GIVE HIM A LIFT.

Hard as the mill-stone that grinds Destiny often appears; Never a mortal but finds Pleasures outnumbered by tears. But the dun cloud of despair Broken may be by a rift, If you another's grief share Gladly, and give him a lift, Give him a lift, give him a lift; Do not permit him to helplessly drift

On the breakers of life's ruin-makers,

Give him, O give him a lift!

Both of you thus may extract Peace from adversity's frown; Never a help-giving act Goes to oblivion down: Never a service humano Proves a regretable gift; Aid the ill-starred, and sustain; Give him the opportune lift. Give him a lift, give him a lift;

Strings of remorse may embitter your Should you not laber for good of your

neighbor; Give him a lift, O, give him a lift! In the fierco bread-getting strife Men are to selfishness prone; Riches and offspring and wife

Take what affections we own. But it should never be ours, Brothers, our duty to shift, When evil fortune o'erpowers One who is worthy a lift. Give him a lift, give him a lift; Hearts should be willing, hands ready, feet

swift. When to our healing his wounds are ap pealing,

Give him, O, give him a lift! -John Talman, in Chicago Herald.

### LAYING A MAN-TRAP

BY STANLEY M'KENNA.

She was a widow, and very rich. She Fifth avenue, and was closing up to fortythree. She had a grown daughter, a heart's content, and jewels and laces love for the first time. The object of her ruby glowing. affection was a young lawyer. He had been paying her attention. The young lady was engaged elsewhere, and took the lawyer's politeness to her as a delicate

The good lady was not so roundabout; indeed, she went straight at the mark. She began by encouraging the man to go to the house, and then sent him little presents. The trifles were conveyed anonymously, of course, but somehow or through a series of gold pens, silverin a frame. The lawyer accepted the things as tokens of the widow's approval of his suit, and never hinted at their reception. The lady saw she was not advancing in the young man's esteem, and determined on a bold flank movement. She consulted the French maid, and together they concocted a plan, Her birthday was near at hand, and she would invite him to call and pay his respects. He should be ushered into a darkened room where her beauty would be set off to the best advantage and he should be surprised into a declaration. A young lady friend of the daughter would be asked to come for the afternoon, so that it could be said she had company, and they were to occupy the front parlor while the widow would carry on the siege in the back.

This back room was luxuriously furnished, and was generally used by the widow as a sitting-room. Pale brocaded satin lined the walls, and it contained lew Turkish lounges, Persian carpets, reclining chairs, pictures and des, and heaps of odd and curious ornaments. Everything had been prepared well beforehand, and when noon of the eventful day arrived nothing was

missing. The French maid was in her ment, and the daughter and her friend entered into the scheme with gracefully on a sofa, and when the lawyer called he must be shown daughter was entertaining in front. The feintest golden tint of the morning sun should steal through the apartment, and one could not perceive objects there for some time after leaving the open day. The French maid was to say she thought her mistress was out, but she would go and inquire of the butler. She would leave the lawver in the room and give him time to become used to the darkness, discover the lovely picture on the sofa and capitulate. At twelve o'clock exactly the hair dresser was sent for and instructed to dress the widow's hair so that she

could recline and not disarrange it. The French maid then robed the widow in a black-lace dress, and with long flowing sleeves not to hide the chiseled wrists and arms. She clasped three diamond bracelets on one arm, and four composed of diamonds, emeralds, rubies and opals on the other. She put large pearls set in black in the ears, so as not to force too strong a contrast with the cheeks, and then s'e brought the paint box. She penciled the eyebrows and under the eyes with b'ack, and fart ned a tiny bit of court plaster at the coiner of the eye, to throw out its lustre. She sponsed the face, neck and hands with vaseline, and then wiped it off with chamois. She covered the same surface with a white powder so fine that it barely left a snowy shadow on the skin; then she painted the cheeks, the forehead, the inside of the eyes and ears, and tipped the chin with rose to imitate a dimple.

The widow sat at a large mirror, and held one in each hand so that she could see hereelf from every point of view during the operations. She gave her opinion of effects here and there as the maid proceeded, and, when the task was completed, looked like a dazzling beauty of twenty-two. The maid then threw a large rose brocaded satin spread over a Tarkish lounge and placed the widow on it. She sprayed her from head to foot with cologne, and subdued the light to

a tiat. Some difficulty arose over the position the widow was to assume, and the daughter and her friend were called in consultation. The maid wanted a half-slumtaking a nap, but the lady thought that ford's Magazine.

was not poetic enough, and wanted something like a goddess reposing on a shell in the twilight, or Undine rising from the sea. The disposition of the arms, too, caused some trouble, and it was a long time before the ladies could decide on anything quite up to the widow's notion. The French maid was shrewd enough to know that her mistress would not be satisfied until she had her own way, and waited to hear all she had to say on the subject before speaking conclusively. The lady finally remembered that she had seen a picture, in an art gallery on Fifth avenue, of, she thought, Cleopatra, and that one hand was bent and resting beside the head, the other cast across the form and holding a fan made of the feathers of rare birds. The widow desired the hand up by the head, as she had really exquisite arms, and the sleeve of the lace dress was flowing. With one arm like that, and the brilliant whiteness of the other peeping through the meshes of the lace, there was hardly a man in existence who would not risk a limb to have both around his neck.

The widow was at length set out in that matter, with the head gently leaning back on a gold and crimsom pillow, the chin slightly raised to bring forth the whole swan-like outline of the throat. Little white-satin shoes that looked like toys were placed on her feet, and the French maid retired several times to admire her work, and fell into ecstacies over it. The widow was complete at three o'clock, and the young ladies took their postion in the front room. The maid went upstairs to reconnoitre from the front window, and calm and peace reigned through that auxious house. The lawyer delayed, and the widow became uneasy. She called her daughter and asked if she was sure he would come. The daughter was quite sure. The French maid was summoned and asked her opinion. She was certain he would not fail. The widow was not lived in one of the handsomest houses on comfortable, and wanted a drink. They gave her lemonade, the maid holding the glass to her lips with a napkin under French maid, horses and carriages to her it for fear of a drop falling somewhere. She had then to carefully wipe the lips enough to fill a Saratoga trunk. She had with the corner of a lace handkerchief, been a beautiful woman, and was now in and add a little rose salve to keep the

All then returned to their posts, and met the daughter at a ball, and had since fifteen minutes elapsed. They seem like years to the widow. She was not only in a state of high expectation but getting hungry. The daughter's friend was way of showing preference for her a noted harpist, and part of the performance was that, as soon as the lawyer was seated in the back room she should play something soft, suggesting moonlight and fairies. When the lawyer fell before the shrine she was to change the music to the old French song, "Comme jet'aime," so as to give the widow a another they generally went in papers or chance to say "That music speaks my boxes or cases that had the widow's name heart." The maid advised that the -carefully half erased. They began with daughter sing the song, as she had a sweet a cut-glass inkstand, and continued voice and could give it feeling, but the widow said "No," her daughter singing handled penknives, then double watch the song would remind him of the -chains, match boxes, cigar cases, and daughter, and that he was about to besleeve buttons, up to a large oil painting come a step-father. It would not do

at all. As the young friend's fingers swept the harp the widow called out to stop. as the sound vibrated on her nerves and irritated her. She had fixed upon a smile, and did not want to lose it. She needed something to eat, and the maid placed an olive between her lips and afterward removed the stone. The widow was growing tired and beginning to feel that the whole business would be a failure, when a sharp pull came to the bell. The ladies rushed to their stations, and the maid upstairs. The butler opened the door and called the maid. He did not know whether the lady was in or not. The maid came down and did not know either. She requested him to go into the back room, as the young lady had friends in the front, and she would go and see if her mistress were at home. She had a long hunt.

In the meantime the lawyer became accustomed to the light in the room and could discern objects. All of a sudden his glance encountered the lounge, and he fell back-what a revelation! His movement roused the lady, and she turned with a little cry. At the same moment as tiny foot stepped to the floor, and the lawyer was entranced. The widow sat up and recovered her surprise at seeing a gentleman in the room, and being discovered in a much spirit and energy. It was moment of dreamy forgetfulness. She decided that the widow should repose rang for the maid, and when that person appeared, chided her for not knowing she was there. The maid excused herinto that room with the excuse that the self and went away. Then the harp rang out in the front room, and the lawyer room was to be darkened so that only the fell at the widow's feet, declaring he had been blind up to that instant, but the whole fragrance and beauty of creation were revealed to him, and he would seize it on the spot if he dared.

> The music on the harp changed under the direction of the daughter and the maid, who were watching through an cpening between the folding doors. An easy chair had been placed carelessly by the lounge, and the lawyer accidentally took it. As he did so he touched the widow's hand and inquired how she felt toward him. She answered according to agreement, and laid her head upon his shoulder. He was detained to dinner. On returning to the drawing-100m he took advantage of a moment contrived by the widow when they were alone. He approached her slowly and timidly, and she thought at last he was going to propose. She became anxious, nervous and feared she would break down before he could declare his love. The lawyer began cautiously, as became his craft, and the lady hung on to every word. He explained his position, and she assured him there was ample means in the family. He did not, however, wish to be a pensioner on his wife, and as his affairs had lately prospered he had concluded to change his condition. The widow almost fainted at the word "wife," but with great courage and effort bore up. She wished, though, he would come to the point, and the next

moment he did so. "I have never seen such grace, such ceauty, such sweetness as I have this night," he said.

"Yes, yes!" ejaculated the widow, breathless. "And I have the honor, madam," he

ent on, "to ask for the hand-" "Yes, yes! the hand-" and she put hers out to him; he took it and continued:

"Yes, the hand of your daughter." She swooned and fell back on the

He was compelled to call for help, and while the maid and daughter were endeavoring to restore the widow, the bering attitude, as if the widow were lawyer walked out of the house .- Bel-

## REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN. DAY SERMON.

Subject: "The Birth of Christ."

TEXT: "Let us now go even unto Bethle-

hem."-Luke ii., 15. Amid a thousand mercies we give each other holiday congratulations. By long established custom we exhort each other to healthful merriment. By gift, by Christmas trees which blossom and fruit in one night, by early morning surprise, by clusters of lighted candles, by children's processions, by sound of instruments sometimes more blatant than musical, we wake up the night and prolong the day. I wish you all, in the grandest, noblest and best sense, a merry Christmas. The event commemorated is the gladdest of the centuries. Christ's cradle was as won-derful as His cross. Persuade me of the first and I am not surprised at the last. The door by which He entered was as tremendous as the door by which He went out. I was last winter at the house where Jesus

lived while He was in Africa. It was in Cairo, Egypt, the terminus of that terrible journey on foot which He took when Joseph and Mary fled with Him from Bethlehem to and Mary new with this from Bethienen to Egypt to escape the massacre of Herod. All tradition, as well as all history, points out this house in Cairo as the one in which these three fugitives lived while in Africa. The room is nine steps down from the level of the street. I measured the room and found the street. I measure the train and the tit twenty feet long and seven and a half feet high. There are three shelvings of rock, one of which I think was the cradle of our Lord.

There was no window, and all the light must have come from lantern or cradle. The three arrived here from Bethlehem, having

crossed the awful desert.

On the Mediterranean steamer going from On the Mediterranean steamer going from Athens to Alexandria L met the eminent scholar and theologian, Dr. Lansing, who for thirty-five years has been a resident of Cairo, and he told me that he had been all over the road that the three fugitives took from Bethlehem to Egypt. He says it is a desert way, and that the forced journey of the infant Christ must have been a terrible journey. Going up from Egypt Dr. Lansing met people from Bethlehem, their tongues swollen and hanging out from inflammation of thirst, and although his party had tut one goatskin of water left, and that was important for themselves, he was so moved with the spectacle of thirst in these poor pilgrims that, though it excited the indignation of his fellow travelers, he gave water to the travelers, he gave water to the Over this dreadful route Jostrangers. Over this dreadful route Jo-seph and Mary started for this land of Egypt. No time to make much preparation. Herod was after them, and what were these

Herod was after them, and what were these peasants before an irate king?

Joseph, the husband and father, one night sprang up from his mattress in great alarm, the beads of sweat on his forehead and his whole frame quaking. He had dreamed of massacres of his wife and babe. They must be off, that night, right away. Mary put up a few things hastily, and Joseph brought to the door the beast of burden, and helped his wife and child to mount. Why, those loaves of bread are not enough, those bottles of water will not last for such a long way. But water will not last for such a long way. But there is no time to get anything more. Out and on. Good-by to the dear home they expect never again to see. Their hearts break. It does not need that ours be a big house in

order to make us sorry to leave it.

Over the hills and down through the deep gorge they urge their way. By Hebron, by Gaza, through hot sand, under a blistering sun, the babe crying, the mother faint, the father exhausted. How slowly the days and weeks pass! Will the weary three ever reach the banks of the Nile? Will they ever see Cairo? Will the desert ever end? When at last they cross the line beyond which last they cross the line beyond which old Herod has no right to pursue their joy is unbounded. Free at last! Let them dismount and rest. Now they resume their way with less anxiety. They will find a place somewhere for shelter and the earning of their bread. Here they are at Cairo, Egypt.

They wind through the crooked streets, which are about ten feet wide, and enter the humble house where I have been to-day. But the terminus of the journey of these three

the terminus of the journey of these three fugitives was not as humble as their starting point at Bethlehem. If that journey across the desert ended in a cellar it started from a barn. Everthing humble around that barn, but everything glorious overhead. Christ's advent was in the hostelry called the house of Chim Ham; the night with diamonded finger pointing down to the place; the door of heaven set wide open to look out; from orchestral batons of light dripping the ora-torios of the Messiah; on lowest doorstep of heaven the minstrels of God discoursing of Soon after the whit bearded astrologists kneel, and from leathern pouch chink the shekels and from open sacks xhale the frankincense and rustle out the of myrrh. The loosened star; the escaped doxology of celestials; the chill De-cember night affush with May morn; our world a lost star, and another star rushing down the sky that night to becken the wanhome again, shall yet make a. 3 :tious keep Christmas.

keep Christmas.

Are there no new lessons from the story not yet hackneyed by oft repeatal? Oh, yes! Know in the first place, it was a side-real appearance that led the way. Why not a black cloud in the shape of a band or finger pointing down to the sacred birth-place? A cloud means trouble, and the world had had trouble enough. Why not a shaft of lightning quiversity and striking down to the ering and flashing and striking down to the sacred birth-place? Lightning means destruction, a shattering and consuming power, and the world wanted no more destruction. But it was a star, and that means joy, that

means hope, that means good cheer, that means ascendency. A star! That means creative power, for did not the morning stars sing together when the portfolio of the worlds was opened; A star! That means de-fense, for did not the stars fight in their courses against Sisera and for the Lord's people? A star! That means bridiant continuance, for are not the righteous to shine as the stars forever and ever? A star! That means the opening of eternal joy. The day star in the heart. The morning star of the Redeemer.
The unusual appearance that night may

have been a strange conjunction of worlds. As the transit of Venus in our time was foretold many years ago by astronomers, and astroncan tell what will be the conjunction of worlds a thousand years from now, so they can calculate backward; and even infidel as can calculate backward; and even infidel astronomers have been compelled to testify that about the year I there was a very unusual appearance in the heavens. The Chinese record, of course entirely independent of the Word of God, gives as a matter of history that about the year I there was a strange and unaccountable appearance in the heavens.

But it may have been a meteor such as you and I have seen flash to the horizon. I saw a few years ago in the northern sky a star shoot and fall with such brilliancy and pre-cision that if I had been on a hill as high at that of Bethlehem, on which the seepherds stood, I could have marked within a short distance the place of the alighting. The University of Iowa and the British museum have specimens of meteoric stones picked up in the fields, fragments flung off from other worlds, leaving a flery trail on the sky. So that it is not to me at all improbable the stellar or the meteoric appearance on that night of which we speak. I only care to know that it was bright, that it was silvery, that it flashed and swayed and swung and halted with joy eelestial, as though Christ in haste to save our world had rushed down without His coronet, and the angels of God had hurled t after Him!

The wise men of of the East came to Christ. They were not fools, they were not imbeciles. The record distinctly says that the wise men came to Christ. We say they were the magi, or they were the alchemists, or they were the astrologists, and we say it with depre-ciating accentuation. Why they were the most splendid and magnificent men of the They were the naturalists and ntists. They knew all that was known. You must remember that astrology was the mother of astronomy, and that alchemy was the mother of chemistry, and because children are brighter than the

nother you do not despise the mother. It was the lifelong business of these astrologers to study the stars. Twenty-two hundred and fifty years before 'hrist was born the wise men knew the precession of the equinoxes, and they had calculated the orbit and the return of the counts. and the return of the comets. Professor Smith declares that he thinks they understood the distance of the sun from the earth. We find in the book of Job that the men of olden time did not suppose the world was flat, as some have said, but that he knew, and the men of his time knew, the world was the men of his time knew, the world was globular. The pyramids were built for astrological and astronomical study. Then, the alchemists spent their lives in the study of metals and gases and liquids and solids, and in filling the world's library with their wonderful discoveries. They were vastly

wise min who came from the East, and tradition says the three wisest came—Casper, a young man; Balthazar, a man of midlife, and Melchior, an octogenarian. The three wisest men of all the century. They came to

the manger.
So it has always been—the wisest men come to Christ, the brainiest men come to the manger. Who was the greatest metaphysician this country ever has produced? Jonathan Edwards, the Christian. Who was the greatest astronomer of the world? Herschel, the est astronomer of the world.

Christian. Who was the greatest post ever produced? John Milton, the Christian. Who was the wisest writer on law? Blackstone, the Christian. Why is it that every college and university in the land has a chapel? They must have a place for the wise men to worship. Come now, let us understand in ounces and by inches this whole matter. In postand by inches this whole matter. In post-mortem examination the brain of distin-guished men has been examined, and I will find the largest, the heaviest, the mightiest brain ever produced in America, and I will ask what that brain thought of Christ. Here t is, the brain weighing sixty-three ounces, the largest brain ever produced in America. Now let me find what that brain thought of Now let me find what that brain thought of Christ. In the dying moment that man said: "Lord, I believe, help Thou mine unbelief. Whatever else I do, Almighty God, receive me to Thyself for Christ's sake. This night I shall be in the light and joy and blessedness." So Daniel Webster came to the manger. The wise men of the East followed by the wise men of the West.

The wise men of the East followed by the wise men of the West.

It was in closing December that He was born to show that this is a Christ of people in sharp blast, for people under clouded sky, for people with frosted hopes, for people with thermometer below zero. That is the reason He is so often found among the destireason He is so often found among the destitute. You can find Him on any night
coming off the moors. You can see Him
any night coming through the dark lanes of
the city. You can see Him putting His
hand under the fainting head in the pauper's
cabin. He remembers how the wind whistled around the caravansary in Bethlehem
that December night, and He is in sympathy
with all those who in their poverty hear the
shutters clatter on a cold night.

It was this December Christ that Washing-

It was this December Christ that Washington and his army worshiped at Valley Forge, when without blankets they lay down in the December snow. It was this Christ that the Pilgrim Fathers appealed to when the Mayflower wharfed at Plymouth Rock, and in the years that went by the graves digged, were more in number than the houses built. Oh, I tell you, we want a December Christ, not a Christ for fair veather, but a Christ for dark days clouded with sickness, and chilling with disappointment, and suffocating with bereavement, and terrific with wide open graves. springtime Christ, not a summer Christ, not an autumnal Christ, but a winter Christ.
Oh, this suffering and struggling world
needs to be hushed and soothed and rocked
and lullabied in the arms of sympathetic Omnipotence! No mother ever with more tenderness put her foot on the rocker of the cradle of a sick child than Christ comes down to us, to this invalid world, and He rocks it into placidity and quietness as He

says, "My peace I give unto you; not as the world giveth give I unto you."

Notice also the fact which no one seems to notice—that this Christ was born among the sheep, and the cattle, and the horses, and the camels in order that He might be an alleviating influence to the whole animal creation. It means mercy for overdriven, underfed, poorly sheltered, galled and maltreated animal creation. Hath the Christ who compared Himself to a dove no care for the cruelties of the pigeon sheoting? Hath the Christ who compared Himself to a lamb no care for the sheep who are tied and contorted, and with neck over the sharp-edge of the butcher's cart, or the cattle train ing influence to the whole animal creation of the butcher's cart, or the cattle train in hot weather from Omaha to New York, with no water—fifteen hundred miles of

Hath the Christ whose tax was paid by a fish, the coin taken from its mouth, no care for the tossing fins in the fish market? Hath the Christ who strung with His own hand the nerves of dog and cat no indignation for the nerves of dog and cat no indignation for the horrors of vivisection? Hath the Christ who said "Go to the ant" no watchfulness for the transfixed insects? Hath the Christ who said "Behold the fowls of the air" Himself never beheld the outrages heaped upon the brute creation which cannot articulate its grief? This Christ came not only to lift the human race out of its trouble, but to lift out of pang and hardship the animal creation. In the glorious milennial time the child shall lead the lion and play with the cockatrica the glorious milennial time the child shall lead the lion and play with the cockatrice only because brute and reptile shall have no more wrongs to avenge. To alleviate the condition of the brute creation Christ was born in the cattle pen. The first bleat of the Lamb of God heard amid the tired flocks of Bethlehem shepherds. The white horse of ternal victory stab

But notice also in this account the three Christmas presents that are brought to the manger—gold, frankincense and myrrh. Gold to Christ—that means all the affluence of the world surrendered to Him. For lack of money no more asylums limping on their way like the cripples whom they helped, feeling their slow way like the blind people whom they sheltered. Millions of dollars for Christ where there are now thousands for Christ. Railroads owned by Christian stockholders, and governed by Christian directors, and carrying pas-sengers and freight at Christian prices, sengers and reight at others are recessed feorge Peabodys and Abbott Lawrences and James Lenoxes no rarity. Bank of England, Bourse of France, United States treasury, all the moneyed institutions of the world for Christ. The gold for Christ. Gold not merely paid the way of Joseph and Mary and the divine fugitive into Egypt, but it was typical of the fact that Christ's way shall be paid all around the world. The gold for Christ, the silver for Christ, the jewels or Christ. Australia, Nevada and Golconda for Christ. The bright, round, beautiful jewel of a world set like a solitaire on the osom of Christ.

But I notice that these wise men also shook out from the sacks the myrn. The cattle came and they snuffed at it. They did not eat it because it was bitter. The pungent gum resin of Abyssinia called myrrh brought to resin of Abyssinia called myrrh brought to to the feet of Christ. That means bitterness Bitter betrayal, bitter persecution, bitter days of suffering, bitter nights of woe. Myrrh. That is what they put into His cup when He was dying. Myrrh. That is what they put under His head in the wilderness. Myrrh. That is what they strewed His path with all the way from the cattle pen in Bethlebon to the means even at Josaph's country. lehem to the mausoleum at Joseph's country seat. Myrra. Yea, says the Psalmist, "All Thy garments smell of myrrh." That is what wise men wrapped in the swaddling clothes of the babe. That is what the Marys twisted in the shroud of a crucified Christ. The myrrh. Oh, the height, the depth, the length, the breadth of the Saviour's sorrow! Well might the wise men

shake out the myrrh.

But I notice also from another sack they shake cut the frankincense. Clear up to the rafters of the barn the air is filled with the ratters of the barn the air is filled with perfume, and the hostlers and the camel drivers in the farthest part of the building inhale it, and it floats out upon the air until passersby wonder who in that rough place could have by accident dropped a box of alabaster. Frankincense. That is what they burned in the censer in the ancient temple. Emphinement That wasne would. ple. Frankincense. That means worship. Frankincense. That is to fill all the homes. and all the churches, and all the capitals, and all the nations from cellar of stalactite cave clear up to the silvery rafters of the starlit dome. Frankincense. That is what we shake out from our hearts to-day, so that the nostrils of Christ once crimsoned with the hemorrhage of the cross shall be flooded with the perfume of a world's adoration. Frankincense. Frankincense in song and sermon and offertory and handshaking and

decoration.

Praise Him, mountains and hills, valleys and seas, and skies and earth and heaven cyclone with your trumpets, northern lights with your flaming ensign, morning with your castles of cloud, and evening with your billowing clouds of sunset. Do you know how they usel to hold the censer in the olden time, and what it was made of? Here is a metal pan and the handle by which it was held. In the inside of this metal pan were put living coals, on the top of them a perforated cover. In a square box the frankincense was brought to the temples. This frankincense was taken out and sprinkled over the living coals, and then the perforated cover was put on, and when they were all ready for worship, then the cover was lifted from the censer and from all the other censers, and the perfumed smoke arose until it hung amid all the folds and dropped amid all the altars, and then rose in great columns of praise outside or above the temple, rising clear up toward the throne of God. So we have two censers to day of

Christmas frankincense. Here is the one censer of earthly frankincense.

On that we put our thanks for the mercies of the past year, the mercies of all our past lives, individual mercies, family mercies, social mercies national mercies, and our hearts

of praise toward the throne of Christ. Bring on more incense, and higher and higher let the columns of praise ascend. Bring on more incense, and higher and higher let the columns of praise ascend.

Let them wreathe all these pillars and hover amid all these arches, and then soar to the throne. But here is the other censer of heavenly thanksgiving and worship. Let them bring all their frankincense—the cherubim bring theirs, and the seraphim theirs, and the one hundred and forty-four thousand theirs, and all the eternities theirs, and let them graphs with partings on this heavenly cen-

burning with gratitude send aloft the incens

smoke with perfume on this heavenly censer until the cloud canopies the throne of God. Then I take these two careers are God. Then I take these two censers—the censer of earthly frankincense and the censer of heavenly frankincense—and I swing them before the throne, and then I clash them together in one great hallelujah unto Him whom the wise men of the East brought the gold and the myrrh and the frankincense. Blessed be His glorious name formation. ssed be His glorious name forever!

#### HOUSEHOLD MATTERS.

DELICIOUS MUTTON STEW.

Here is the most delicious mutton stew

that can be imagined and is made of mutton chops. The following quantity is for two persons: Two mutton chops cut from near the shoulder. Put them in a shallow pan having a tight cover. Pour on boiling water to the depth of one inch: cover and simmer one hour; add more water as it boils away, using only enough, however, to keep the meat from burning Add two slices of turnip, two small onions whole, and when the meat and turnip are nearly tender add two common sized potatoes, having first soaked and scalded them. Add one teaspoonful of salt and a little papper. Remove the vegetables without breaking; let the water boil nearly away, leaving enough for a gravy. Remove the fat, thicken the gravy with flour and add salt and tomato catchup to taste. Pour it over the meat.—New York News.

#### ORANGE PRESERVES.

Have you ever tried any orange preserves? asks Mrs. True. These are excellent: Grate the thin yellow outside from the oranges and score them round with a knife, taking care not to cut beyond the white part into the juice of the orange; keep them in cold water for three days, changing the water three times a day, then put them in a bag and boil until the skin is soft; you can determine when they are done by piercing with a slim darning needle. Put half a pint of water with each pound of sugar, using as much sugar in weight as you have oranges; let it boil a few minutes, then strain and put the oranges in the syrup until it jellies and turns yellowish. It will not be necessary to have the syrup cover the oranges, but they should be done the same. The syrup may be tried by putting some in a dish to cool. When it begins to harden a little it is done .-Prairie Farmer.

#### FRUIT SOUPS.

The ripest fruit only is suitable for this soup, thin slices of which nearly melt in the mouth; the rind and seeds of the melon removed and the flesh cut in small, thin slices placed in a china tureen or a punch-bowl slightly dusted with salt and cayenne and covered with a strong lemonade, may be served cold at once. Any of the rather inspid fruits, such as apples, bananas, musk or water melons, Bartlett pears and pine apples require the addition of lemon-juice to bring out their flavor; strawberries, cherries, plums, currents and similar juicy, acid fruits need only very cold water and the stated flavorings. If they are deficient in taste and juice tart orange juice will bring them to the

proper standard. There are three kinds of fruit soup. The juice nearly clear, thickened with a little of the pulp of the fruit and a few whole fruit, the brown soup like the cherry soup, and that composed of fruit and sago or arrowroot. No person can decide in regard to these soups without having tasted them. The first variety, which may be made either from a quart of cut melons or California pears, is treated as follows: The fruit is first peeled and stewed to a pulp, with just enough water to prevent burning; meanwhile boil a cupful of soft white bread to a jelly in a pint of water, with a dozen cloves; rub the fruit through a sieve with the bread, return the pulp to the saucepan, add a cupful of mixed lemon juice and powdered sugar, and boil the soup once, stirring it smooth; it will be ready to serve, hot or cold, with some very thin wafers or sponge cake .--Thicago News.

### HOUSEHOLD HINTS.

Grease spots may be taken out with weak ammonia in water; lay soft white paper over, and iron with a hot iron. A gargle of salt and water used before retiring at night will strengthen the

throat and keep off bronchial attacks. Canned fruits should be emptisd as soon as opened, and never add vinegar or sauce to canned fruit while in tin Should the hands become stained with

aniline wash them first with a little bleaching powder, thin rinse them in alcohol. Horseradish, cut in two, lengthwise,

and laid on the top of your pickle kegs, will keep them from becoming stale and moldly.

Blood blisters should be plunged into spirits of camphor and kept there for five minutes, to prevent blistering and ease the pain.

Prepare kindling going to bed, that in case any one is taken sick in the night a fire may be had at once. Dip a corn cob in coal oil and use it to start the fire.

Clean oilcloths with a wet towel pinned over a broom; rub with long, weeping strokes and polish with a mixture of linseed oil, beeswax and turpentine, rubbing it in well.

Paint can be removed from silk goods by first saturating it in equal parts of turpentine and ammonia, washing it in soap suds and letting it dry between blotting papers under a heavy weight. A little powdered borax thrown into

the bath makes the water very soft and greatly invigorates and rests the bather. This is particularly beneficial to those who are troubled with nervousness or sleeplessness. It has been asserted that chewing

wooden toothpicks sometimes produce small ulcers in the mouth, and that even the stomach has been similarly affected by the action of the small particles of wood detached by chewing. Pots and pans in which onions, cab-

bage and any strong vegetables have been cooked should be first thoroughly washed and then set on the stove with soda and water-two or three tablespoonfuls of soda to a gallon of water. When this solution comes to a boil rinse the vessel out well, wipe ary and hang away.

## RELIGIOUS READING.

Thou sweet, beloved will of God!
My anchor-ground! My fortress hill!
My spirit's silent, fair abode!
In thee I hide me, and am still.

Upon God's will I lay me down, As child upon its mother's breast; No silken couch, nor softest bed, Could ever give me such sweet rest.

Thy wonderful, grand will, my God! With triumph now I make it mine, And love shall cry a joyous "Yes," To every dear command of thine.

Thy beautiful, sweet will, my God, Holds fast in its sublime embrace My captive will, a gladsome bird, Prisoned in such a realm of grace.

Within this place of certain good

Love evermore expands her wings; Or, nestling in thy perfect choice, Abides content with what it brings.

O sweetest burden, lightest yoke, It lifts, it bears my happy soul;
It giveth wings to this poor heart:
My freedom is thy grand control.

-[Madam Guyon.

CHRIST, THE GREAT SUBSTITUTE. It is not by incarnation, but by bloodshedding, that we are saved. The Christ of God deliverer or gracious benefactor; and they who think that they have told the whole goswno think that they have told the whole gospel when they have spoken of Jesus revealing the love of God, do greatly err. If Christ be not the substitute, He is nothing to the sinner. If He did not die as the sin bearer, He has died in valu.

Let us not be deceived on this point, normical but these accounts.

misled by those who, when they announce Christ as the deliverer, think they have preached the gospel. If I throw a rope to a drowning man, and risk my life to save another, I am a deliverer. But is Christ no more than that? If I cast myself into the sea, and risk my life to save another, I am a deliverer. But is Christ no more? Did He

deliverer. But is Christ no more? Did He but risk His life?

The very essence of Christ's deliverance is the substitution of Himself for us—His life for ours. He did not come to 'risk' His life; He came to die. He did not redeem us by a little loss, a little sacrifice, a little labor, a little suffering; He redeemed us to God by His blood—'the precious blood of Christ.' He gave all he had—even His life—for us. That is the kind of deliverance that awakens the some "To Him that loved us and washed the song, "To Him that loved us and washed us from our sins in His own blood."—[Dr.

"HE CARETH FOR YOU."

Among the golden words uttered by President Carter, of Williams College, in his Baccalaureate sermon on Sunday on the text.
"He calleth his sheep by name and leadeth
them out," were these: "What cares evolved
nature for a fractured wing, for a lost sheep, for a breaking heart? What matters it to her that one less bird soars into the cm-pyrean? that one less song greets the flush of dawn? Nay, what matters it if thousands of songsters are swept off by a sudden storm, or that the passing of darkness into morn comes without a note of joy, in awful stillness, or that all the sheep perish on the mountains, or that the noblest hearts break and no immortality beckons beyond the set-ting sun of time?
"But Christ cares for the fractured wing,

for the lost sheep, for the breaking heart, for every form of life, but most of all for the life of conscience and faith, for character. And when he calls one by name and is heard, the factory, the mine, the prison has room enough for and light enough from the risen Christ and the eternal Spirit, and the

risen christ and the eternal spirit, and the passions of the Anarchist are exchanged for peaceful obedience, for joyful dependence on the divine Master.

"'And he leadeth them out,' out of the mis-reading of history that the mere contemplation of cause and effect produces into the grateful, reverent recognition of the the grateful, reverent recognition of guidance of the divine Father; out at last of the heart-breakings and confused lights of a brief, temporal scene, where we see in a glass but darkly, into the steady serenity and peace of an eternal day." To be the and peace of an eternal day." To be the rpostles of evolution is to offer hungering humanity a stone for bread, but to preach the Gospel of Christ is to give men the Bread of Life, of which if a man eat he shall live forever.—[N. Y. Observer.

AN INCIDENT IN THE LIFE OF MR. SPURGEON When I was a young child staying with came to preach in the village Mr. Knill, who had been a missionary at St. Petersburg, and a mighty preacher of the gospel. He came to preach for the London Missionary Society, and ar-rived on the Saturday before at the manse. He was a great soul-winner, and he soon spied out the boy. He said to me, Where do you sleep, for I want to call you up in the morning? I showed him my little room. At six o'clock he called me up, and we went into that arbor. There, in the sweetest way, he told me of the love of Jesus, and of the blessedness of trusting him and loving him in our childhood. With many a story he preached Christ to me. He knett down in that arbor and prayed for me, with his arms about my neck. He did not seem content unless I kept with him in the interval be-tween the services, and he heard my child-Ish talk with patient love.

On Monday morning be did as on the Sab

On Monday morning he did as on the Sab-bath, and again on Tuesday. Three times he taught me and prayed with me, and before he had to leave, my grandfather had come back from the place where he had gone to preach, and all the family were gathered for morning prayer. Then, in the presence of them all, Mr. Knill took me on his knee and said: "This child will one day preach the gonel, and he will preach it to great and said: "This child will one day preach the gospel, and he will preach it to great multitudes. I am persuaded that he will preach it in the chapel of Rowland Hill, where I am now minister." He spoke very where I am now minister. He spose very solemnly, and called upon all present to witness what he said. I was made to promise that when I pre-iched in Rowland Hill chapel, the hymn "God moves in a mysterious way" should be sung. Would it ever be other than an idle dream? Years flew by. After I had begun for some time to preach in London, Dr. Alexander Fletcher had to give the annual sermon to children had to give the annual sermon to children in the Surrey chapel, but as he was taken ill, I was asked in a hurry to preach to the children. Yes, I said, I will, if the children will sing "God moves in a mysterious way." I have made a promise long ago that that should be sung. And so it was I preached in Dowland Hill chapel, and the hymn was sung. My emotions on that occasion I can-not describe. Still that was not the chapel which Mr. Knill intended. All unsought by me the minister at Woltonunderedge, which was Mr. Hill's summer residence, invited me preach there. I went on condition that the congregation should sing "God Moves in a Mysterious Way," which was also done. fter that I went to preach for Mr. Richard Knill himself, who was then at Chester What a meeting we had!

"God moves in a mysterious way, His wonders to perform."

After more than 40 years I sat under that arbor! No doubt it is a mere trifle for others to hear, but to me it was an overwhelming moment. The present minister of Stam-bourne meeting house, and the members of his family, including his son and grand-children, were in the garden, and I could onderen, were in the garden, and I could not help calling them together around that arbor, while I praised the Lord for his good-ness. One irresistible impulse was upon me; it was to pray to God to bless those lads that steed around me. that stood around me. Do you not see how the memory begat the prayer? I wanted them to remember when they grew up, my testimony of God's goodness to me, and for that same reason I tell it to you young people who are around me this mo. member that special promise, "I love them that love me, and those that seek me early

An Egyptian soythe, recently unearthed, is exhibited among the antiquities in the private museum of Flinders Petrie, in London. The shaft of the instrument is wood, supporting a row of flint saws, which are securely cemented into it. This discovery will set at rest the speculations which have been made as to how the crops of the land were gathered in the flint and early copper age. It has long been suspected that such an instrument as Mr. Petrie has brought to light was used, but there was no direct evidence.

# SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JANUARY 18.

Lesson Text: "God's Care of Elijah" -Golden Text: I Kings xvii. 1-16-Commentary.

1. "And Elijah the Tishbite, who was of the inhabitants of Glead, said unto Ahab." Sixty years have passed since the kingdom was divided. Six Kings have reigned over the ten tribes (Jeroboam, Nadab, Bassha, Elah, Zimri, and Omri), each seeming to excel his predecessor in wickedness (xvi., 25, 30), and all walking in the ways of Jeroboam. who made Israel to sin (xiv., 16; xv., 26, 30, 34; xvi., 19, 26), and now we have Ahab, the seventh, the worst of all, the perfection of

wickedness (xvi., 33).

"As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor." rain these years, but according to my word."
We are here for the first time introduced to one of the most wonderful men that ever lived; a man who never died, who lives still, and who is yet to come on earth again as a witness for God before Christ comes in power and glory. One of the only two mere men from whom we have heard since they left the earth (Luke ix., 30, 31). Yet he was a man of like passion with us, but he lived close to God in a day when God was little known. God had said that if Israel turned aside to serve and worahip other gods He would shut up the heaven that there should be no rain (Deut. xi., 16, 17). Elijah was jealous for the glory of God, and prayed earnestly that God would do as He had said, if perchance His people would return to Him (Jas. v., 17). God had evidently given him assurance of answer to his nrayer hence this message to Ahab.

2. "And the word of the Lord came unto him, saying." There is nothing under the sun like "the word of the Lord." It "is pure, sure and unchanging like the Lord Himself.

3. "Hide thyself by the brook Cherith, that is before Jordan." "Get thee hence" teaches us that one who would live close to God must not tarry long with those who know Him not: just long enough to testify the state of th one of the most wonderful men that ever lived; a man who never died, who lives still.

teaches us that one who would live close to God must not tarry long with those who know Him not; just long enough to testify for Him and then be gone. "Turn thee eastward" is suggestive of the sun rising, the morning for which we wait (II Sam. rxiii., 4; Ps. xlix., 14; xlvi., 5 margin). "Hyde thyself" is the key to all true service. It is suggestive of Paul's "Not I, but Christ." "Not I, but the grace of God" (Gal. ii., 20; I Cor. xv., 10).

Cor. xv., 10).
4. "Thou shalt drink of the brook; and I 4. "Inou shall drink of the brook; and I have commanded the ravens to feed thee there." No earthly company, no dainty food; but "He shall dwell on high, his place of defense shall be the munitions of the rocks, bread shall be given him. his waters shall

be sure? (Isa. xxxiii, 10).

5. "So he went and did according unto the word of the Lord." Here is one man who is obedient; he questions not, but simply obeys. He is subject to the word of the Lord.

ne is subject to the word of the Lord.

6. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." He could sing the song of Hab. iif, 17, 18, and say: "Though vineyard, field and flock all fail, yet I will rejoice in the Lord, I will toy in the God of my salvation!" all fail, yet I will rejoice in the Lord, I will joy in the God of my salvation?"
7. "And it came to pass, after a while, that the brook dried up, because there had been no rain in the land." The source of this brook was not unfailing; it was dependent upon the clouds, which empty their contents upon the earth. Elijah, however, depended neither upon the brook nor upon the clouds, but upon Him who is far above all earthly sources.

earthly sources.

8. "And the word of the Lord came unt

8. "And the word of the Lord came unto him." God does not forget those who trust in Him, nor is He ever too late with Hisproviding. Elijah saw the brook drying unday by day, but so did his God whom he served. Just enough of the necessaries of this life, and one day's supply at a time, keeps one very close to God, white an abundance is apt to lead us to forget Him.

9. "Arise, get thee to Zarephath, " behold I have commanded a widow woman them to curtain thee". Oung says that behold I have commanded a widow woman there to sustain thee." Young says that Zarephuth signifies "place of refining;" and if Cheri, h signifies "cutting," as the word would seem to indicate, we can see the pro-

cesses by which the Lord was fitting His servant for the great day on Carmel. Without the cutting and refining of Cherith and Zare-phath he never would have been able to stand alone for God as he afterward did on Car-10. "When he came to the gate of the city.

behold, the widow woman was there gathering of sticks." It was quite a journey from Cherith to Zerephath, but the journey

is not noticed.

11. "Bring me, I pray thee, a morsel of bread in thy hand." As he came near to the city and saw this poor woman the Spirit must have whispered, "This is she." He asked her to bring him a drink a water, and as she was going he asked her to bring also a little bread. Put yourself, if you can, in his place. Think of a long and weary journey, your arrival at a strange city and such an one pointed out as your hostess. Have you been living near enough to God and in such close communion with Him that your heart fails not because of things seen and felt, but by His grace you patiently endure as seeing Him who is invisible and quietly rejoice in Him (Heb. xi., 27; II Cor. iv., 16-18)?

16-18)?
12. "As the Lord thy God liveth, I have not a cake, but an handful of meal in a bar-rel, and a little oil in a cruse." Behold the larder that is to sustain the prophet in this widow'shome. By the brook he and flesh twice a day; but now there is i flesh, and only enough meal to make one last cake for the woman and her son, after which they expect to die. The man who can stand this without faltering must have been well cut off from all reliance upon human resources. He who can see the hand of God in this kind of provision for him must have learned to live far above the clouds. 13. "And Elijah said unto her, Fear not,

18. "And Esjan said unto her, Fear not, go and do as thou hast said." He wavers not, he trembles not, he is not moved; 'his heart is fixed, trusting in the Lord;" "ae waits only upon God; his expectation is from Him."

14. "Thus saith the Lord God of Israel, the barrel of meal shall not waste, neither." shall the cruse of oil fail, until the day the Lord sendeth rain upon the earth." It would seem from this that God had told Elijah how He would provide in this case, viz., by a miraculous increase of the meal and oil from day to day; and this is told the widow for her encouragement, for she has not been living at Cherith, and has not learned the secret of peace when cut off from seen resources. This meal and oil would make unleavened bread symbol of the putting away of all evil (I Cor. v., 7, 8), for we cannot know the power of God unless we walk with Him in sincerity and truth.

15. "And she went and did according to the saying of Elijah; and she, and he, and her house did eat many days" (Margin: "A full year"). Here again is obedienes and consequent blessing. It was a poor time to take in a boarder, with not enough in the take in a boarder, with not enough in the house for the present company. It seemed to the disciples a poor time to have 5000 hungry men around when five loaves and two fishes were all that the disciples had for themselves. But they learned, and this widow learned, that "There is that scattereth and text increaseth" (Por vi 24). Many eth and yet increaseth" (Prov. xi., 24). Many are poor because they keep their little all for

themselves.
16. "The barrel of meal wasted not, 16. "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by Elijah." This is the fourth time that we have met second verse, urging full subjection. Ob-serve now its sure and complete fulfillment. Not one word of God can ever fail (Jost. xxiii., 14; I Kings viii., 56). In time and in eternity we shall find all just as He has eternity we shall find said."—Lesson Helper.

UNE of the results of the development of Africa will be an increase in the supply of ivory. The annual slaughter of the elephant on the continent at present reaches 65,000. The ivory product is worth \$850,000. With the influx of European capital and enterprise, it is to be supposed that the elephant will be exterminated, as has been our American buffalo here.

A MICHIGAN man to cure himself of the opium habit smoked cloves until he is a confirmed clove-smoker. There is but one downward step left for him to take and that is to contract the cigarette habit.