REV. TALMAGE'S SUNDAY SERMON.

A GOSPEL MESSAGE.

Subject: "A Practical Religion."

TEXT: "Faith without works is dead."—James ii., 20.

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 salvation. Good works will never save 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 they have no patience with ordinary Christians in the plain discharge of their duty. As near as I can tell, this ocean craft is mostly sail and very little tonnage. Foretopmast staysail, foretopmast studding sail, main topsail, mizzen topsail—everything from flying jib to mizzen spanker, but making no useful voyage. 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 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 nothing but talk about itself all the way from its source in the mountain to the place where it empties into the sea. The banks are so steep that the cattle cannot come down to drink. It does not run one fertilizing rill into the adjoining field. It has not one gristmill 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 lilies 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 gristmills on one side and six cotton factories on the other. It is the wealth of 200 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 from 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 family. He 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 difficult for him to support them, and I will help him along, and I will take some of the sheaves from my 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 night, but every morning things seemed to be just as they were, for, though sheaves had been substracted 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 making this generous transference, and the spot where they met was so sacred that it was chosen as the site of the city of Jerusalem. If that tradition should prove unfounded, 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 temple of commemoration.

I have often spoken to you about faith, but this morning I speak to you about works, for "faith without works is dead." I think you will agree with me in the statement that the great want in this world is more practical religion. We want practical religion to go into all merchandise. It will supervise the labeling of goods. It will not allow a man to say that a thing was made in one factory when it was made in another. It will not allow the merchant to say that watch was manufactured in Geneva 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 dandelion root and chicory and other ingredients go into it. It will not allow him to say that is pure sugar when there are in it sand and ground glass.

When practical religion gets its full swing in the world, it will go down the street and it 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 sandwiched between the sound leather. And this practical religion will go right into a grocery store and it will pull out the plugs of all the adulterated sirups, and it will dump into the ash barrel in front of the store the cassia bark that is sold for cinnamon and the brick-dust that is sold for cayenne pepper, and it will shake out the prussian blue 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 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 drug. But chemical analysis and the microscope have made wonderful revelations. The board of health in Massachusetts analyzed a great amount of what was called pure coffee and found 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 packages of bread and found them all guilty. The honest physician, writing a prescription, does not know but that it may bring death instead of health to his patient, because there may be one of the drugs weakened by a cheaper article, and another drug may be in full force, and so the prescription may have just the opposite effect intended. Oil of wormwood warranted pure from Boston was found to have forty-one per cent. of rosin and alcohol and chloroform. Scammony is one of the most valuable medical drugs. It is very rare, very precious. It is the sap of the gum of a tree or a 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 sap or the gum as it exudes. It is very precious, this scammony. But the peasant mixes it with a cheaper material; then it is taken to Aleppo, and the merchant there mixes it with a cheaper material; then it comes on to the wholesale druggist in London or New York, and he mixes it with a cheaper material; then it comes to the retail 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 pure scammony after analysis has been found to be no scammony at all.

Now, practical religion will yet rectify all this. It will go to those hypocritical professors of religion who got a "corner" in corn and wheat in Chicago and New York, sending prices up and up until they were beyond the reach of the poor, keeping these breadstuffs 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 years, trying to fix the matter up with the Lord by building a church or a university or a hospital, deluding themselves with the idea that the Lord would be so pleased with the gift He would forget the swindle. Now, as such a man may not have any liturgy in which to say his prayers, I will compose for him one which he practically is making: "Oh, Lord, we, by getting a 'corner' in breadstuffs, swindled the people of the United States out of $10,000,000 and made suffering all up and down the land, and 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 yacht and go to Europe, forever and ever. Amen."

Ah, my friends, if a man hath gotten his estate wrongfully and he build a line of hospitals and universities from here to Alaska, he cannot atone for it. After awhile this man who has been getting a "corner" in wheat dies, and then satan gets a "corner" in him. He goes into a great, long Black Friday. There is a "break" in the market. According to Wall street parlance, he wiped others out, and now he is himself wiped out. No collaterals on which to make a spiritual loan. Eternal defalcation.

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 swiftness or slowness with which a hackman drives whether he is hired by the hour or by the excursion. If he is hired by the hour, he drives very slowly, so as to make as many hours as possible. If he is hired by the excursion, 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 inspected, 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. All things must be watched and inspected. Imperfections in the wood covered with putty, garments warranted to last until you put them on the third time, shoddy in all kinds of clothing, chromos, pinchbeck, diamonds for $1.50, bookbindery that holds on until you read the third chapter; spavined horses, by skillful dose of jockeys, for several days made to look spry; wagon tires poorly put on, horses poorly shod, plastering that cracks without any provocation and falls 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 pervading 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 city market veal that is too young to kill, and when the farmer farms on shares it will keep the man who does the work from making his half three-fourths, and it will keep the farmer from building his post and rail fence on his neighbor's premises, and it will make him shelter his cattle in the winter storm, and it will keep the old elder from working on Sunday afternoon in the new ground where 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 expounding the law, and it will keep him from charging for briefs he never wrote, and for pleas he never made, and for percentages he never earned, and from robbing widow and orphan because they are defenseless. Yes, this practical religion will come into the physician's life, and he will feel his responsibility as the conservator of the public health, a profession honored by the fact that Christ himself was a physician. And it will make him honest, and when he does not understand a case he will say so, not trying to cover up lack of diagnosis with ponderous technicalities, or send the patient to a reckless drug store because the apothecary happens to pay a percentage on the prescriptions sent. And this practical religion will come to the schoolteacher, making her feel her responsibility in preparing our youth for usefulness and for happiness and for honor, and will keep her from giving a sly box to a dull head, chastising him for what he cannot help and sending discouragement all through the after years of a lifetime.

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 setting 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, and it will keep them from misrepresenting interviews with public men, and from starting suspicions that never can be allayed, and will make them stanch friends of the oppressed instead of the oppressor.

Yes, this religion, this practical religion, will come and put its hand on what is called good society, elevated society, successful society, so that people will have their expenditures within their income, and they will exchange the hypocritical "not at home" for for the honest explanation "too tired" or "too busy to see you" and will keep innocent reception from becoming intoxicated conviviality.

Yes, there is great opportunity for missionary work in what are called the successful classes of society. In some of the cities is is no rare thing now to see a fashionable woman intoxicated in the street, or the rail car, or the restaurant. The number of fine ladies who drink too much is increasing. Perhaps you may find her at the reception in most exalted company, but she has made too many visits to the wineroom, and now her eye is glassy, and after awhile her cheek is unnaturally flushed, and then she falls into fits of excruciating laughter about nothing, and then she offers sickening flatteries, telling some homely man how well he looks, and then she is helped into the carriage, and by the time the carriage gets to her home it takes the husband and the coachman to get her up the stairs. The report is she was taken suddenly ill at a german. Ah, no! She took too much champagne and mixed liquors and got drunk. That was all.

Yes, this practical religion will have to come in and fix up the marriage relation in America. There are members of churches who have too many wives and too many husbands. Society needs to be expurgated and washed and fumigated and Christianized. 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 under their arms the wings of an angel there come out from their forehead the horns of a beast.

There has got to be a new departure in religion. I do not say a new religion. Oh, no, but the old religion 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. So this glorious gospel is just what we want to photograph the image of God on one soul and 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 children of old electricity, 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 to become a telephonic medium to make the deaf hear, a telegraphic medium to dart invitation and warning to all Nations, an electric light to illumine the eastern and western hemispheres. Not a new gospel, but the old gospel doing a new work.

Now you say, "That is a very beautiful theory, but is it possible to take one's religion into all the avocations and businesses of life?" Yes, and I will give you some specimens. Medical doctors who took their religion into everyday life: Dr. John Abercrombie, of Aberdeen, the greatest Scottish physician of his day, his book on "Diseases of the Brain and Spinal Cord" no more wonderful than his book on "The Philosophy of the Moral Feelings," and often kneeling at the bedside of his patients to commend them to God in prayer; Dr. John Brown, of Edinburgh, 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 Washington just as good as they were.

Lawyers who carried their religion into their profession: Lord Cairns, the Queen's adviser for many years, the highest legal authority in Great Britain—Lord Cairns, every summer in his vacation preaching as an evangelist among the poor of his country; John McLean, Judge of the Supreme Court of the United States and President 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 commercial standing of business men, starting that entire system, derided for it then, himself, as I knew him well, in moral character A 1. Monday mornings inviting to a room in the top of his store house the clerks of his establishment, asking them about their worldly interests and their spiritual interests, then giving out a hymn, leading in prayer, giving them a few words of good advice, asking them what church they attended on the Sabbath, what the text was, whether they had any especial troubles of their own. Arthur Tappan, I never heard his eulogy pronounced. I pronounce it now. And other merchants just as good. William E. Dodge in the iron business, Moses H. Grinnell in the shipping business, Peter Cooper in the glue business. Scores of men just as good as they were.

Farmers who take their religion into their occupation. Why, this minute their horses and wagons stand around all the meeting houses in America. They began this day by a prayer to God, and when they get home at noon, after they have put their horses up, will offer a prayer to God at the table, seeking a blessing, and next summer there will be in their fields not one dishonest ear of corn, not one dishonest apple. Worshiping God to-day away up among the Berkshire hills, or away down amid the lagoons of Florida, or away out amid the mines of Colorado, or along the banks of the Potomac and the Raritan, where I knew them better because I went to school with them.

Mechanics who took their religion into their occupation: James Brindley, the famous millwright; Nathaniel Bowditch, the famous ship chandler; Elihu Burritt, the famous blacksmith, and hundreds and thousands of strong arms which have made the hammer, and the saw, and the adz, and the drill, and the ax sound in the grand march of our national industries.

Give your heart to God and then fill your life with good works. Consecrate to Him your store, your shop, your banking house, your factory and your home. They say no one will hear it. God will hear it, that is enough. You hardly know of any one else than Wellington as connected with the victory at Waterloo, but he did not do the hard fighting. The hard fighting was done by the Somerset cavalry, and the Ryland regiments, and Kemp's infantry, and the Scotch grays, and the Life guards. Who cares, if only the day was won?

In the latter part of the last century a girl in England became a kitchen maid in a farm house. She had many styles of work and much hard work. Time rolled on, and she married the son of a weaver of Halifax. They were industrious; they saved money enough after awhile to build them a home. On the morning of the day when they were to enter that home the young wife arose at 4 o'clock, entered the front dooryard, knelt down, consecrated the place to God, and there made this solemn vow: "O Lord, if Thou wilt bless me in this place, the poor shall have a share in it." Time rolled on and a fortune rolled in. Children grew up around them, and they all became affluent. One, a Member of Parliament, in a public place declared that his success came from that prayer of his mother in the dooryard. All of them were affluent. Four thousand hands in the factories. They built dwelling houses for laborers at cheap rents, and where they were invalid and could not pay they had the houses for nothing. One of these sons came to this country, admired our parks, went back, bought land, opened a great public park, and made it a present to the city of Halifax, England. They endowed an orphanage; they endowed two almshouses. All England has heard of the generosity and the good works of the Crossleys. Moral: Consecrate to God your small means and your humble surroundings, and you will have larger means and grander surroundings. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." "Have faith in God by all means, but remember that faith without works is dead."

MIGRATING TO THE FRUIT BELT.

Wisconsin Families Going to Georgia in Large Numbers.

The exodus of families from Wisconsin to the fruit belt of Georgia is beginning to attract attention. It is estimated that already 150 families have disposed of their belongings in Superior and Duluth and taken tracts of land in the South, most of them in the vicinity of Sibley, Ga., where there is a colony of Northern people.

Many of these persons go down without a dollar in the world after paying the freight on their household effects, but there are others who have a comfortable surplus left to begin work on. Immigration companies, backed by the Southern railroads, have been doing missionary work in that region for a year and say they now have their colonization matter fairly started. One of these companies has 13,000 acres of land near Sibley and is selling it at the rate of $5 per acre. It is guaranteed to raise whatever a farm in the United States will produce and independent incomes after a few years are guaranteed as well. Agencies established in Northeastern Minnesota and Northwestern Wisconsin are meeting with unexpected successes.

RAILWAY MODEL FARMS.

Burlington Road Expects Freightage on Larger Crops to Repay It.

The success of soil culture in the West has determined the Burlington Railroad Company to establish a number of experimental stations, or "model farms," in Kansas and Nebraska, to lead farmers to new efforts in this direction.

Incidentally the company expects returns from its investments in increased and regular crops, necessitating heavy freight and passenger traffic. Model farms have been established at Oberlin, Kan., and at McCook, Holdredge, Alma and Broken Bow, Neb. Something was done in this line by the company last year and with immediately satisfactory results.

The soil of the Western prairies is dry and hard to an unknown depth. However, where the surface has been disturbed and capillary attraction interfered with it becomes moist and mellow. The surface will be regularly cultivated to a depth of one or two inches, and capillary attraction will bring the moisture to the surface.

Died of a Scratch on the Nose.

Martin Dixson, aged forty-six, was slightly scratched on the nose while at work at Packer Colliery No. 2, Shenandoah, Penn., by a falling piece of coal. Blood poisoning set in, and he died.

THE SABBATH SCHOOL LESSON

INTERNATIONAL LESSON FOR DECEMBER 27.

Review of the Lessons for the Fourth Quarter—Golden Text: Eccless. xii., 13—Commentary.

LESSON I.—Solomon Anointed King (I Kings i., 28-39). Golden Text, I Kings ii., 3, "Keep the charge of the Lord thy God to walk in His ways." As it was the Lord's plan that Solomon and none other of the sons of David should sit on his throne, so it surely came to pass (I Chron. xxii., 9). "Every purpose of the Lord shall be performed" (Jer. li., 29). "The Lord of Hosts hath sworn, saying, Surely as I have thought so shall it come to pass, and as I have purposed so shall it stand" (Isa., xiv., 24). Hear our God as He says, notwithstanding all the vain imaginings of rulers and people, "Yet have I set my King upon My holy hill of Zion" (Ps. ii., 6).

LESSON II.—Solomon's Wise Choice (I Kings iii., 5-15). Golden Text, Ps., cxi., 10, "The fear of the Lord is the beginning of wisdom." It is interesting to note that not only the second lesson at the beginning of the quarter, but also the second lesson from the end of the quarter, the one of two weeks ago, had as its topic, "Wisdom." Let it be impressed upon us that "wisdom is the principal thing," not the wisdom of this world which crucified our Lord, but our Lord Jesus Christ Himself, who is "the Wisdom of God." See James i., 5.

LESSON III.—Solomon's Wealth and Wisdom (I Kings iv., 25-34). Golden Text, I Sam. ii., 30, "Them that honor Me I will honor, and they that despise Me shall be lightly esteemed." He asked only for wisdom, but God gave him wealth as well as wisdom, yet not for his own glory, but that God might be glorified through him, for he sat on the throne of the Lord for the Lord is God (I Chron. xxix., 23; II Chron. ix., 8). Every Christian is in the world for God, and God will give to every child of His all the wealth and wisdom which He sees that we will use to His glory that He may be made known.

LESSON IV.—The Proverbs of Solomon (Prov. i., 1-19). Golden Text, Prov. i., 10, "My son, if sinners entice thee, consent thou not." Sinners are after something for themselves at any cost, even the cost of the life of a fellow being if that is the only way to get what they want, but Christ, the Wisdom of God, sought nothing for Himself and voluntarily laid down His life that He might be life and blessing to all who receive Him.

LESSON V.—Building the Temple (I Kings v., 1-12). Golden Text, Ps. cxxvii., 1, "Except the Lord build the house, they labor in vain that build it." This temple was, like the tabernacle, a place for God to dwell in in the midst of His people Israel. David said, "It must be exceedingly magnifical of fame and of glory throughout all countries" (I Chron. xxii., 5). The fact that every stone was made ready before it was brought to the building (I Kings vi., 7) is very suggestive of God's dealings with the believer, making each one ready down here for his place in the building above (Eph. ii., 21).

LESSON VI.—The Temple Dedicated (I Kings viii., 54-63). Golden Text, Hab. ii., 20, "The Lord is in His holy temple; let all the earth keep silence before Him." In connection with prayer and sacrifice the building when finished was given to the Lord, and He accepted it by filling it with His glory. The great temple, the New Jerusalem, shall yet be seen filled with the glory of the Lord, and all the earth shall enjoy its glory. If any believer will by virtue of the blood of Christ present himself honestly to Christ, he, too, shall be filled to the glory of God that Christ may be magnified.

LESSON VII.—God's Blessing Upon Solomon (I Kings ix., 1-9). Golden Text, Prov. x., 22, "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." The continuance of the manifest blessing of the Lord upon Solomon depended upon his obedience. Our salvation depends wholly upon the blood of Christ, to which we can add nothing. We never can be more safe than we are by His merits when once we truly accept Him, but our enjoyment of Him and usefulness to Him depend upon our obedience and the closeness of our walk with Him.

LESSON VIII.—Rewards of Obedience (Prov. iii., 1-17). Golden Text, Prov. iii., 6, "In all thy ways acknowledge Him, and He shall direct thy paths." Here again is the Lord as our wisdom entreating us to leap upon Him and never upon ourselves. What He seeks for is, on our part, weakness and helplessness and emptiness, that He may perfect His strength in our weakness and fill our emptiness with His fullness. We can yield to Him, we can trust Him and rely upon Him, that He may work. This is all He asks.

LESSON IX.—The Fame of Solomon (I Kings x., 1-10). Golden Text, Math. xii., 42, "Behold, a greater than Solomon is here." It was the fame of Solomon concerning the name of the Lord, for Solomon had nothing great or glorious except as God gave it to him. I often wonder what the Lord would give us of His power and glory, even here, if He saw that we would use it only for Him. We think that we are seeking only His glory, when often perhaps He sees some pride of talent, or knowledge, or scholarship, or denomination, or somewhat that hinders Him from working.

LESSON X.—Solomon's Sin (I Kings xi., 4-13). Golden Text, I Cor. x., 12, "Let him that thinketh he standeth take heed lest he fall." He used the power and wealth which God gave him to magnify himself and indulge himself and make himself like other kings of the earth. He did not obey his own precepts, but trusted in himself and leaned upon his own understanding. He even set up idols, almost without number, to please those whom he loved more than God, and thus terribly dishonored God and turned his back upon Him. This is written to warn us to let nothing come between us and God.

LESSON XI.—Cautions Against Intemperance (Prov. xxiii., 15-25). Golden Text, Prov. xxiii., 21, "For the drunkard and the glutton shall come to poverty." The substance of this lesson is that wise children make glad parents. No one is wise who lives unto himself, whether in the matter of eating or drinking or dress or in any way.

LESSON XII.—The Birth of Christ (Math. ii., 1-12). Golden Text, Luke ii., 10, "Fear not, for behold I bring you good tidings of great joy which shall be to all people." While we consider the birth of Jesus as the King of the Jews, and wait for His return as the King of the Jews—though the church is not waiting for that, but to be caught up to meet Him on His way—there is nothing more important than that we magnify Him in these mortal bodies by allowing Him to set us apart wholly for Himself to manifest His life in us, and through us do all He can to bring the good tidings to all people.—Lesson Helper.

SELECT RELIGIOUS READING.

UTILIZE UNUSED FORCES.

The utilization of unused forces is the crowning characteristic of the nineteenth century. No power is allowed to run to waste. There was a time when the vast resources of electric power in the Falls of Niagara—power sufficient, it is assumed and asserted by men of science, to light the streets and drive the cars and turn the mill wheels of all America—were wasted and lost; but that power is now being harnessed and yoked for service. This splendid economy of the forces of nature is revolutionising social and commercial life. What is needed for the revolutionizing of spiritual life is a similar utilization of the unused forces in our congregations. Who can doubt that there is in the church of Jesus Christ today enough latent and unused spiritual power to suffice for the evangelization of the whole wide world? How to utilize unused forces in congregational activity, ought to be the first question with wise workers in the winter campaign on which the churches are entering now. Few things have contributed more to the progress of modern manufactures than the carrying out in great establishments of the principle of the division of labor. Enter a large shipbuilding yard, for example, and you might imagine that all was chaos, and that amid such a babel of sounds and such a multitude of workmen much time would be lost by the workmen jostling against one another. But the organization of labor so arranges matters that from the new apprentice up to the manager each man has his own place and work, and so plate is laid upon plate until at length the completed vessel glides into the ocean. In like manner each member of the church ought to have his own department to which he gives himself, saying of it, "This one thing I do." There is some particular service for which each Christian is so admirably adapted that no one else can do it as well as he. As there is individuality in life, so is there individuality in service, "To every man his work." One great charm of a well-organized congregation is the variety of opportunities of usefulness it provides, suited to "all sorts and conditions of men" and women and even of children. There is something for everybody to do. Men of one talent dare not hide it in the earth, or wrap it in the napkin of slothful indolence. They must "occupy," trade, labor with diligence and enthusiasm at the task which lies nearest to their hands. Their talent indicates their sphere of service. If they are "apt to teach," the Sunday-school or Bible class waits for them. If they have the gift of turning conversation naturally and without intrusive impertinence into profitable channels, the social circle offers them a field of influence. If theirs be the gift of utterance the platform or the desk calls for "thoughts that breathe and words that burn." The distribution of tracts, or the carrying of a cordial invitation to the young men at a street corner finds a place and work of far-reaching importance for him who cannot speak or teach. A power for good lies latent in every Christian. It ought to be utilized, and that without one moment's delay. We are saved to serve, and not to fall in ecstatic illness. Apathy in God's cause is the blackest treachery to a divine trust and the basest ingratitude to divine love. John Knox's words must blister and burn in the minds of those who rest content with praying, "Thy kingdom come." "If you do not wish for His kingdom do not pray for it, but if you do, you must do more than pray for it; you must work for it."

A keener sense of individual responsibility and a fuller consecration to the task that calls for individual activity will do much to hasten the coming of the kingdom of God this winter. They will guarantee for all our churches and congregations a season of great work and great fruitfulness. Let all our ministers stir up the gifts of their members. Let the various congregational agencies interest and enlist the sympathies and services of an increasing number of people, and each church will thereby become a centre of effort and influence powerful enough to bless an ever-widening circle of humanity. The utilization of unused forces carries with it possibilities which ought to fire every devout heart with splendid expectations.

COMFORT.

There is comfort, even beyond the thought of the refining power of the furnace over the gold by its separation from the debasing dross. The very dross and ashes and slag of the furnace may, through the skill of the chemist, become a means of beauty, or of cleansing, or of fertilizing, and thus of life. Out of the slag of the iron furnaces in the Basic process steel works, there is manufactured an odorless phosphate which is claimed to be of exceptional value as a fertilizer. Ashes enter largely into the composition of cleansing soaps, and a brilliant diamond has been brought into being out of intensified charcoal. So, also, in the spiritual furnace, even though there be no residuum of pure gold as an outcome of the fire-testing process when we are subjected to it, the very dross of our natures may, by the power of the divine Chemist, be made a means of service to others in the Lord's earthly domain. Our characters, when thus tested, may fail to show that strength and vigor and preciousness which command admiration and inspire courage on the part of those who observe us. Yet if we accept the furnace as the place in which we are to serve and honor our Master, the spirit displayed by us, even in our weakness and failure, may be a means of enriching other lives more precious than our own.—H. Clay Trumbull, in "Tribulation."

PRODIGAL SON.

In that matchless epitome of the Gospel, the parable of the Prodigal Son, reported only by Luke, not a word is said, not a glimpse is given, of the father of the Prodigal during all that interval between the departure and the return. A veil is drawn over all those bitter, weary years. So has God yearned and suffered in the silent depths of His own eternity, waiting and watching for the repentant prodigal. This yearning, grieved and suffering God is the God and Father of our Lord and Saviour Jesus Christ; Son of God, Son of Mary. This sinless child should have had no griefs of His own. His sorrows could have been only those old, eternal shadows of permitted sin. The cross on which He died, flinging out its arms as if to embrace the world, lifted up its head toward the Lamb slain from the foundation of the world. Our hearts now go back to Calvary; and from Calvary they go up to God.—Roswell Dwight Hitchcock, D. D., in "The Eternal Atonement."

Eliza Ann, Martha and Charlotte Wilbour, aged sisters, were burned to death at their home in Newport, R. I., in consequence of alcohol, with which Martha was bathing Eliza, catching fire.

ANGELS OF GOD.

Though no vision is vouchsafed to our mortal eyes—although the darkness does not move and flash around us with bright faces and glorious plumes—yet angels of God are with us oftener than we know, and to the pure heart every home is a Bethel, and every path of life a Penuel and a Mahanaim. In the outer world and the inner world do we see and meet continually these messengers of God. In the outer world God maketh the winds His angels, and the flames of fire His messengers; the sun and the moon utter His knowledge, and the morning stars shout His praise. And in the inner world there are angels too—the angels of youth and of innocence, and of opportunity; the angels of prayer, and of time, and of death.

A good many people live on negations. They are always telling what they don't believe. I want a man to tell me what he does believe, not what he does not believe.—D. L. Moody.

COLUMBIAS

AT ONCE.

The Columbia you want is ready for you. Not a day's delay, if you choose regular equipment. We have been preparing for months to meet the present great demand.

$100 TO ALL ALIKE

Tandems, $150

Men's Columbias
Women's Columbias
Tandems

THE STOCK IS COMPLETE.

HARTFORD BICYCLES

$65, $50, $45

Such quality at such prices is unheard of. But Hartfords are leaders in both price and goodness. Regular models ready for delivery.

POPE MFG. CO., Hartford, Conn.

Branch Stores and Agencies in almost every city and town. If Columbias are not properly represented in your vicinity, let us know.

ASK FOR THE BOOKLET ON T[...]

GIVES THE BEST LIGHT IN THE WORLD AND IS ABSOLUTELY SAFE

Burn Crown Acme Oil.

For sale by the Atlantic [Re]fining Co.

REVIVO RESTORES VITALITY.

Made a Well Man of Me.

THE GREAT FRENCH REMEDY

produces the above results in 30 days. It acts powerfully and quickly. Cures when all others fail. Young men will regain their lost manhood, and old men will recover their youthful vigor by using REVIVO. It quickly and surely restores Nervousness, Lost Vitality, Impotency, Nightly Emissions, Lost Power, Failing Memory, Wasting Diseases, and all effects of self-abuse or excess and indiscretion, which unfits one for study, business or marriage. It not only cures by starting at the seat of disease, but is a great nerve tonic and blood builder, bringing back the pink glow to pale cheeks and restoring the fire of youth. It wards off Insanity and Consumption. Insist on having REVIVO, no other. It can be carried in vest pocket. By mail, $1.00 per package, or six for $5.00, with a positive written guarantee to cure or refund the money. Circular free. Address

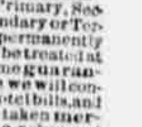
ROYAL MEDICINE CO., 271 Wabash Ave., CHICAGO, ILL.

For sale at Middleburgh, Pa., by W. H. SPANGLER.

BLOOD POISON A SPECIALTY

Primary, Secondary or Tertiary BLOOD POISON permanently cured in 15 to 35 days. You can be treated at home for same price under same guaranty. If you prefer to come here we will contract to pay railroad fare and hotel bills, and no charge, if we fail to cure. If you have taken mercury, iodide potash, and still have aches and pains, Mucous Patches in mouth, Sore Throat, Pimples, Copper Colored Spots, Ulcers on any part of the body, Hair or Eyebrows falling out, it is this Secondary BLOOD POISON we guarantee to cure. We solicit the most obstinate cases and challenge the world for a case we cannot cure. This disease has always baffled the skill of the most eminent physicians. $500,000 capital behind our unconditional guaranty. Absolute proofs sent sealed on application. Address COOK REMEDY CO., 307 Masonic Temple, CHICAGO, ILL.

FAT FOLKS REDUCED from 15 to 25 lbs per month by a harmless treatment by practising physician of 20 years' experience. No bad effects or detention from business. No starving, wrinkles or flabbiness. Improves general health and beautifies complexion. Physicians and society ladies indorse it. Thousands cured.



PATIENTS TREATED BY MAIL confidentially. For particulars address, with stamp, DR. SNYDER, McVicker's Theater, CHICAGO, ILL., Or 907 Broadway, NEW YORK CITY.

FRAZER AXLE GREASE

BEST IN THE WORLD.

Its wearing qualities are unsurpassed, actually outlasting two boxes of any other brand. Not affected by heat. GET THE GENUINE. FOR SALE BY DEALERS GENERALLY.