DR. TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject ; "Power of Testimony." TEXT: "We are witnesses."-Acts ill., 15.

In the days of George Stephenson, the In the days of George Stephenson, the perfector of the locomotive engine, the sci-entists proved conclusively that a railway train could never be driven by steam power successfully and without peril; but the rushing express trains from Liverpool to Edinburgh and from Edinburgh to London, have made all the nations witnesses of the splendid achievement. Machinists and navigators proved conclusively that a spiendid achievement. Machinists and navigators proved conclusively that a steamer could never cross the Atlantic Ocean; but no sconer had they successfully proved the impossibility of such an under-taking than the work was done, and the pas-sengers on the Cunard and the Inman and the National and the White Star lines are witnesses. There went up a cuffaw of wise the National and the White Star lines are witnesses. There went up a guffaw of wise laughter at Professor Morse's proposition to make the lightning of heaven his errand boy, and it was proved conclusively that the thing could never be done; but now all the news of the wide world, by Associated Press put in your hands every morning and night, has made all actions witnesses.

put in your hands every morning and night, has made all nations witnesses. So in the time of Christ it was proved conclusively that it was impossible for Him to rise from the dead. It was shown logically that when a man was dead he was dead, and the heart and the liver and the lungs having ceased to perform their offices the limbs would be rigid beyond all power of friction or arousal. They showed it to be an absolute absurdity that the dead Christ should ever get up alive: but no sconer had they proved get up alive; but no sooner had they proved this than the dead Christ arose, and the dis-ciples beheld Him, heard His voice and talked with Him, and they took the witness stand to prove that to be true which the wiseacres of the day had proved to be impossible; the record of the experience and of the testimony is in the text: "Him hath God raised from the dead, whereof we are wit-

nesses." Now let me play the skeptic for a moment. "There is no God," says the skeptic, "for I have never seen Him with my physical eyesight. Your Bible is a pack of contra-dictions, There never was a miracle. Laz-dictions, There never was a miracle was arus was not raised from the dead, and wa-ter was never turned into wine. Your re-ligion is an imposition on the credulity of the more "There is no set was more the set." ages." There is an aged man moving yonder as though he would like to respond. Here are hundreds of people with faces a like duched at these announcements, and little flushed at these announcements, and all through this assembly there is a sup-

all through this assembly there is a sup-pressed feeling which would like to speak out in behalf of the truth of our glorious Christianity, as in the days of the text, cry-ing out, "We are witnesses!" The fact is that if this world is ever brought to God it will not be through argu-ment, but through testimony. You might cover the whole earth with apologies for Christianity and learned treatises in defease Christianity and learned treatises in defense of religion-you would not convert a soul. Lectures on the harmony between science and religion are beautiful mental discipline, but have never saved a soul and never will save a soul. Put a man of the world and a of the church against each other and the man of the world will in all probability get man of the world will in all probability get the triumph. There are a thousand things in our religion that seem illogi-cal to the world and always will seem illogical. Our weapon in this conflict is faith, not logic; faith, not metaphysics, faith, not profundity; faith, not scholastic exploration. But then in order to have faith we must have testimony, and if five hundred unen, or one thousand men, or five hundred thousand men, or five million men get up and tell me that they have feit the religion of Jesus Christ a joy, a comfort, a help, an as-Jesus Christ a joy, a comfort, a help, an as-piration, I am bound as a fair minded man to accept their testimony. I want just now to put before you three prepositions the truth of which I think this andience will attest with overwhelming unanimity. The first proposition is: We are witnesses that the religion of Christ is able to con-vert a soul. The Gospel may have had a hard time to conquer us, we may have fought it back, but we were vanquished. You say conversion is only an imaginary thing. We know better. "We are wit-messes." There never was so great a change in our heart and life on any other subject as on this. People laughed at the mission-aries in Madagascar because they preached ten years without one convert; but there are 33,000 converts in Madagascar to-day. People laughed at Dr. Adomram Judson, the Baptist missionary, because he kept on preaching in Burmah five years without a single convert; but there are 20,000 Baptists of which I think this audience will attest ingle convert; but there are 20,000 Baptists in Burmah to-day. People laughed at Dr. Morrison, in China, for preaching there seven years without a single conversion; but Morrison, in China, for preaching there even years without a single conversion; but there are 25,000 Christians in China to-day. People laughed at the missionaries for preaching at Tahiti fifteen years without a single conversion, and at the missionaries for preaching in Bengal seventeen years without a single conversion; yet in all those lands there are multitudes of Christians to-day. But why go so far to find evidence of the Sospel's power to save a soul? "We are witnesses." We were so proud that no man could have humbled us; we were so melted us; angels of God were all around about us; they could not overcome us. But me day, perhaps at a Methodist antious seat, or at a Presbyterian catechetical lee-ture, or at a burial, or on horseback, a power seized us, and made us get down, and made us cry for mercy, and we tried to wrench ourselves away from the grasp, but we could not. It finng us flat, and when we are and destroy it, but the next day was found crying: "Oh, my great sins! Oh, my great Saviour," and for eleven years preached the Gospel of Christ to his fellow mountaincers, the last words on his dying lips being "Free Grace," Oh, it was free state."

fing " Or the little child came home from school with the hot fever that stopped not for the agonized prayer or for the skillful physician, and the little child was taken. Or the babe was lifted out of your arms by some quick epidemic, and you stood wondering why God ever gave you that child at all, if so soon He was to take it faway. And yot you are not repining, you are not fretful, you are not fighting against God. What has enabled you to stand all the trial? "Oh," you say, "I took the medicine that God gave my sick soul. In my dis-tress I threw myself at the feet of a sym-pathising God; and when I was too weak to pray, or to look up. He breathed into me a peace that I think must be the foretaste of that heaven where there is neither a tear, nor a farewell, nor a grave." Come, all ye who have been out to the grave to weep there—come, all ye comforted souls, set up off your knees. Is there no power in this Gospel to soothe the heart? Is there no power in this religion to quiet the worst paroxysm of grief? There comes up an an-swer from comforted widowhood, and orphanage, and childlessness, saying: "Ay, ay, we are witnesses?"

orphanage, and childlessness, saying: "Ay, ay, we are witnesses!" When a man has trouble the world comes in and says: "Now get your mind off this; go out and breathe the fresh air; plunge deeper into business." What poor advice! Get your mind off it! When everything is inpturned with the bereavement and every-thing reminds you of what you have lost. Get yous mind off it! They might as well advise you to stop thinking. You cannot stop thinking, and you cannot stop thinking in that direction. Take a walk in the fresh air! Why, along that very street or that very road she once accompanied you. Out of that grass plat she plucked flowers, or into that show window she looked, fasor into that show window she looked, fas-cinated, saying: "Come, see the pictures." Go deeper into business? Why, she was associated with all your business ambition, and since she has gone you have no ambition left.

Oh, this is a clumsy world when it tries to comfort a broken heart. I can build a Cor-lear's engine, I can paint a Raphael's "Ma-donna," I can play a Beethoven's "Erolca Symphony" as easily as this world can com-fort a broken heart. And yet you have been comforted. How wasit done? Did Christ comforted. How was't done? Did Christ come to you and say "Get your mind off this; go out and breathe fresh air; plunge deeper into business?" No. There was a minute when He came to you-parhaps in the watch of the night, perhaps in your place of business, perhaps along the street --and He breathed something into your soul that gave peace, rest, infinit quiet, so that you could take out the photograph of the departed one and look into the eyes and face of the dear one and say: "It is all right; she is better off; I would not call her back. Lord, I thank Thee that Thou has comforted my poor heart." my poor heart."

my poor heart." Again, I remark that we are witnesses of the fact that religion has the power to give composure in the last moment. I never shall forget the first time I confronted death. We went across the confields in the country. I was led by my father's hand, and we came to the farm house where the bereavement had come, and we saw the crowd of wagons and carriages but there was one carriage that escorriages but there was one carriage that es-pecially attracted my boyish attention, and it had black plumes. I said: "What's that? What's that? Why those black tassels on the top?" and after it was explained to me I was lifted up to look upon the bright face of an aged Christian woman who three days before had departed in triumph; the whole scene made

an impression I never forgot. In our sermons and in our lay exhortations we are very apt, when we want to bring il-lustrations of dying triumph, to go back to lustrations of dying triumph, to go back to some distinguished personage—to a John Knox or a Harriet Newell. But I want you for witnesses. I want to know if you have ever seen anything to make you believe that the religion of Christ can give composure in the final hour. Now in the courts attorney, jury and judge will never admit mere hear-isay. They demand that the witness must have seen with his own eyes or heard with his own ears, and so I am critical in my ex-amination of you now: and I want to know. his own ears, and so I am critical in my ex-amination of you now; and I want to know, whether you have seen or heard anything that makes you believe that the religion of Christ gives composure in the final hour. "Oh, yes," you say, "I saw my father and mother depart. There was a great difference in their deathbeds. Standing by the one wa felt more veneration. By the other, there was more tenderness." Before the one you bowed perhaps in awa. In the other case you felt as if you would like to go along with her. How did they feel in that last hour? How did they seem to act? Were they very much, frightened? Did they take hold of this world with both hands as though they did not want to give it up? "Oh, no," you say, "no, I remember as though it were yesterday; she had a kind word for us all, and there were a few mementoes distributed among the to give it up? "Oh, no," you say, "no, if remember as though it were yesterday; sho had a kind word for us all, and there were a few mementoes distributed among the children, and then she told us how kind wa must be to our father in his lonliness, and then she kissed us good-by and went asleep as calmly as a child in a cradle." What made her so composed? Natural or yest in the carriage inclined to the side of the road she would cry out; she was always rather weakly." What, then, gave her composure? Was it because she did not care much for you, and the pang of parting was not great? "Oh," you say, "she show-ered upon us a weath of affection; no mother over loved her children more than mother for due; she showed it by the way she nursed us when we were sick, and she toiled for us until her strength gave out." What, then, was it that gave her composure in the last hour? Do not hide it. Be frank and let me know. "On," you say, "it was because the was so good; she made the Lord her por-tion and she had faith that she would go straight to glory and that we should all meet her at last at the foot of the throne." There are people who say, "I save a Chris-tian brother die and he triumphed." And some one else, "I saw a Christian sister die and she triumphed." Some one else will say, "I saw a Christian isster die and she triumphed." Some one else will say, "I saw a Christian and give testimony in this cause on trial. Uncover your heads, put your hand on the old family hibie from which they used to read the prom-ises, and promise in the presence of high heaven that you will tall the truth, the whole truth and nothing but the truth. With what you have seen with your own eyes, and from what you have heard with your own eas, is there power in this Gospal to give calmeess and triumph in the last exi-gency? The response comes from all sides, i'm young and old and middle and aged. "We are witherese". from young and old and middle and aged. "We are witnesses." You see, my friends, I have not put before anything like guess work. I present you affidavits of the best mea and women, living and dead. Two witnesses in court will e-bat thousands of witnesses in court will e-bat thousands of witnesses in court will e-bat thousands of witnesses and in beaven a great milititude of witnesses that no man can num-ber, testifying that there is power in this re-ligion to convert the soul, to give comfort in trouble and to afford composure in the last work and to afford composure in the last would probably take it. "Me suppose ten other men should come or and say. "We don't believe there is any-thing in that medicine." "Well," I say, "Yave you ever tried it?" "No, I never tried it, but I don't believe there is any-tried it, but I don't believe there is any-verted to God, and comforted in trial and solaced in the last hour. We will take heir testimony as they cry, "We are with thes Bome time ago Professor Henry, of Wash-ington, discovered a new star, and the tidings sped by submarine telegraph, and all the ob-servatories of Europe were watching for that new star. Oh, hearer, looking out through the darkness of thy soul to-day, canst thou see a bright star beaming on the? "Where?" you ay; "where? How can I find it?" Look along by Tue line of the cross of the Son of

God. Do you not see it trembling with all tenderness and beaming with all hope? It is the Star of Bethlehem.

Deep horror then my vitals froze. Death struck. I ceased the file to stem, When suddenly a star arcse-It was the >tar of Bethlehem.

T When suddenly a star arcse-It was the >tar of Bethlehem. Oh, hearer, get your eye on it. It is easier now for you to become a Christiam than it is to stay away from Christ and heaven. When Madame Sontag began her musical 'areer she was hissed off the stage at Vienna by the friends of her rival, Amelia Steinin-ger, who had already begun to decline through her dissipation. Years passed on, and one day Madame Sontag, in her glory, was riding through the streets of Berlin, when she saw a little child leading a blind woman, and she said. "Come here, my little child, come bere. Who is that you are lead-ing by the hand?" And the little child re-piled, "That's my mother; that's Amelia Steininger. She used to be a great singer, but she lost her voice, and she cried so much about it that she lost her eyesight." "Give my love to her," said Madame Sontag, "and tell her an old acquaintance will call on her this afternoon." his afternoon."

tell her an old acquaintance will call on her this afternoon." The next week in Berlin a vast assemblage gathered at a benefit for that poor woman, and it was said that Madame Sontag sang that night as she had never sung before. And she took a skilled oculist, who tried in vain to give eyesight to the poor blind wo-man. Until the day of Amelia Steininger's leath Madame Sontag took care of her and her daughter after her. That was what the queen of song did for her enemy. But, oh, hear a more thrilling story still. Blind im-mortal, poor and lost, thou who, when the world and Christ were rivals for thy heart, didst hiss thy Lord away—Christ comes now to give thee sight, to give thee a home, to give thee heaven. With more than a Son-tag's generosity He comes to meet your need. With more than a Sontag's music He comes to plead for thy deliverance.

Some Curious Criminals.

In 1386 a judge at Falaise condemned sow to be mutilated and hanged for eating a child.

In 1389 a horse was solemnly tried before the magistrate and condemned to death for having killed a man.

In 1694, during the witch persecutions in New England, a dog exhibited such strange symptoms of affliction that he was believed to have been ridden by a warlock, and he was accordingly hanged.

"Criminal" animals frequently expiated their offenses, like other malefactors, on the gallows, but subsequently they were summarily killed without trial and their owners mulcted in heavy damages.

During the fourteenth century oxen and cows might be legally killed whenever taken in the act of marauding, and asses for a first offense had one ear cropped; for a second offense the other ear, and if after this they were asses enough to commit a third offense their lives became forfeit to the crown.

In the fifteenth century, cocks were somewhat credited with the power of laying accursed eggs, from which sprang winged serpents. In 1474, at Bale, a cock was publicy accused of having laid one of those dreadful eggs. He was tried, sentenced to death and, together with his egg, was burned by the executioner in the market place amid a great concourse of people .- Chicago Herald.

Voracity of a Pike.

The following story is told by a corpondent of Land and Water: "I

A Boy's Own Room.

One of the firmest and sweetest of ome ties to a youth is his room. Make it pleasant and bright. Above all let him feel that it is his, and that you respect its privacy and sanctity. It is strange how early this feeling of pride in a room that he can call his own will develop with the least fostering. A little boy of seven recently had a tiny snuggery fitted up for him. His airs of ownership were something comical. An inexpensive but pretty set of china

gives him more pleasure than any toy he has ever possessed. He never leaves his wash-bowl half full of dirty water, or his soap out of its dish, and is as neat and dainty about his toilet appointments as a girl. A description of this stand of home manufacture will show you how simple is this room, which nevertheless will always be a pleasant, LESSON OUTLINE: 2. Cost of Discipleship, vs. cheerful spot in the boy's memory when

he is no longer a boy. A soap box twenty-six inches high was placed on end and another one, thirty inches long and twelve inches wide, was turned upside down over it. It was a snug fit and did not require nailing. The top was surmounted by a

pad covered with old muslin, and over this a pretty cover with embroidered ends was laid. The front and sides were draped with a rather full curtain of a pretty striped material called Bom-bay cloth. It cost eight cents a yard and has pink, blue, and ecru stripes on a cream ground. Fifty inches above the top of the stand, and directly in the middle, was a strip of wood twelve inches long, fastened firmly to the wall by means of a cleat; at the end a brass knob from a curtain pole was screwed in. Twenty-soven inches above the top of the stand, on either side and in a di ect line with the ends of it, two similar lengths of wood were fastened to

the wall. These were ends sawn from a curtain pole too long for its window, and were also embellished with brass knobs. A single width of the goods was thrown over the strip of wood at the top, and fell like a tent several inches below the top of the stand on either side, as shown in the illustration. Above the stand, at the right distance for the height of the boy, was hung a small mirror, whose plain wooden frame was twisted with goods like the drapery, and ornamented with a pink bow at either end. Bracket shelves under the mirror contained his brush and comb. From two scraps of blue satin, joined with crazy stitches of yellow silk, was made a piece eight inches long and seven wide. This was edged with a bit of white lace two inches wide on the ends, closed in the form of a long roll, stuffed with batting thickly sprinkled with sachet powder, tied shut

at the ends with narrow pink ribbon and suspended by the same from a nail at the side of his stand where it dispenses pins and sweet perfume at the

same time. There was no bureau in this tiny den, but a shelf at the right distance from the floor was bracketed to the wall, and on this stood a handkerchief box of a If any man would come after me, let simple style of workmanship but useful and commodious withal. Take an The sheep follow him (John 10:4). ordinary box, such as letter-paper These are they which follow the Lamb comes in, eight inches long, five wide and three deep, or, indeed, a box of any dimensions that you may happen to have. Line the bottom with a thin laver of wadding, sprinkle with sachet powder, and cover with thin silk, which can be fastened to the box with very small stitches, and the edges turned over the outside of the box; line the cover in the same way. Raise the cover on the outside by wadding it to resemble the top of a pincushion; cover with plush and conceal the stitches around the edge with a silk cord or a row of tinsel braid. The body of the box outside is to be covered with plush sewn on plain without wadding. The cover will remain shut by its own weight. It can be ornamented with a bow of ribbon on the top. Any scraps of silk, velvet, plush, and lace can be combined to make this pretty and useful article. As a boy grows older, give him a larger room, if possible, one in which he can have a fire. A boy who is stu-diously inclined can make much better progress if allowed to study in privacy than he can with the family about him. Emerson says the best part of a college education to a young man is his room with fire. Don't keep any room shut up as a "spare room" while your boy sleeps with his younger brother.

SUNDAY SCHOOL LESSON. SUNDAY, JULY 20, 1890. Taking up the Cross.

LESSON TEXT. (Luke 14 : 25-35. Memory verses. 27-30.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Saviour of Men.

GOLDEN TEXT FOR THE QUARTER: He is able to save to the uttermost .-Heb. 7:25.

LESSON TOPIC: Expounding the Terms of Discipleship. (1. Terms of Discipleship,

28-33. 3. Savor of Discipleship, vs. 34, 35.

GOLDEN TEXT: Whosoever doth not bear his cross, and come after me, cannot be my disciple .- Luke 14 : 27.

DAILY HOME READINGS : M.--Luke 14 : 25-35. The terms of discipleship. T.-2 Tim, 3 : 1-12. Perils at hand. W .-- John 16 : 1-16. Perils at hand. T.-John 15: 15-27. Hated of the world. F.-Matt. 10 : 16-39. Braving opposition. S.-Exod. 32 : 7-29. Extirpating evil. S.-Deut. 13 : 1-18. Thorough

work for God.

LESSON ANALYSIS.

L TERMS OF DISCIPLESHIP. Hate the Earthly:

If any....hateth not....father,... life,-----he cannot be (26). wife, . . O ye that love the Lord, hate evil Psa.

97:10).Do not I hate them, O Lord, that hate thee? (Psa. 139:21).

The fear of the Lord is to hate evil (Prov. 8 : 13).

If any man love the world, the love of the he Father is not in him (1 John 2:15).

II. Bear the Cross: Whoseever doth not bear his own

ross, cannot be (27). Let him deny himself, and take up his

cross (Matt. 16 : 24). Simon ... they compelled to go, .

that might bear his cross (Matt. 27 32) Let him ... take up his cross daily

(Luke 9 : 23). He went out, bearing the cross for him-

self (John 19:17). III. Follow the Lord:

Whoseever doth not....come after me, cannot be (27).

If the Lord be God, follow him (1 Kings 18:21).

him....follow me (Matt. 16:24.

(Rev. 14 : 4).

III. Useless Without Savor: Men cast it out (35).

It is thenceforth good for nothing (Matt. 5:13).

Apart from me ye can do nothing (John

15:5). We are not as the many, corrupting the word of God (2 Cor. 2:17). Holding a form of godliness, but having

denied the power (2 Tim. 3 : 5. 1. "Salt therefore is good." (1) Salt

as a condiment in domestic use; (2) Salt as a symbol of Christian hv-

2. "If even the salt have lost its sayour, wherewith shall it be seasoned?" (1) A vital loss; (2) A hopeless case.

3. "He that hath ears to hear, let him hear." (1) Capacity to hear; (2) Obligation to hear.

LESSON BIBLE READING.

BEARING THE CROSS. Demanded (Matt. 10:38; Luke 14:

27). Its accompaniments (Matt. 16 : 24 ; Mark 8 : 34; 10 : 21; Luke 9 : 23). Illustrated by Simon (Matt. 27:32; Mark 15:21; Luke 23:26). Illustrated by the Lord (John '9 : 17). Preliminary to crucifixion (Phil. 2 : 8;

Heb. 12 : 2).

LESSON SURROUNDINGS.

INTERVENING EVENTS .--- It is generally agreed that none are recorded. The interval between this lesson and the last must have been brief. The different views of the entire passage have already been given.

PLACE,-Still in Perzea, probably on the way to the Jordan.

Time. — According to Robinson, in March, 783 A. U. C.; that is, A. D. 30. According to Andrews, the time was a few months before this, -- in December, 782; that is, A. D. 29.

PERSONS .- Our Lord, followed by great multitudes. INCIDENTS.-The multitudes follow

our Lord; he turns and tells them that his followers must bear the cross, warns them about counting the cost. and introduces two illustrations,-from building a tower, and from waging war. The figure of salt losing its savor is again introduced.

There is no parallel passage, though similar sayings occur elsewhere in the Gospel narratives. There is no objection to supposing they were repeated on this occasion.

For the Housewife.

FIG CARE-White part: Two cups of flour, one cup of corn starch, one cup of milk, one cup of butter, one cup of ugar, the whites of six eggs, three teaspoonfuls of baking powder. Black part: Two cups of flour, one cup of corn s'arch, one cup of cold water, two cups of sugar, one cup of butter, two cups of chopped raisins, the yolks of four eggs, one dozen and a half of chopped figs, half a teaspoonful of cloves, and one teaspoonful of cinnsmon, three teaspoonfuls of baking powder. Use large jelly pans. Put into each pan a layer of white and dark batter, alternately, with a layer of the chopped (or sliced) figs. Make the layers thick, and when done put them together with the icing. DELICIOUS SPONGE CAKE .-- Heat a teacup of water till milk warm. Add to t three-quarters of a pound of sugar. Beat in the yolks of five eggs and half a pound of well-sifted flour, light weight. Then add the whites of the eggs, beaten stiff. CUP CARE .- Butter, one cup; milk, one cup; sugar, two cups; flour, four cups; eggs, four; two dessert spoonfuls of Royal baking powder. How TO WASH SUMMER DRESSES, -Summer washing dresses rank among those that take a first place for prettiness and grace, and, rightly enough, are much favored, seeing that besides these attractive qualities, moderation in price may be added. There is just one point to be alleged against them, and that is, that they soil very quickly, and if not care ally washed, lose all their dainty coloring. The safest way, especially with flowered sateens and patterned zephyrs, is to have them cleaned by the dry cleaning process. But as that is rather costly, when we consider that these materials require such frequent cleansing, above all in town, we give here a few recipes, which town, we give here a lew recipes, which are best carried out at home by a care-ful washer. For either of these fabrics prepare a tub of water as follows: Scrape yellow soap into boiling water, in the proportion of a pound of soap to two gallons of water, and when it has quite melted put it into a large tub and ull with lukewarm water. Wash the ill with lukewarm water. Wash the dress (or dresses) in this by rubbing gently and turning it about, so that the water and rubbing are applied to all parts. Squeeze it as tightly as possi-ble, and plunge it into a tub of luke-warm water with which a quart of bran Sell all that thou hast....and come fol- has been mixed, rub and turn about in this, and then rinse thoroughly in cold low me (Luke 18 : 22).
For whom I suffered the loss of all things (Phil. 3 : 8).
1. "Which of you....doth not firstcount the cost?" (1) Great undertakings: (2) Commendable foresight; (3) Careful consideralicate colors may be treated successfully 2. "This man began to build, and was not able to finish." Effort without preparation; (2) Progress without color; they should be washed in bran 8, "Whoseever renounceth not all water mixed with a little ox gall. Starching will be unnecessary, and they should be ironed on the wrong side with cool irons. A little ox gall mixed with the water in which any arti-cle made of black cotton or thread is to be washed will set the color, and sugar of lead answers the same purpose with black or colors. With black washing dresses having patterns of white, starch-ing will not be required if they are washed in bran or potato water, as this stiffens them sufficiently. To make potato water, grate six raw potatoes, after having peeled them, into a gallon of warm water. Alum water is good to set the color of blue or green cotton, and water with a small quantity of Epsom salts is also a good rinse. Some shades of plain blue or gray are apt to look spotty after washing. This can be prevented by dissolving black pepper, about an ounce to a tub of water, in the water they are washed in. Flannel tennis or boating gowns are also better washed at home in water with either bran or ammonia in it, made into a lather with yellow soap.

Ashamed of Jesus, that dear Friend On whom my hopes of heaven depend Noi When I blues, be this my shame; That I ao more revere His name. Again I remark that we are witnesses of the Gospel's power to comfort. There are othristian parents here who are willing to testify to the power of the Gospel to com-fort. Your son had just graduated from school or college and was going into business, and the Lord took him. Or your daughter had just graduated from the young ladies seminary, and you thought she was going to be a useful woman and of long life; but the Lord took her, and you were tempted to say, "All this culture of twenty years for nother

and some friends were fishing in a small river un Hertfordshire, and, sport being poor, were watching a family of moor-hens just hatched. One of the fledgelings, venturing too far out, was carried down a swift run, but managed to paddle into an eddy. No sooner, however, was the little creature in this supposed haven of refuge than there was a swirling movement from below, a quick snap, and the fledgling disappeared in the jaws of a pike. Later on a second chick got carried away and was swallowed by the pike, and very soon afterward, in spite of one rescue on our parts, a third was sacrificed. This was more than we could stand, and a spinning minnow, very poorly adapted for pike fishing, was produced. At the second cast the lure was taken, and fate, being propitious, the gut escaped the pike's sharp teeth. Result, a fish of four pounds only. When landed, the last-taken chick fell out of the pike's mouth with an expiring gasp still in it, and, on the fish being held head downward and shaken, the other two made their appearance.

Sicilian Poverty.

I visited the vineyards at Bronte, in Sicily, which are 300 acres in extent, and where some one hundred and ten men, under a surveyor, were trenching the ground in one long line. They were a poor-looking lot, but appeared to use their implements, which are more like. axes than spades, to good purpose. When they do not, at such times as English eyes are not upon them, the surveyor's stick or whip plays pretty freely about their backs, I believe, and without vigilance they will not work at all. They come from their villages on Monday morning and return on Saturday night. They are lodged, receive three meals, and about sixteen cents a day. The first two meals are given in the vineyard, each man having a sardine, a hunch of excellent bread, and a "pull" at the wine bar-rel. The third meal, before dismissal in the yard at night, consists of porridge, served in a trough, from which they scoop it out with their fingers, having discarded the spoons originally provided them.—English Illustrated Magazine.

Chemically Made Diamonds.

It is a fact that diamonds are now manufactured by a chemical process that is so skillfully brought about as to de-ceive good diamond judges-when the diamonds are on people who are sup-posed to possess genuine stones. Aniline is one of the ingredients of manufacture. A short time ago a well known New York society woman entered a Broadway jewelry house and asked to return some of the diamonds out of a necklace that had been bought there five years before. In place of those removed she had pastes inserted, and now wears the necklace of half diamonds, half pastes, and no one suspects the difference. Jewelers tell strange tales of customers who come with sapphires and have imitation stones placed in their settings, and emeralds that are less valuable than their settings are worn by mumberless women who are able to buy gonnins stones .-- New Tork

Marriage Customs in India.

Marriage customs and marriage mantras differ in some respects in different parts of the country. Thus at the marriage of His Highness the Maharajah of Mysore, the following pretty recitation formed a portion of the ritual uttered by the bridegroom in musical Sanscrit:

"The bridegroom replies 'Well be it," and recites the follo wing

"'Who gave her? To whom did he give her? ove gave her To love he gave her.

LOVE WAS LINE KIVET. Love was the taker. Love! may this be thine. With love may I enjoy her! Love has pervaded the ocean.

With love I accept her! Love! may this be thine.'" Soon after this the bride and the

bridegroom proceed one or two steps forward, and the bride is thus addressed

by the bridegroom: "May the regions of space, may air, the sun and fire dispel that anxiety which thou feelest in thy mind and turn thy heart to me. Be gentle in thy aspect and loyal to thy husband; be for-tunate in cattle, amiable in thy mind, and beautiful in thy person; mother of valuant sons; be fond of delights; be cheerful and bring prosperity to our bipeds and quadrupeds. Soma first re-ceived thee; the Sun next obtained thee; the regent of fire was thy third husband; and now a human being is thy fourth. by the bridegroom: thy fourth.

"Soma gave her to the Sun; the Sun gave her to the regent of fire; Fire gave her to me. With her he has given me wealth and male offspring. May she, most auspicious cause of prosper-ity, never desert me." These and many others, which were

recited, contain much of exquisite poetry in them. They are, to quote Max Muller, the simplest, most child-like prayers on record.

"There went with him great multitudes." (1) The Lord's attractive power: (2) The multitude's responsive spirit.--(1) Jesus a centre of attraction; (2) Mankind a circle of dependence.

2. "If any man cometh unto me, and hateth not,...he cannot be my disciple." (1) The sacred hate; (2) The sure success .--- (I) The comer's qualification; (2) the comer's crown. (3) "Whosoever doth not bear his own cross, and come after me, cannot be my disciple." The way to discipleship; (1) Cross-bearing; (2) Christ-following.

II COST OF DISCIPLESHIP.

Counted by the Wise : Which....doth not first sit down and

count the cost? (28). If it seem evil to serve the Lord, choose you this day (Josh. 24 : 15). What profit should we have, if we pray unto him? (Job 21 : 15).

Prepare thy work; afterwards build thine house (Prov. 24:27). What things were gain to me, thave I counted loss (Phil. 3:7).

II. Disregarded by the Foolish : This man began to build, and was not able to finish (30).

My people doth not consider (Isa. 1:3). My people have changed their glory for that which doth not profit (Jer.

2:11). They made light of it (Matt. 22 : 5).

When I have a convenient season, I will call thee (Acts 24 : 25). III. Defined by the Lord:

Whosever....renounceth not all.

find it (Matt. 10:39).

No man....looking back, is fit for the kingdom (Luke 9 : 62).

low me (Luke 18 : 22).

completion.

that he hath, he cannot be my disciple." (1) Discipleship desirable; (2) Renunciation essential.

III SAVOR OF DISCIPLESHIP.

. Disciples as Salt:

Salt therefore is good (34). Ye are the salt of the earth (Matt. 5 : 13).

Salt is good Have salt in yourselves (Mark 9 : 50.)

Let your speech be ... seasoned with salt(Col. 4 : 6).

God....maketh manifest through us the savour of his knowledge (2 Cor. 2:14).

II. Hopeless Without Sayor: If even the salt have lost its savour, wherewith . seasoned? (34).

Wherewith shall it be salted (Matt. 5 : 13).

Wherewith shall ye season it? (Mark 9:50).

If any man's work shall be burned, he shall suffer loss (1Cor. 3 : 15). It is impossible to renew them again unto repentance (Heb. 6 : 6).