE LONDON PLAGUE

III. Trusting:

denunciation, They falsify what the Christian Churches believe. They take bodies. evangelical doctrines and set them in a harsh and repulsive way, and put them out of the association with other truths, They are like a mad anatomist, who, desiring to tell what a man is, dissects a human body and hangs up in one place the heart, and in another place the two lungs, and in another place an ankle bone, and says that is a man. They are only fragments of a man wrenched out of their God-appointed places.

Evangelical religion is a healthy, symmetrical, well-jointed, roseate, same time all of us-they with us-ac-bounding life, and the scalpel and the knowledge trinities all around us. dissecting knife of the infidel or the stheist cannot tell you what it is, mind, soul. Body with which we Evangelical religion is as different from move, mind with which we think, soul what it is represented to be by these with which we love. Three, yet one enemies as the scare-crow which a farmer puts in the cornfield to keep off moisture-yet one atmosphere. Trinity the ravens is different from the farmer himself.

For instance, these enemies of evangelism say that the Presbyterian Church believes that God is a savage sovereign, and that He made some men just to damn them, and that there are infants in hell a span long. These old slanders come down from generation to generation. The Presbyterian Church believes no such thing. The Presbyter-ian Church believes that God is a loving and just Sovereign, and that we are free agents. "No, no! that cannot be," say these men who have chewed up the preed and have the consequent embittered stomachs. "That is impossible; if God is a sovereign, we can't be free agents." "Why, my friends, we admit this in every other direction, I, De Witt Talmage, am a free citizen. I go when I please and I come when I please, but I have

AT LEAST FOUR SOVEREIGNS.

The Church court of our denominanon; that is my ecclesiastical sovereign. The mayor of this city; he is my munitipal sovereign. The Governor of New York; he is my State sovereign. The President of the United States; he is ny national sovereign. Four soversigns have I, and yet in every faculty of body, mind, and soul I am a free man. So, you see, it is possible that the two doctrines go side by side, and there is a common-sense way of presenting it, and there is a way that is repulsive. If you have the two doctrines in a worldly direction, why not in a re-igious direction? If I choose to-mor-

tow morning to walk into the Mercanlile Library and improve my mind, or to go through the conservatory of my friend at Jamaica, who has flowers from all lands growing under the arches of glass, and who has an aquarium all asquirm with trout and gold fish, and there are trees bearing oranges and bananas-if I want to go there, I could. I am free to go. If I want to go over to Hoboken and leap into a turn-ace of an oil factory, if I want to ump from the platform of the Philadelphia express train, if I want to leap from Brooklyn Bridge, I may. But suppose I should go to-morrow and leap into the furnace at Hoboken, who would be to blame? That is all there is about

SOVEREIGNTY AND FREE AGENCY. God rules and reigns, and He has con-

they rake it with the musketry of their | tury, keeping them on fire for God until their holy enthusiasm consumed their

ter when they leave this world go right

into glory, I wonder if in the temple of

the skies Charles Guiteau and John

Wilkes Booth occupy the same pew!

Your common sense demands two des-

tinies! And then as to the Presbyterian

Church believing there are infants in

perdition, if you will bring me a Pres-

byterian of good morals and sound

mind who will say that he believes

So the Episcopal Church is misrepre-

sented by the enemies of evangelism.

They say that Church substitutes forms

It is all a matter of liturgy and genu-

flexion. False again. All Episcopal-

ians will tell you that the forms and

creeds of their Church are worse than

nothing unless the heart go with them.

THE ENEMIES OF EVANGELISM

say the Baptist Church believes that

unless a man is immersed he will never

drop of water on the forehead, or be

their earthly communion.

So also the Baptist Church has been

possession to-morrow,

misrepresented.

So all the evangelical denominations are misrepresented. And then these enemies of evangelism go on and hold up the great doctrines of Christian Churches as absurd, dry, and inexpli-cable technicalities. "There is your

DOCTRINE OF THE TRINITY,"

they say. "Absurd beyond all bounds, The idea that there is a God in three persons! Impossible! If it is one God, He can't be three, and if there are three, they can't be one." At the same time all of us-they with us-ac-Trinity in our own make-up-body, man. Trinity in the air-light, heat, in the court room-three judges on the bench, but one court. Trinities all around about us, in earthly government, and in nature. Of course, all the illustrations are defective for the reason that the natural cannot fully illustrate the spiritual. But suppose an ignorant man should come up to a chemist and say: "I deny what you say about the water, and about the air; they are not made of different parts. The air is one; I breathe it every day. The water is one; I drink it every day. You can't deceive me

ABOUT THE ELEMENTS

that go to make up the air and, the water." The chemist would say: "You come up into my laboratory and I will demonstrate this whole thing to you," The ignorant man goes into the chemist's laboratory, and sees for him-He learns that the water is one. and the air is one, but they are made up of different parts. So here is a man who says, "I can't understand the doc-trine of the Trinity." God says, "You come up here into the laboratory after your death, and you will see-you will see it explained, you will see it demon-The ignorant man cannot strated." understand the chemistry of the water and the air until he goes into the laboratory, and we will never understand the Trinity until we go to heaven. The ignorance of the man who cannot understand the chemistry of the air and water does not change the fact. Because we cannot understand the Trinity, does that change the fact?

'And there is your absurd doctrine about justification by faith," say these He kneels beside one who had not seen antagonists who have chewed up the enough to be able to read for ten years, little book of evangelism, and have the and she reads the Bible that day. Conconsequent embittered stomach—"justi-fication by faith; you can't explain it." I can explain it. It is simply this: when a man takes the Lord Jesus Christ as has Saviour from sin, God lets the anything second-handed. I have had offender off. Just as you have a dif- the story from the lips of the patients ference with some one, he has injured in this very house, those who were you, he apologizes, or he makes repara- brought to health of body while at the tion, you say: that's all right." Justification by hand story this. I have heard the faith is this; a man takes Jesus Christ testimony from men and women who

hours her spirit sped away to the Lord preached the funeral sermon. The man phemer and a drunkard and a hater of a cart, and the wagons went on to the who a few days before had been a blasall that was good, he preached the sermon. That is regeneration! that is regeneration! If there are any dry husks in great pits-in one pit eleven hundred of technicality in that, where are they? All made over again by the power of the grace of God! A few years ago

A SHIP-CAPTAIN

gallery.. He came in with a contempt in a great anguish. At that very time, for the Church of God, and with an at a hotel, at a wayside inn near the especial dislike for Talmage. When an opportunity was given he arose for A GROUP OF HARDENED prayer, and as he was more than six feet high, when he arose for prayer no one doubted that he arose! That hour he became a Christian. He went out and told the ship-owners and the shipcommanders what a great change had been wrought in him, and scores and at God. But after a while one of them scores have been brought to God through his instrumentality.

A little while after his conversion he was on ship off Cape Hatteras in a thick and prolonged fog, and they were at their wits' ends, and knew not what to do, the ship drifting about hither and thither, and they lost their bear- Plague of sin, plague of sorrow, plague ings; and the converted sea-captain of wretchedness, plague of woel And went to his room, and asked God for consecrated women and men from all the salvation of the ship, and God re- Christendom are going out trying to vealed it to him while he was on his knees that at a certain hour, only a anguish, and there is a group of men in little way off, the fog would lift; and the converted sea-capiain came out on deride the work. They scoff at the the deck, and told now God heard his Bible, and they scoff at Jesus Christ, prayers. He said: "It is all right, boys; and they scoff at God. If these words very soon now the fog will lift." mentioning the hour. A man who stood there laughed aloud in derision at the idea that God would answer prayer; but at just the hour when God had assured the captain the fog would lift there came a flash of lightning through the fog, and the man who had jeered and laughed was stunned, and fell to the deck. The fog lifted. Y onder was Cape Hatteras lighthouse, The ship was put on the right course, and sailed on to the harbor of safety.

When in a seaport the captain spends most of his time in evangelical work. He kneels down by one who has been helpless in the bed for many months, and the next day she walks forth in the streets, well. He kneels beside one who has long been decrepit, and

HE RESIGNS THE CRUTCHES,

sumptions go away, and those who had "Now, that's all right, same time bronght to God. No secondas his Saviour, and God says to the have been cured. You may call it man: "Now, it was all wrong before, but it is all right now; it is all right." faith-cure, or you may call it the power of God coming down in answer to That was what made Martin Luther mayer; I do not care what you call it; what he was. Justification by mith, it it is a fact. The scoffing sea-captain, is going to conquer all hations. "There is your absurd doctrine about now becomes a follower of the meek

The Quicksands of Nebraska.

Quicksand is found in nearly all parts of the country, but in very great quan-tity along the Platte river, in Nebraska. It is composed principally of mica, or small particles of rock disintegrated from large bodies of rock and subjected to a continuous washing process. The water removes all the raggedness or angular shape from the particles. The fragments become smooth and slimy and slip upon each other with the greatest facility, so that any heavy weight resting upon this sand causes the particles to be displaced. They separate from the centre, allowing the weight to sink until a solid basis is reached. When particles of sand are ragged and angular any weight pressing on them will crowd them together until they are compacted into a solid mass. A sand composed of mica or soapstone mixed with water seems incapable of

chair seats have commed. Their oblect can be seen through.

II. THE HEALING TOUCH. L Conscious Restoration:

She felt in her body that she was healed (29). He began to publish how great

things Jesus had done for him (Mark 5:20). I know, that, whereas I was blind, now

I see (John 9 : 25). He entered,.... walking, and leaping, and praising God (Acts 3:8). He went on his way rejoicing (Acts

8:39). IL Outgoing Power:

The power proceeding from him had

cone forth (30). He gave them authority to heal

(Matt. 10:1). The power of the Lord was with him to

heal (Luke 5 : 17). Power came forth from him, and heal-

ed them all (Luke 6: 19). I perceived that power had gone forth

from me (Luke 8:46).

III. Loving Detection:

Who touche 1 my garments? (30). Who is it that touched me? (Luke

8:45). Zacchæus, make haste, and come down (Luke 19:5).

When thou wast under the fig tree, I saw thee (John 1:48).

He himself knew what was in man (John 2:25). 1. "She felt in her body that she was

(2) Consciously healed; (3) Completely healed.

"Perceiving in himself that the 2 power had gone forth." (1) The Lord's inherent power; (2) The

Lord's outgoing power. 3. "Sayest thou, Who touched me?" (1) The pressing multitude; (2)

The surprising question; (3) The gracious detection.

III. THE SUPREME COMMENDATION. L The Look of the Lord.

He looked round about to see her (32). The Lord beholdeth all the sons of men (Psa. 33:13).

The king came in to behold the guests (Matt. 22 : 11).

He had looked round about on them with anger (Mark 3: 5). The Lord turned, and looked upon Peter

(22:61).

II. The Acknowledgment of the Woman:

The woman ... fell down before him. and told him all (33).

Declared for what cause she touched (Luke 8 : 47). Many believed on him because of the word of the woman (John 4 : 39).

whole (John 5 : 15). Thou knowest that I love thee (John

Go in peace; and be whole of thy

thee whole (Matt 9:22). Thy faith hath saved thee; go in peace

Cheap Restaurant Slang.

"So if I were to give the cook your order as stated by you, and say, 'One porterhouse steak,' the cook would broil himself to death on the coals in astonishment, I'd sumply say brown stone front,' and your order would be served to a turn. So, fried ham is re-duced to 'one in the pan,' and boiled eggs to 'two in the water.' Poached eggs, in our vernacular, becomes *chipples on the ferce,' and if des red on toast, 'three on horseback.' Scrambled eggs signify shipwreck,' and mt'k toast is urnished by ordering 'graveyard stew.' Spareribs are 'hoopskurts,' and sausage in the kitchen takes the name of 'cable line.' And to summarize, soup is shouled 'bowl up;' hot cakes, 'stack 'em up,' biscuits are 'life pre-servers.' Tea is 'Chinese fluid,' milk, 'essence of cow,' and water, simply 'float,' 'Summertime' is the call for oatmeal. The delicacy of frog's legs is known by the name of 'song and dance men without a body,' and timt evidence of Boston culture, pork and beans, calls for the patriotic synonym, 'stars and stripes.' Now, what's your order? 'Pates de f.ie gras.' Oh, heavens! Let me make the cook commit suicide,"

Ground fish is now being extensively used as poultry food in place of ground meal, and it is said to be excellent,

especially as it contains quite a propor-tion of bone as well as meal.

III. The Benediction of the Lord:

whole: go in peace (Luke 8 : 48).

such consolidation. The manufacturers of periorated

Told it was Jesus which made him

21:17).

plague (34).

Be of good cheer: thy faith hath made

(Luke 7:50). Daughter, thy faith hath made thee