REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject : "Faith Without Works,"

TEXT: "Faith without works is dead."-

The Roman Catholic Church has been charged with putting too much stress upon good works and not enough upon faith. I charge Protestantism with putting not enough stress upon good works as connected with submitting for the stress of t with salvation. Good works will never save a man, but if a man have not good works he a man, but if a man have not good works he has no real faith and no genuine religion. There are those who depend upon the fact that they are all right inside, while their conduct is wrong outside. Their religion for the most part is made up of talk—vigorous talk, fluent talk, boastful talk, perpetual talk. They will entertain you by the hour in telling you how good they are. They come up to such a higher life that we have no patience with ordinary Christians in the no patience with ordinary Christians in the plain discharge of their duty. As near as 1 can tell, this ocean craft is mostly sail and very little tonnage. Foretopmast staysails, foretopmast studding sail, maintopsail, mizsentopsail—everything from flying jib to mizzen spanker, but making no useful voy-age. Now the world has got tired of this, and it wants a religion that will work into all the circumstances of life. We do not want a new religion, but the old religion applied in all

rengion, but the old rengion applied in all possible directions. Yonder is a river with steep and rocky banks, and it roars like a young Niagara as it rolls on over its rough bed. It does noth-ing but talk about itself all the way from its source in the mountain to the place where it events into the sea. The ballies are so empties into the sea. The banks are so teep the cattle cannot come down to drink. It does not run one fertilizing rill into the adjoining field. It has not one grist mill or factory on either side. It sulks in wet weather with chilling fogs. No one cares when that river is born among the rocks, and no one cares when it dies into the sea. But yonder is another river, and it mosses its banks with the warm tides, and it rocks with floral lullaby the water lillies asleep on its bosom. It invites herds of cattle, and flocks of sheep, and coveys of birds to come there and drink. It has three grist mills on one side and six cotton factories on the other. It is the wealth of two hundred miles of luxuriant farms. The birds of heaven chanted when it was born in the mountains, and the ocean shipping will press in from the sea to hail it as it comes down to the Atlantic coast. The one river is a man who lives for himself, the other river is a man who lives for others. 'Do you know how the site of the ancient

city of Jerusalem was chosen? There were two brothers who had adjoining farms. The one brother had a large family, the other had no family. The brother with a large family said, "There is my brother with no amily said, "There is my brother with no family she must be lonely, and I will try to cheer him up, and I will take some of the sheaves from my field in the night time and set them over on his farm and say nothing about it." The other brother said, "My brother has a large family, and it is very difabout it." acult for him to support them, and I will help him along, and I will take some of the sheaves from my own farm in the night time and set them over on his farm and say nothing about it." So the work of transference went on night after night, and night after went on night after hight, and hight after night, but every morning things seemed to be just as they were, for though sheaves had been subtracted from each farm, sheaves had also been added, and the brothers were perplexed and could not understand. But one night the brothers happened to meet while aking this generous transference, and the spot where they met was so sacred that it was chosen as the site of the city of Jerusaem. If that tradition should prove un-founded it will nevertheless stand as a beautiful allegory setting forth the idea that wherever a kindly and generous and loving act is performed that is the spot fit for some ple of commemoration.

I have often spoken to you about faith, but now I speak to you about works, for

serves with the idea that the Lord would be so pleased with the gift He would forget the awindle. Now, as such a man may not have any liturgy in which to say his prayers, I will compose for him one which he practi-cally is making: "O Lord, we, by getting s' corner' in breadstuffs, swindled the people of the United States out of ten million dol-lars, and made suffering all up and down the indtand we would like to compromise this matter with Thee. Thou knowest it was a scaly job, but then it was smart. Now, here we compromise it. Take one per cent. of the profits, and with that one per cent. you can build an asylum for these poor miserable ragamuffins of the street, and I will take a anch."

amen." Ah, my friends, if a man hath gotten his estate wrongfully, and he build a line of hos-pitals and universities from here to Alaska, he cannot atone for it. After a while this iyan who has been getting a "corner" in wheat dies, and then Satan gets a "corner" on him. He goes into a great, long Black Friday. There is a "break" in the market. Atcording to Wall street parlance, he wiped others out, and now he is himself wiped out. No collaterals on which to make a splittand

No collaterals on which to make a spiritual loan. Eternal defalcation! loan. But this practical religion will not only rectify all merchandise, it will also rectify all mechanism and all toil. A time will come when a man will work as faithfully by the job as he does by the day. You say when a thing is slightingly done, "Oh, that was done by the job?" You can tell by the swift-ness or slowness with which a hackman done by the job!" You can tell by the swift-ness or slowness with which a hackman drives whether he is hired by the hour or by the excursion. If he is hired by the excur-sion he whips up the horses, so as to get around and get another customer. All styles of work have to be inspected. Ships inspected, horses inspected, machinery in-spected, Boss to watch the journeyman. Capitalist coming down unexpectedly to watch the boss. Conductor of a city car sounding the punch bell to prove his honesty as a passenger hands to him a clipped nickel. as a passenger hands to him a clipped nickel. All things must be watched and inspected. Imperfections in the wood covered with putty. Garments warranted to last until puty. Gaments warranted to last until you put them on the third time. Shoddy in all kinds of clothing. Chromos. Pinchbeck. Diamonds for a dollar and a half. Book-bindery that holds on until you read the third chapter. Spavined horses by skillful dose of jockeys for several days made to look every. look spry. Wagon tires poorly put on. Horses poorly shod. Plastering that cracks without any provocation and fails off. Plumbing that needs to be plumbed. Imperfect car wheel that halts the whole train with a hot box. So little practical religion in the mechanism of the world. I tell you, my friends, the law of man will never rectify these things. It will be the all per-vading influence of the practical religion of Jesus Christ that will make the change for the better.

Yes, this practical religion will also go into agriculture, which is proverbially honest, but needs to be rectified, and it will keep the farmer from sending to the New York mar-ket veal that is too young to kill, and when the farmer farms on shares it will keep the n who does the work from making his half three-fourths, and it will keep the farmer from building his posts and rail fence on his aeighbor's premises, and it will make him shelter his cattle in the winter storm, and it will keep the old elder from working on Sun-lay afternoon in the new ground when nobody sees him. And this practical religion will hover over the house, and over the barn,

And over the field, and over the orchard. Yes, this practical religion of which I speak will come into the learned professions. The lawyer will feel his responsibility in defending innocence, and arraigning evil, and ex-pounding the law, and it will keep him from charging for briefs he never wrote, and for pleas he never made, and for percentages he aever earned, and from robbing widow and srphan because they are defenseless. Yes, sorphan because they are defenseless. Yes, this practical religion will come into the physician's life, and he will feel the responsi-olity as the conservator of the public health, a profession honored by the fact that Christ Himself was a physician. And it will make aim honest, and when he does not understand a case he will say so, not trying to cover up lack of diarnosis with ponderous technicaliack of diagnosis with ponderous technicali-ties, or send the patient to a reckless drug store because the apothecary happens to pay on the morning of the day when they were entage on the prescriptions sent. And this practical religion will come to the school teacher, making her feel her reponsibility in preparing our youth for usefulness, and for happiness, and for honor, and will keep her from giving a sly box to a jull head, chastising him for what he cannot help, and sending discourgement all through the after years of a lifetime. This practical This practical religion will also come to the newspaper men, and it will help them in the gathering of the news, and it will help them in settin forth the best interests of society, and it will keep them from putting the sins of the world in larger type than its virtues, and its mistakes than its achievements. Yes, this religion, this practical religion, will come and put its hand on what is called good society, elevated society, successful so viety, so that people will have their expendi-tures within their income, and they will ex-shange the hypocritical "not at home" for the honest explanation "too tired" or "too busy to see you," and will keep innocent re-seption from becoming intoxicating convividity. Yes, there is a great opportunity for mis-ionary work in what are called the success-ful classes of society. It is no rare thing now to see a fashionable woman intoxicated in the street, or the rail car, or the restanant. The number of fine ladies who drink too much is increasing. Perhaps you may, ind her at the reception in most exalted yompany, but she has made too many visits to the wine room, and now her eye is glassy, and after a while her cheek is unnaturally lushed, and then she falls into fits of scructating laughter about nothing, and then she offers sickening flatteries, telling some homely man how well he looks, and some homely man how well be looks, and then she is helped into the carriage, and by the time the carriage get to her home it takes the husband and coachman to get her up the stairs. The report is, She was taken and only ill at a german. Ah! no. She book too much champagne, and mixed iquors, and got drunk. That was all. Yes, this practical religion will have to some in and fix up the marriage relation in America. There are members of churches America. There are members of churches who have too many wives and too many husbands. Society needs to be expurgated and sushed and fumigated and Christianized. We have missionary societies to reform Elm street, in New York, Bedford street, Phila-ielphia, and Shoreditch, London, and the Brooklyn docks; but there is need of an or-Brooklyn docks; but there is need of an or-ganization to reform much that is going on in Beacon street and Madison square and Rittanhouse square and West End and Brooklyn Heights and Brooklyn Hill. We want this practical religion not only to take hold of what are called the lower classes, but to take hold of what are called the higher classes. The trouble is that people have an idea they can do all their religion on Sunday with hymn book and prayer book and liturgy, and some of them sit in church rolling up their eyes as though they were ready for translation, when their Sabbath is bounded on all sides by an inconsistent life, and while you are expecting to come out from and while you are expecting to come out from under their arms the wings of an angel, there some out from their forehead the horns of a There has got to be a new departure in There has got to be a new departure in religion. I do not say a new religon. Ob, no; but the old brought to new appliances. In our time we have had the daguerreotype, and the ambrotype, and the photograph, but it is the same old sun, and these arts are only new appliances of the old sunlight. Bo this glorious Gospel is just what we want to photograph the image of God on one soul, daguerreotype it on another soul. Not a new Gospel, but the old Gospel put to new work. In our time we have had the telegraphic invention, and the telephonic invention, and the electric light invention, but they are all the children of old elec-

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the bedside of his patients to commend them to God in prayer. Dr. John Brown, of Ed-inburgh, immortal as an author, dying under the benediction of the sick of Edinburgh,

myself remembering him as he sat in his study in Edinburgh talking to me about Christ and his hope of heaven. And a score of Christian family physicians in Brooklyn just as good as they were.

Lawyers who carrie their religion into their profession: The late Lord Carns, the Queen's adviser for many years, the highest legal authority in Great Britain-Lord Cairns, every summer in his vacation, preach-ing as an Evangelist among the poor of his country. John McLean, Judge of the Su-preme Court of the United States and Presi-

dent of the American Sunday School Union, feeling more satisfaction in the latter office than in the former. And scores of Christian lawyers as eminent in the church of God as they are eminent at the bar. Merchants who took their religion into

everyday life: Arthur Tappan, derided in his day because he established that system by which we come to find out the commer-cial standing of business men, starting that entire system, derided for it then, himself, as I knew him well, in moral character A1. as I knew him well, in moral character AI. Monday mornings inviting to a room in the top of his storehouse the clerks of his estab-lishment, asking them about their worldly interests and their spiritual interests, then giving out a hymn, leading in prayer, giv-ing them a few words of good advice, asking them what church they attended on the Sab-bath, what the text was, whether they had no serial troubles of their own. Arthur, iny especial troubles of their own. Arthur Tappan, I never heard his culogy pro-sounced. I pronounce it now. And other nerchants just as good. William E. Dodge, n the iron business; Moses H. Grinnell, in the shipping business; Peter Cooper, in the club husiness. Scores of men just as good flue business. Scores of men just as good they were.

Farmers who take their religion into their Farmers who take their religion into their occupation: Why, this minute their horses ind wagons stand around all the meeting houses in America. They began this day by a prayer to God, and when they get home at hoon, after they have put their horses up, will offer prayer to God at the table, seeking a blessing, and this summer there will be in their fields, not one disponset head of reatheir fields not one dishonest head of rye, not one dishonest ear of corn, not one disionest apple. Worshiping God to-day away ip among the Berkshire Hills, or away down unid the lagoons of Florida, or away out imid the mines of Colorado, or along the banks of the Passaic and the Baritan, where I knew them better because I went to school with them.

Mechanics who took their religion into their occupations: James Brindley, the fa-nous millwright: Nathaniel Bowditch, the amous ship chandler; Elihu Burritt, the fa-nous blacksmith, and hundreds and thouands of strong arms which have made the harmer, and the saw, and the adze, and the irill, and the ax sound in the grand march if our national industries.

Give your heart to God and then fill your ife with good works. Consecrate to Him rour store, your shop, your banking house, rour factory and your home. They say no me will hear it. God will hear it. That is mough. You hardly know of any one else mough. You hardly know of any one else han Wellington as connected with the vic-tory at Waterloo; but he did not do the hard Ighting. The hard fighting was done by the Somerset cavalry, and the Ryland regiments, and Kempt's infantry, and the Scots Grays and the Life Guards. Who cares, if only the day was won!

In the latter part of the last century a girl n England became a kitchen maid in a farm, house. She had many styles of work, and nuch hard work. Time rolled on, and she narried the son of a weaver of Halifax.

SELECTED RECIPES.

CREAM BALMON

One can of salmon minced fine, drain off the liquor and throw away. For the dressing, boil one pint of milk, two tablespoonsful of butter, salt and pepper to taste. Have ready one pint of fine bread crumbs, place a layer in the bottom of the dish, then a layer of fish, then a layer of dressing and so on, having crumbs for the last layer. Bake until brown.

CROQUETTES. Take three cupsful of mealy, mashed, baked sweet potatoes, and while beating with a four pronged fork as you would whip eggs, add slowly a taile-spoonful of meited butter, a teaspoonful of lemon juice, salt and pepper, and a gill of cream. Mold into small corkshaped croquettes, dip in egg and bread crumbs, and fry in hot lard or drippings.

CHICKEN TOAST.

Chicken toast is delicious as a breakfast dish, or is nice for lunch. Chop fine two tablespoonsful of cold chicken, boil in sufficient water to make a full cup of the whole, thicken slightly with corn starch in melted butter, pour over a slice of nicely toasted bread, and serve hot.

CHICHENS SPANISH STYLE.

Put two spoonsful of whatever you use for frying in a large saucepan. The Spaniards always use lard, but either butter or drippings may be substituted. When hot, add two onions cut fine, and three large tomatoes cut in slices. Fry for a few moments, and add two young chickens, cut as for a fricasse, seasoned and rolled in flour. Let these fry, turning them occasional ly, for 10 minutes; cover with hot water, and simmer. When nearly tender add a pint of potatoes cut in cubes.

Cook very slowly until all are done. Meats to be roasted or broiled, hould be given the greatest amount of heat possible at first, that the surface may be hardened and the juice retained.

STEWED BEEF A LA MODE.

Take the desired quantity of round beef, cut into three ounce pieces, and dredge with flour. Fry in the stew pan some beef drippings and a sliced onion. Put in the meat, and fry well stirring constantly ten minutes. Then add gradually enough water to cover the meat, season with salt, pepper, a teaspoonful each allspice, cloves and mace, a bay leaf, and a sliced lemon. Let it simmer gently four hours.

BEEF OLIVES.

One and one-half pounds of beef cut very thin, trim off edges and fat and cut into strips three inches wide and four long; season well with pepper and salt, chop fine the trimmings and fat, add three tablespoonsful of rolled cracker, two tablespoonsful of butter, one teaspoonful of sage and savory, two teaspoonsful of salt, one-fourth of a teaspoonful of pepper. Mix thorough-ly and spread on the strips of beef, roll, tie, with twine and roll in flour. Cut in thin slices one-fourth of a pound of pork, fry brown, take out and put in olives; fry brown. Put them in a small sauce pan that can be closely covered. To the remain ng fat in the pan, add one tablespoonful of flour and stir until perfectly smooth and brown, then

SUNDAY	SCHOOL LESSON.
	SUNDAY, MARCH 1, 1891.

The Shunammite's Son.

LESSON TEXT.

(1 Kings 4 : 25-37. Memory verses: 32-34.)

LESSON PLAN.

TOPIC OF THE QUARTER: Sinning

GOLDEN TEXT FOR THE QUARTER:

LESSON TOPIC: God's Servant Rais-

GOLDEN TEXT: The Father raiseth

up the dead, and quickeneth them .--

1. The Bereaved Mother,

2. The Powerless Servant,

vs. 29-32. 3. The Effective Prophet, vs. 33-37.

Godliness is profitable unto all things.

She went in, and fell at his feet (37). Now I know that thou art a man of God (1 Kings 17: 24).

III. Sincere Gratitude:

9:34).

Bless the Lord, O my soul, and forget not (Psa, 10 :: 2). Rejoice with me, for I have found my

Æneas, Jesus Christ healeth thes (Acts

sheep (Luke 15: 6). This my son was dead, and is alive

again (Luke 15: 24).

1. "He went in, and shut the door upon them twain, and prayed." (1) The prayerful prophet; (2) The dead child; (3) The secret appeal; (4) The glorious answer.

2. "The flesh of the child waxed warm." (1) Dead; (2) Warm; (3) Living.-(1) Death's conquest; (2) Death's defeat.

3. "She took up her son, and went out." (1) The restored child; (2) The happy mother; (3) The honored prophet; (4) The gracious God.

LESSON BIBLE READING. MARVELS WROUGHT BY BODS.

The rod of Moses (Exod. 4:2-4, 17, 20;7:9-12,20,21;8:5,6,16,17; 9:22,23;10:12,13;14:15,16, 21, 22, 26, 27; 17: 4-6, 8-13; Num.

The staff of Elisha (2 Kings 4 : 29-31). The staff of the angel (Judg. 6 : 21, 22). The staff of the Lord (Psa. 23:4).

T.-Luke 8 : 41-56. The daughter LESSON SURROUNDINGS. F.-John 11 : 1-27. The resurrec-S .-- John 11 : 28-46. Lazarus

S.-1 Cor. 15 : 1-20. Certainty of

LESSON ANALYSIS.

L THE BEREAVED MOTHER. I. The Shunammite Mother:

Behold, yonder is the Shunammite (25).

Elisha passed to Shurem, where was a great woman (2 Kings 4 : 8). Behold, thou hast been careful for us with all this care (2 Kings 4 : 13). Thou shalt embrace a son (2 Kings 4:16).

He sat on her knees till noon, and then died (2 Kings 4 : 20)

II. The Belleving Answer:

She answered, It is well (26). I will fear no evil; for thou art with me (Pss. 23:4).

know that it shall be well with them that fear God (Eccl. 8:12). I have believed that thou art the Christ

(John 11 : 27). He is able to guard that which I have

committed unto him (2 Tim. 1:12). III. The Distressed Soul:

Her soul is vexed within her (27). She was in bitterness of soul, and prayed (1 Sam, 1: 10). My soul also is sore vexed (Psa. 6: 3).

O my God, my soul is cast down within me (Psa, 42; 6).

My soul is exceeding sorrowful, even unto death (Matt. 26: 38). 1. "She went, and came unto

INTERVENING EVENTS. --- Elisha returned to Beth-el, where punishment came upon the children (or "lads") who mocked him. Then follows a sketch of the reign of Jehoram in Israel, the king prominent in the days of Elisha. Mesha, king of Moab, revolted after the death of Ahab; Jehoram invites Jehoshaphat to join him in subduing Mesha; they make a long march, and are destitute of water. Elisha is called for, and promises victory for the sake of Jehoshaphat. The kings are bidden to dig trenches, which are filled with water, as Elisha predicted; the Moabites, deceived by the appearance of water, come to the camp and are utterly defeated, their king offering up his own son as a sacrifice. (Mesha is the king whose doings are recorded on the Moabite stone.) The next event narrated is a miracle by which a widow was supplied with abundance of oil. Elisha, in passing back and forth from Carmel to Samaria, was entertained by a wealthy woman of Shunem, who at length provided a room for him. Supposing that her chief des re was for a son, he promised that one should be born, which happened in due season. When the boy was grown (probably still a small child), he was stricken down in the harvest-field, and carried home, where he died. Laying him in the prophet's chamber, the mother asks her husband to let her ride to see the prophet at Nount Carmel. She gives no reason, when asked, but hastens on

her journey. PLACES .- Shunem, now Salem, on the south-western side of little Hermon, three or four miles north of Jezreel, and about seventeen from Mount Carmel, which is in sight most of way. Mount Carmel, apparently, a place of religious worship. TIME .- The chronology of chapters 4-8 is uncertain. The margin of our reference Bibles accepts the order of events as historical, but this is improbable. Elisha must have been a prophet for some years when the boy died; hence B. C. 895 is too early, if his ministery began in B. C, 896. A more probable date is B. C. 892, in the fourth or fifth year of Jehoram. This will give room for the seven years' famine spoken of in Chapter 8. If Jeroham began to reign as late as B. C. 853, then a correspondingly later date must be assigned to the lesson.

DAILY HOME READINGS : ammite's son.

T.-1 Kings 17 : 17-24. The Sarepta widow's son. W .-- Luke 7 : 11-18. The widow of Nain's son. of Jairus.

and Serving.

- 1 Tim. 4:8.

ing the Dead.

John 5:21.

LESSON OUTLINE :

tion and the life. raised.

the resurrection.

20:7-11)M.-2 Kings 4 : 25-37. The Shun- The rod of Aaron (Num. 17 : 1-9; Heb.

"faith without works is dead." I think you will agree with me in the statement that the great want of this world is more practical religion. We want practical religion to go anto all merchandise. It will supervise the labeling of goods. It will not allow a man to say a thing was made in one factory when it was made in another. It will not allow the merchant to say that watch was manu-Inctured in Geneva, Switzerland, when it was manufactured in Massachusetts. It will not allow the merchant to say that wine came from Madeira when it came from California. Practical religion will walk along by the store shelves and tear off all the tags that make misrepresentation. It will not allow the merchant to say that is pure coffee when fandelion root and chicory and other in-gredients go into it. It will not allow him to tay that is pure sugar when there are in it mand and ground glass.

When practical religion gets its full swing in the world it will go down the streets, and t will come to that shoe store and rip off the fictitious soles of many a fine looking pair of shoes, and show that it is pasteboard and wiched between the sound leather. And this practical religion will go right into a grocery store, and it will pull out the ping of all the adulterated sirups, and it will dump into the ash barrel in front of the store the sia- bark that is sold for cinnamon and the brick dust that is sold for cayenne pepper, and it will shake out the Prussian blues from the tea leaves, and it will sift from the flour plaster of Paris and bone dust and soapstone, and it will by chemical analysis separate the one quart of Ridge-wood water from the few honest drops of cow's milk, and it will throw out the live animalcules from the brown sugar. There has been so much adulteration of

articles of food that it is an amazement to me that there is a healthy man or woman in America. Heaven only knows what they put into the spices, and into the sugars, and into the butter, and into the apothecary drugs. But chemical analysis and the microscope have made wonderful revela-tions. The board of health in Massachusetta analyzed a great amount of what was called pure coffee and found in it not one particle of coffee. In England there is a law that forbids the putting of alum in bread. The public authorities examined fifty-one pack-ages of bread and found them all guilty. The hopest physician, writing a more strained and set of the set of t The honest physician, writing a prescrip-tion, does not know but that it may bring tion, does not know but that it may bring death instead of health to his patient, be-rause there may be one of the drugs weak-ened by a cheaper article, and another drug may be in full force, and so the prescription four the opposite effect intended. may have just the opposite effect intended. Oil of wormwood, warranted pure, from Boston, was found to have forty-one per cent. of resin and alcohol and chloroform. Scammony is one of the most valuable medi-cinal drugs. It is very rare, very precious, It is the sap or the gum of a tree or bush in Syria. The root of the tree is exposed, an incision is made into the root, and then shells are placed at this incision to catch the say

r the gum as it exudes. It is very precious, this scammony. But the peasant mixes it with cheaper material; then it is taken to aleppo, and the merchant there mixes it with a cheaper material; then a comes on to the wholesale druggist in London or New York, and he mixes it with a cheaper material; then it comes to the recheaper material; then it comes to the re-tail druggist, and he mixes it with a cheaper material, and by the time the poor sick man gets it into his bottle it is ashes and chalk and sand, and some of what has been called hard same, and some of what has been carled pure scammony after analysis has been found to be no scammony at all. Now, practical religion will yet rectify all thus. It will go to those hypocritical profes

tr.s. It will go to those hypocritical profes-sors of religion who got a "corner" in corn and wheat in Chicago and New York, send-ing prices up and up until they were beyond thereach of the poor, keeping these bread-stuffs in their own hands, or controlling them until, the prices going up and up and up, they were after awhile ready to sell, and they sold out, making themselves millionaires in one or two verses trying to far the metin one or two years—trying to fix the mat-ter up with the Lord by building a church, or a university, or a hospital—deluding them

to enter that home the young wife rose at 4 clock, entered the front door yard, knel lown, consecrated the place to God, and there made this solemn vow: "O Lord, if Thou will bless me in this place, the poor thall have a share of it." Time rolled on and a fortune rolled in. Children grew up around them, and they all became affluent; me, a member of parliament, in a public place declared that his success came from that prayer of his mother in the door yard. All of them were affluent. Four thousand iands in their factories. They built dwellng houses for laborers at cheap rents, and when they were invalid and could not pay hey had the houses for nothing.

One of these sons came to this country, ad-nired our parks, went back, bought land, pensed a great public park, and made it a present to the city of Halifax, England. They endowed an orphanage, they endowed wo almshouses. All England has heard of the generosity and the good works of the Prossleys. Moral-Consecrate to God your mall means and your humble surrous and you will have larger means and grander urroundings. "Godiiness is profitable unto all things, having promise of the life that now is and of that which is to come." Have aith in God by all means, but remember that ath without works is dead."

Food During Sleep.

Many persons, though not actually ick, keep below par in strength and gensral tone, and I am of opinion that fastng during the long intervals between supper and breakfast, and especially the somplete emptiness of the stomach during sleep, adds greatly to the amount of unaciation, sleeplessness and general weakness we so often meet, writes Dr. William C. Cathell, of Baltimore. Phynology teaches that in the body there is s perpetual disintegration of tissue, sleeping or waking; it is, therefore, logical to believe that the supply of nourishment should be somewhat continuous, especially in those who are below par, if we would counteract their emaciation and lowered degree of vitality, and as bodily exercise is suspended during sleep, with wear and tear correspondingly diminished, while digestion, assimilation and nutritive activity continue as usual, the food furnished during this period adds more than is destroyed, and increased weight and improved general vigor is the result.

I am fully satisfied that were the weakly, the emaciated and the sleepless to nightly take a light lunch or meal of simple, nutritious food before going to bed for a prolonged period, nine in ten of them would be thereby lifted into a better standard of health.

The Deepest Hole in the World.

The deepest bore hole in the world, claimed at different times for a number of places, is, according to latest accounts, at Schladebach, a small German village near Leipzig. It measures 1748.4 meters, or about 5735 feet. The time expended in boring to this depth amounted to six years, at a cost of \$52,-

pour in gradually one and one-half pints of boiling water. Stir for two or three minutes, season with salt and pepper and pour over the olives. Cover the saucepan and let simmer two hours. Any kind of cheap meat will do.

BEEF STEW WITH DUMPLINGS.

Two pounds lean beef, cut into inch squares, sprinkled with salt, pepper, and two tablespoonsful of flour. Cut fat from meat into small bits, put in stew pan and fry ten minutes. Cut one onion, two slices carrot, two small turnips in small dice and fry in hot fat for ten minutes. Put in the meat and fry till it browns, stirring to prevent burning, then pour over one large quart hot water, and set on stove where it will simmer gently two and one-half hours. Then add two sliced potatoes, boil ten minutes, then put in dumplings and boil hard ten minutes without lifting the cover. Dumplings-One pint flour, two teaspoonsful Cleveland's Superior Baking Powder, one-half teaspoonful salt, one quarter cup sugar. Mix thoroughly, and wet with one small cup milk. Roll half inch thick, cut with biscuit cutter.

IMPORTANT. The most important thing in the daily life of every person is to see that the food used is pure and wholesome. Many articles of food, notably adulterated baking powders, are extensively advertised and paimed off on the public as "pure," "strictly pure," or "absolutely pure." Hence we regard as most

important the following Housekeeper's Test for Baking Powder. Mix one heaping teaspoonful of baking powder with one teaspoonful of water, in a tin cup: boil thoroughly for a few moments, stir to prevent burning, and if ammonia is present you can smell it in the rising steam.

Norg.-Asbaking powder, when first thrown in'o the water, will effervesce, do not mistake bubbling for boiling. Try it. It will take but a moment.

An Amusing Incident of the War. "One of the funniest incidents that happened under my observation during the late war," said Col. Mosby, "occurred in a cavalry fight in the Shenandoah Valley along in 1864. In the midst of a sharp cavalry engagement with Sheridan's men, in a charge near Berryville, there came crushing like a whirlwind into our lines a Yankee sol- Lord (33). dier on a big black horse. A score of Moses prayed ... and the fire abate men tried to stop horse and rider, but Lord, thou hast heard the desire of the the old black's blood was up, and he went on cleau through the lines before he was under control. The rider was sent to Libby Prison, and we mustered the black charger into the Confederate II. Complete Restoration: service. A few days later we charged invention, and the electric light invention, but they are all the children of old eider tricity, an element that the philosophers have a long while known much about. So this electric Gospel needs to flash its light on the eyes and ears and souls of men, and became a telephonic medium to dart in vitation and warning to all nations; an elec-tric light to illuminate the eastern and west

man of God." (1) The sorrowing mother, (2) The helpful prophet; (3) The hasty journey.

2. "Is it well with thee?" (1) The se pe of the question; (2) The elements of the answer .- A question (1) Personal; (2) Practical; (3) Momentous.

3. "Her soul is vexed within her." (1) The mother's grief; (2) The prophet's sympathy; (3) The Lord's assistance.

IL THE POWERLESS SERVANT. I. Haste:

Go thy way: if thou meet any man, salute him not (29).

Elijah girded up his loins, and ran before Ahab (1 Kings 18: 46). If any salute thee, answer him not again (2 Kings 4: 29).

Gird up thy loins, ... and go to Ram-oth-gilead (2 Kings 9: 1). Salute no man on the way (Luke 10:4). II. Action:

Gehazi passed on, and laid the staff upon....the child (31). He lifted up the rod, and smote the

waters (Exod. 7: 20). When Moses held up his hand, Israel prevailed (Exod. 17:11). Elijah smote the waters, and they were divided (2 Kings 2: 8). Then laid their hands on them, and they received the Holy Ghost (Acts 8:17).

III. Helplessness:

But there was neither voice, nor hearing (31).

There was neither voice, nor any to answer (1 Kings 18: 29). The child is not awaked (2 Kings4: 31). Not by might, nor by power (Zech. 4: 6).

Apart from me ye can do nothing (John 15: 5).

1. "Lay my staff upon the face of the child." (1) The dead child; (2) child." (1) The dead child; (2) The obedient servant; (3) The

prophet's staff. 2. "I will not leave thee." (1) The mother's grief; (2) The mother's

faith; (3) The mother's vow; (4) The mother's triumph. 3. "The child is not awaked." (1) Death a sleep; (2) Resurrection an awaking .- (1) The sleeping child; (2) The powerless effort; (3) The sad acknowledgment.

III. THE EFFECTIVE PROPHET.

I. Prevailing Prayer: He went in, and prayed unto the (Num. 11: 2). meek (Psa. 10: 17). If any man....do his will, him he heareth (John 9: 31), The supplication of a righteous man availeth (Jas. 16).

And the child opened his eyes (35).

PERSONS .- The Shunammite woman, with her servant; Elisha and his servant, Gehazi; the woman's son.

INCIDENTS .- The Shunammite woman goes to Mount Carmel; Easha sees her afar off, and sends Gehazi to inquire particularly respecting each member of the family, and she answers, "It is well." Coming to Elisha, she takes hold of him, and when Gehazi would thrust her away, the prophet forbids him, recognizing her distress, but not knowing the cause. She hints at her trouble, and Elisha sends his staff by Gehazi to lay it on the child. The mother will not leave Elisha, who then returns with her. Gehazi meets them, and tells that the child has not awaked. Elisha goes and prays, then lays himself upon the child, who becomes warm. Elisha again stretches himself upon the child, who sneezes and opens his eyes. Gahezi is bidden to call the mother, who receives her son, and after bowing to the ground before Elisha, takes her SOD AWAY.

THE LAST SWEETHEART.

Gran'pa's locks are white as snow, Those he still possesses, Ghosts of curls of long ago, Wraiths of loyhood's tresses, Wrinkles o'er his features thin, Zigzag without pily, Like the streets and alleys in Famous Boston city.

Time has bent his form with years, And his legs are thinner And less comely than the shears Used by any tinner. Lusty was he once and gay. Fu'll of manhood's graces, But of that long vanished day. There are now few traces.

Yet he in his youthful pride Pleased the fair sex greatly; Many lasses for him sighed, Many ladies stately. Hearts once throbbed and ached for him

him.

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Tears wet sliken lashes. But those eyes in death are dim, And those hearts are ashes.

Gran'pa has one sweetheart yet, Daintiest of creatures, Whose two eyes of deepest jet Still approve his features. Neille is her name, you see, And if I remember What her age the was three Some time last December!

Oft her hand, so clubby fair, U'er his face she passes Tenderly, and with great care Not to touch his glasses. Oft his form I've scen her scan. And I've caucht her sayingr "Granpa's such a his disone man"-"Granpa's such a his disone man"-"Thus her love betraying. — Chicago Litraid.