

swallow no such camel, another surgeon replied that his brother, in his gross contempt of human testimony, had shown he could take down a dromedary or camel with two humps with perfect ease! Now, without a mesmerizer, in what is called hypnotism, the marvel comes again. *Nonsense!* men say, as if they carried all the sense in their particular head.

The faith that heals is not passive, but active, like that which bores Hoosac and the Alps, and applies ether, and offers the prayer that prevents sin. We smile at the skeptic's proposed demonstration, with his prayer-gauge in the hospital, that prayer will make no difference, when it does make of us different men. If I am conscious of being a conductor, though small as a capillary tube in a plant, or the oaten straw that makes music as a pipe, why should I, in compliment to an atheist, deny the fact? There is for us all an office greater than conventions can nominate for, or the people elect to, or heads of departments bestow. There is a bureau in our business and home, a diploma and an appointment to make all about us well; else, *God bless you* is a cheap benediction. I am glad to hear of doctors who say health is from the Lord, not from the world. We idolize brains. New England is styled the brain of the land. I am sorry she ever found it out! Brain is at a loss and discount without the heart. Longevity in delicate persons comes from minding the beautiful laws. The well empties no faster than it fills. Let us feel the divine grace as a railway train does the pull of the engine. Let us be lowly. The swimming mote has more of the sky than the big mountain. When self is reduced we shall cease to grind each other to pieces, and to call that rough and so common process the providence of God.

BOLD PREACHING.—Rash preaching disgusts, timid preaching leaves souls asleep; while bold preaching, dictated by love, is the only kind of preaching that God owns and blesses.—ROWLAND HILL.

THE NATURAL IN THE SUPERNATURAL.

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Tell me, what hast thou in the house?—
2 Kings iv: 2.

THE miracles of the Old Testament are, as a rule, I suppose, less familiar to us than those of the New; and before going on to feel after the lessons that may be contained for us in this quoted question from Kings, I would like to read you the entire miracle story in which it occurs (it is but seven verses long), in order that we may be able to get at the exact meaning of our text, and so be in condition to make such application of it as shall be justified by the general trend of the narrative.

It stands in II. Kings, in the early part of the fourth chapter, as follows: "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? Tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

From the connection, then, in which our question stands, Elisha's meaning