Cheer for the Disheartened.

"No man cared for my soul."-PSALM 124: 4. DAVID, the rubicund lad, had become the battle-worn warrior. Three thousand armed men in pursuit of him, he had hidden in the cave of Engedi, near the coast of the Dead Sea. Utterly fagged out with the pursuit, as you have often been worn out with the trials of life, he sat down and cried out, "No man cared for my soul."

If you should fall through a hatchway, or slip from a scaffolding, or drop through a skylight, there would be hundreds of people who would come around and pick up your body and carry it to the home or to the hospital. I saw a great crowd of people in the street, and I asked, "What is the matter?" and I fallen under sunstroke and all our eyes were filled with tears at the thought of his distracted wife and his desolated home. We are all sympathetic with physical disaster, but how

LITTLE SYMPATHY FOR SPIRITUAL WOES!

There are men in this house who have come to mid-life who have never yet been once personally accosted about their eternal welfare. A great sermon dropped into an audience of hundreds of thousands will do its work; but if this world is ever to be brought to God, it will be through little sermons preached to private Christians to an audience The sister's letter postmarked at the village; the word uttered in your hearing, half of smiles and half of tears; the religious postscript to a business letter; the card left at the door when you had some kind of trouble; the anxious look of some one across a church aisle while an earnest sermon was being preached, swung you into the kingdom of God.

But there are hundreds of people in this house who will take the word that David used in the past tense and employ it in the present tense, and cry out. "No man cares for my soul." You feel as you go out day by day in the tug and jostle of life that it is

EVERY MAN FOR HIMSELF.

You can endure the pressure of commercial affairs and would consider it almost impertinent for any one to ask you whether you are making or losing money. But there have been times when you would have drawn your cheque for thousands of dollars if some one would only help your soul out of its perplexities. There are questions and distract, and agonize you at times. Let no one suppose that because you you relief. But no. You are are busy all day with hardware, or dry-goods, or groceries, or grain, that your thoughts are no longer than your yard-stick, and stop at the brass-headed nails of the store counter. When you a worldling; you are

NOT A WORLDLING.

world. You are not a fool. You know where all your business adroitness would be a superfluity. You sometimes think till your head aches about pavement, oblivious of the passing multitudes, your thoughts gone on an eternal expedition. You wonder if the Bible is true; how much of it is literal and how much is figurative; law if Christ be God; if there is anything like retribution, if you are immortal; if a resurrection will ever take place; what the occupation of your departed kindred is; what you will be ten thousand years from now. With a cultured placidity of countenance you are on fire with agitations of soul. Oh, this

SOLITARY ANXIETY

of your whole lifetime! You have sold goods to or bought them from Christian people for ten years, and they have never whispered one word of spiritual counsel, You have passed up and down the aisles of churches with men who knew that you had no hope of heaven, and talked about the weather, and about your physical health, and about everything but that concerning which you most wanted to hear them speak-namely, your everlasting spirit. Times without number you have felt in

There have been times when you were especially pliable on the great subject of religion. It was so, for instance ed that there had been a concatenation ency was no fault of yours. Your creditors talked to you as though they would the street with an almost imperceptible nod. After six or eight hours of scalding business anxiety you go home, and you shut the door and throw yourself on the sofa, and you feel in a state of despair. You wish that some one would come in and break up the gloom. Everything seems to be against you. The bank against you. Your creditors become critical, against you. All the you. You make reproachful outcry. 'Ne man cares for my soul."

There was another occasion when all the doors of your heart swung

OPEN FOR SACRED INFLUENCES. A bright light went out in your house-Within three or four days there were compressed sickness, death obhundred people coming into the house

talk over the whole matter, and recite the alleviations, and decipher the lessons of the dark bereavement. No one came. Many a time you could not sleep until two or three o'clock in the morning, and then your sleep was a troubled dream, in which was re-enacted all the scene of sickness, and parting, and dissolution. Oh, what days and nights they were! No man seemed to care for your soul.

There was another occasion when your heart was very susceptible. There

A GREAT AWAKENING.

There were hundreds of people who pressed into the kingdom of God-some of them acquaintances, some business associates, yes, perhaps some members of your own family were baptized by sprinkling or immersion. Christian people thought of you and they called found out that a poor laboring man had at your store, but you were out on business. They stopped at your house; you had gone around to spend the evening. They sent a kindly message to you; somehow, by accident, you did not get it. The life-boat of the Gospel swept through the surf, and everybody seemed to get in but you. Everything seemed to escape you. One touch of personal sympathy would have pushed you into the kingdom of God. When on communion-day your friends went in and your sons and daughters went into the church, you buried your face n your handkerchief and sobbed. Why am I left out? Everybody seems to get saved but me. No man cares for my soul."

Hearken to a revelation I have to make. It is

A STARTLING STATEMENT.

It will so surprise you that I must prove it as I go on. Instead of this total indifference all about you in regard to your soul, I have to tell you that neaven, earth, and hell are after your immortal spirit. Earth to cheat it. Hell to destroy it. Heaven to redeem it. Although you may be a stranger to the Christians in this house, their faces would glow and their hearts would bound if they saw you make one step heavenward. So intricate and farreaching is this web of sympathy, that I could by one word rouse a great many prayers in your behalf. No one care for your soul! Why, one signal of distress on your part would thrill this audience with holy excitement.

If a boat in any harbor should get in distress, from the men of war, and from the sloops, and from the steamers, the flying paddles would pull to the rescue. And if now you would lift one signal about your higher destiny that ache, of distress, all these voyagers of eternity would bear down toward you and bring

LIKE A SHIP ON FIRE

at sea. They keep the hatches down, and the captain is frenzied, and he gives orders that no one hail the passing ships. speak once about religious things you He says, "I shall either land this vessel think a thousand times. They call you in Hamburg or on the bottom of the ocean, and I don't care which." Youder is a ship of the White Star Line Of course you are industrious and passing. Yonder one of the National cept busy, but you have had your eyes Line. Yonder one of the Cunard Line. kept busy, but you have had your eyes opened to the realities of the next Yonder one of the Cunard Line. Yonder one of the Inman Line. But they know not there is any calamity better than any one can tell you that happening on that one vessel. Oh, if a few years at most will wind up your the captain would only put his trumpet carthly engagements, and that you to his lip and cry out, "Lower your will take residence in a distant sphere | boats! Bear down this way! We are burning up! Fire! Fire!" No, no, No signal is given. If that vessel perishes, having hailed no one, whose fault great religious subjects. You go down will it be? Will it be the fault of the the street with your eyes fixed on the ship that hid its calmity, or will it be the fault of the vessels that, passing on the high seas, would have been giad to furnish relief if it had been only asked? In other words, my brother, if you miss

heaven it will be you own fault. No one cares for your soul! Why, in all the ages there have been men whose entire business was soul-saving. In this work Munson went down under the knives of the cannibals whom he had come to save, and Robert McCheyne preached himself to death by thirty years of age, and John Bunyan was thrown into a dungeon in Bedfordshire, and Jehudi Ashman endured all the praying, toiling, preaching, living, dying o save souls.

No one care for your soul! Have you heard

HOW CHRIST FEELS ABOUT IT?

I know it was only five or six miles from Bethlehem to Calvary—the birth- The news has been cried along the goldplace and the deathplace of Christbut who can tell how many miles it was towers. "A soul saved! A soul saved!" your heart, if you have not uttered it from the throne to the manger? How But there is some one here to-day who with your lips. "No man cares for my many miles down, how many miles will reject this Gospel. He will stay back again ? The place of His depart- out of the kingdom of God himself. He ure was the tocus of all splendor and | will keep his family and his friends out, His name the chorus in every after you had lost your property. You song and the inscription on every ban-had a great many letters blowing you ner. His landing-place a cattle-pen up for being unfortunate. You show- malodorous with unwashed brutes, and dogs growling in and out of the stable. of circumstances, and that your insolv- Born of a weary mother who had journey eighty miles in severe unhealth that she might find the right place for the have a hundred cents on a dollar or Lord's nativity-born, not as other your life. Protest after protest tum- princes, under the flash of a chandelier, bled in on your desk. Men who used but under a lantern swung by a rope to to take your hand with both of theirs the roof of the barn. In that place and shake it violently, now pass you on Christ started to save you. Your name, your face, your time, your eternity, in Christ's mind. Sometimes travelling on mule's back to escape King Herod's massacre, sometimes attempting nervous sleep on the chilly hill-side, sometimes earning His breakfast by the carpentry of a plough. In Quarantania the stones of the field, by their shape and color, looking like the loaves of against you. Your friends, suddenly bread, tantalizing His hunger. Yet barn, and suspecting that something all the time keeping on after you. past against you. All the future against | With drenched coat treading the surf With drenched coat treading the surf and came to the place where her son lay, of Gennesaret. Howled after by a and she cried out, "Oh, Henry! dead bloodthirsty mob. Denounced as a drunkard. Mourning over a doomed city, while others shouted at the sight of the shimmering towers. All the tian." God keep us from such a catasof the shimmering towers. All the time coming on and

COMING ON TO SAVE YOU.

Indicted as being a traitor against sequies. You were so lonely that a government, perjured witnesses swearing their souls away to insure His did not break up the solitariness. You butchery. Flogged, spit on, slapped in of telegraph as all the countries of were almost killed with the domestic the face, and then hoisted on rough Europe cembined, and the people of calamity. A few formal, perfunctory lumber, in the sight of earth, and heav- this country send more than double the words of consolation were uttered on en, and hell, to purchase your eternal number of messages by telegraph as the stairs before you went to the grave; emancipation. From the first infant Great Britain, whose people send the but you wanted some one to come and | step to the last step of manbood on her | largest number of any in Europe.

sharp spike of Calvary a journey for you.

HE CARED FOR YOUR SOUL? By dolorous arithmetic add up the stable, the wintry tempest, the midnight dampness, the abstinence of forty days from food, the brutal Sanhedrim, the heights of Golgotha, across which all the hatreds of earth and all the furies of hell charged with their bayonets, and then dare to say again that no one cares for your soul.

A young man might as well go off from home and give his father and mother no intimation as to where he has gone, and, crossing the seas, sitting down | alted. in some foreign country, cold, sick, and hungry and lonely, saying, "My father and mother don't care anything about me. Do not care anything about him ! Why, that father's hair has turned gray since his son went off. He has written to all the consuls in the foreign ports asking about that son. Does not the mother care anything about him? He has broken her heart. She has never smiled since he went away. All day long, and almost all night, she keeps ask-"Where is he! Where can he be?" He is the first thought in her prayer and the last thought in her prayer-the first thought in the morning and the last at night. She says, "O God, bring back my boy. I must see him again before I die." Oh, do not his father and mother care for him? You go away from your heavenly Father, and you think He does not care for you because you will not even read the letters by which He invites you to come back, while all heaven is waiting, and waiting and waiting for

you to return. A young man said to his father, "I am going off; I will write to you

AT THE END OF SEVEN YEARS and tell you where I am." Many years have passed along since that son went away, and for years the father has been going to the depot in the village on the arrival of every train, and when he hears the whistle in the distance he is thrilled with excitement, and he waits until all the passengers have come out, and then he waits until the train has gone clear out of sight again, and then he goes home hastening back to the next train; and he will be at every train until that son comes back, unless the son waits until the father be dead. But oh, the greater patience of God! He has been waiting for you not seven years, not nine years, but for some of you twenty years, thirty years, forty years, fifty yearswaiting, calling-waiting, calling, until nothing but omnipotent patience could have endured it. Oh, my brother, do not take the sentiment of my text as your sentiment! We do care for your soul. One Sabbath night years ago in my church in Brooklyn a young man ap-

peared at the end of the platform, and he said to me, "I have just come off the sea." I said, when did you arrive?" Said he, "I came into port this afternoon. I was in a great "blow" off Cape Hatteras this last week, and I thought that I MIGHT AS WELL GO TO HEAVEN

as to hell. I thought the ship would sink; but, sir, I never very seriously thought about my soul until tonight." I said to him, "Do you feel that Christ is able and willing to save you?" "Oh, yes," he replied, "I do." "Well," I said, "now are you willing to come and be saved by Him?" "I am, he said. "Well, will you now, in the prayer we are about to offer, give yourself to God for time and eternity?" will," he said. Then we knelt in prayer, and after we had got through praying he told me that the great transformation had taken place. I could not doubt it. He is on the sea now. I do not know what other port he may gain, but I think he will gain the harbor of heaven.

'Star of peace, beam o'er the billow, Bless the soul that sighs for Thee; Bless the sailor's lonely pillow, Far, far at sea.'

It was sudden conversion with him that night. Oh, that it might be sudden conversion with you to-day! God can save you in one moment as well as He can in a century. There are sudden deaths, sudden calamities; why not

SUDDEN DELIVERANCES? malarias of the African jungle; and God's Spirit is infinite in speed. He there are hundreds and thousands of comes here with omnipotent power, and Christian men and women now who are He is ready here and now, instantaneously and forever, to save your soul. 1 believe that a multitude of you will to-day come to God. I feel you are coming, and you will bring along your families and your friends with you. They have heard in heaven already of the step you are about to take. en streets, and has rung out from the All the thrones facing His It is a dreadful thing for a man just to plant himself in the way of life, then keep back his children, keep back his companion in life, keep back his business partners-refuse to go into heaven himself, and refuse to let others go in.

TRAGIC DEATH OF A REJECTOR. A young man, at the close of a religious service, was asked to decide the matter of his soul's salvation. He said, "I will not do it to-night," Well, the Christian man kept talking with him, and he said, "I insist that to-night you either take God or reject Him." "Well," said the young man, "if you put it that way, I will reject Him. There now the matter's settled." On his way home on horseback, he knew not that a tree had fallen aslant the road, and he was going at full speed, and he struck the obstacle and dropped lifeless. That night his Christian mother heard the riderless horse plunging about the terrible was the matter, she went out and not a Christian. Oh, my son! my son! dead and not a Christian.

Telegraph Statistics.

trophe.

The United States has as many miles

SUNDAY SCHOOL LESSON.

SUNDAY, APRIL 10, 1887. Joseph Exalted. LESSON TEXT, (Gen. 41: 38-48.)

LESSON PLAN. TOPIC OF THE QUARTER: Bondage and Deliverance. GOLDEN TEXT FOR THE QUARTER:

There is no other God that can deliver after this sort .- Dan. 3:29. LESSON Toric: Delivered and Kx

Lesson Outline: 1 Fxalted from Bondage,vs. 28-40.
2 Invest'd with Authority,vs. 41-44
3 Ruing with Wisdom, vs. 45-48. GOLDEN TEXT: Commit thy way unto the Lord; trust also in him; and he shall bring it to pass .- Psa. 37:5.

DAILY HOME READINGS: M.—Gen. 41: 38-48. Delivered and exalted. T .- Gen. 40: 1-23. Joseph in pri-

son. W.—Gen. 41: 1-37. Joseph before Pharaoh. T.-Gen. 41: 49-57. Joseph in au-

thority: F.-Esth. 8: 1-17. The Jews delivered and exalted. S.—Dan., 6:1-28. Daniel delivered and exalted. S.—Acts. 2: 22-36. Jesus deliver-

LESSON ANALYSIS. I. EXALTED FROM BONDAGE.

ed and exalted.

L A True Basis of Merit; A man in whom the spirit of God is (38).

Joshua, ... a man in whom is the spirit (Num. 27:18). The spirit of the holy gods in thee (Dan.

A man full of faith and of the Holy Spirit (Acts 6:5). He was a good man, and full of the Holy Ghost (Act 11:24) II. A Natural Fruit of Godliness:

There is none so discreet and wise as thou (39). Thou art able, for the spirit... is in thee (Dan. 4:18).

The Holy Spirit . . . shall teach you all things (John 14: 26). Men...full of the Spirit and of wisdom (Acts 6:3). Ye have an anointing ... and ye know

all things (1 John 2: 20). III. A Grand Field of Usefulness: According unto thy word shall all my

people be ruled (40). .that ruleth in the fear of God, .shall be as the light (2 Sam. 23; 3). He made him lord of his house, and ruler (Psa. 105:21). will see thee over many things (Matt.

He made him governor over Egypt and all his house (Acts 7: 10). "Can we find such a one as this?"

(1) High qualifications needed: (2) High qualifications found. 'God hath shewed thee all this." (1) A Divine teacher; (2) A susceptible pupil; (3) A blessed result.

greater than thou." (1) Extensive jurisdiction reserved .- (1) Joseph's sway; (2) Pharaoh's reservation.

II. INVESTED WITH AUTHORITY. I. The Royal Ring: Pharaoh took off his signet ring, and put it upon Joseph's hand (42). The king took off his ring, ... and gave it unto Haman (Esther 3: 10).

It was sealed with the king's ring (Esther 3:12). The king took off his ring, . . . and gave it unto Mordecai (Esther 8:2). Put a ring on his hand (Luke 15: 22).

IL The Royal Robe: And arrayed him in vestures of fine linen (42)

David was clothed with a robe of fine linen (1 Chron. 15: 27). Mordecai went forth... in royal apparel of blue and white (Esther 8:15). I girded thee about with fine linen (Ezek.

16:10). Clothed in fine linen, white and pure (Rev. 19:14). III. The Royal Rule.

Without thee shall no man lift up his

hand (44). Go unto Joseph; what he saith to you, do (Gen. 41:55). He it was that sold to all the people (Gen. 42:6).

He is ruler over all the land of Egypt (Gen. 45:26). To bind his princes at his pleasure (Psa. 105:22).

"Ring.... vestures,... chain,. chariot." (1) Symbols of royalty; (2) Symbols of honor; (3) Symbols of authority. "He set him over all the land of Egypt." (1) To rule it; (2) To save

it.—(1) To gather in its plenty; (2) To support in its poverty. "I am Pharaoh." (1) Sovereignty recognized; (2) Sovereignty asserted; (3) Sovereignty delegated.

III. RULING WITH WISDOM. I. Planning the Work:

Joseph went out over the land of Egypt (45). Appoint overseers over the land (Gen. 41:34).Joseph....went throughout all the land

of Egypt (Gen. 41:46). Then went I up in the night, .... and viewed the wall (Neh. 2:15). Lift up your eyes, and look on the fields (John 4: 35). IL Gathering the Food:

He gathered up all the food of the seven years (48). Let them gather all the food of these good years (Gen. 41: 35). And gathereth her food in the harvest (Prov. 6:8).

He that gathereth in summer is a wise son (Prov. 10: 5). ... gathereth fruit He that reapeth, unto life eternal (John 4: 36). III. Providing for Emergency: The food ... . round about every city,

laid he up (48). Joseph laid up corn as the sand of the sea (Gen. 41:49). In all the land of Egypt there was bread (Gen. 41:54). Prepare to meet thy God (Amos 4: 12). Be ye also ready: . . . the Son of man

(3) The outgoing—Went out (1) To survey the field; (2) To organize his work; (3) To initiate his gath-

"The earth brought forth by handfuls." (1) To fulfill Joseph's interpretation; (2) To fill Joseph's granaries; (3) To feed Joseph's dependants; (4) To honor Joseph's

"Laid up the food in the cities." (1) Food abundant; (2) Food gathered; (3) Food garnered; (4) Food

LESSON BIBLE READING. GOD'S PROVIDENTIAL CARE.

1. Its Sphere: Over all his works (Psa. 103: 19; 145

Preserves all his works (Neh. 9: 6; Matt. 10:29). Provides food for all (Psa. 104: 27, 28; 136:25).

Specially preserves his saints (Psa. 37 28; Matt. 10: 30, 31). Controls all men (Prov. 16:9; Acts 5: 38, 39). Overrules evil (Gen. 45: 5-7; 50: 20;

Psa. 76:10). 2. Its Aim: The glory of God (Psa. 46: 10; 1 Cor. 15:24-28).

The good of saints (Rom. 8: 28; 1 Cor. 3:21-53). 3. Its Operations: With Abraham (Gen. 22:6-13).

With Joseph (Gen. 37: 23-28; 45: 4-8). With Elijah (1 Kings 17: 2-6). With Mordecai (Esther 6: 1-3, 10, 11). With Peter (Acts 12: 5-11). With Paul (Acts 23: 10-24).

LESSON SURROUNDINGS. The last lesson left Joseph in Egypt, a slave to Potiphar, who was a captain of the king's body-guard, which was

also the king's band of executioners. At this point the Bible narrative turns aside to relate a story of the misdoings in the house of Judah, the son of Jacob in whose line the promised Messiah was to come. In such truthful exhibits as this, of the sinfulness of the chosen people of God, it is that the inspiration which guided the Bible record is evidenced. There is no attempt to show these men perfect. They are pictured just as they were. And it is noteworthy, in this connection, that the dishonored daughter of Judah is the first of the four women named in the genealogy of Jesus, with which the New Testament opens, the other three being Rahab the Canaanitish harlot, Ruth, a woman of the Moabitish stock; and the false wife of Uriah the Hittite. it was not of a pure and untainted stock that Jesus Christ came into this world, when he humbled himself to be formed n fashion as a man. Nor are sinners shut out from the provisions of grace.

Returning to Joseph, the Bible narrative represents his varied and eventful career in Egypt. No story in the Bible is ruller of interest than this story of Joseph. When the International lessons were first entered upon, three full months were given to this story. "Only in the throne will I be But now only a few salient points in Joseph's history are touched upon in

sons selected. "The Lord was with Joseph, and he was a prosperous man." His Egyptian master trusted him. But Joseph's very winsomeness brought him temptations. Then Joseph was with the Lord, in his gratitude at having the Lord with him. When tempted, he stayed himself on God. "How can I do this great wickedness and sin against God?" was the thought which was his safeguard. He was then hated for his very virtue. He was misrepresented, and was cast into prison unjustly. Among the disclosures of early Egyptian literature there is a strange parallel of this story of Joseph in his temptation and fidelity and con-

sequent suffering; although the two parties represented here by Potiphar and Joseph are in that narrative brothers, instead of master and slave. In the military prison, or fortress, where Joseph was confined, the Lord gave him favor with those who were over him. He was Divinely enabled to interpret the dreams of two of his fellow-prisoners, whose future was thus disclosed to them. One of these prisoners, who was the king's chief butler, or cup-bearer, promised to remember Joseph gratefully and helptully, when again in his old position of royal favor, as Joseph assured him he should be; but he forgot that promise right speedily, and Joseph remained a prisoner.

Two years after this, Pharaoh dreamed a strange dream, which troubled him sorely. He sought to learn its meaning; but his magicians, or 'sacred scribes," could not help him. Then it was that the chief butler remembered Joseph's power as an interpreter, and reported it to the king. Joseph was quickly sent for, and asked to interpret the royal dream. Joseph referred all his power of dream-interpreting to God. The dream was told to him. He interpreted it as foretelling seven years of plenty in Egypt, to be followed by seven years of famine. He also counseled Pharaoh to set some man in charge of the work of garnering the surplus grain of the years of plenty as a reserve store against the years o famine. "The thing was good in the eyes of Pharaoh;" and it is at this

point that the lesson begins. It is thought by many scholars that Joseph's life in Egypt was during the period of the Hyksos kings, or the Shepherd kings, a foreign race of rulers -from the East - who dominated Egypt during a number of centuries, This gives an added reason for the royal confidence reposed in Joseph, as a man more likely to be in sympathy with the dynasty then on the throne than a native Egyptian would have

The time of this lesson is, according to our ordinary Bible chronology, about 1715 B. C. The place is Zoan, or Tanis, or San, in Lower Egypt, which was the royal residence at that time. The ruins of this city have only recently been unearthed by the Egypt Exploration Fund.

-Carlisle Scott, of Colfax, Illinois, Be ye also ready:... the Son of man has a gray prairie squirrel which was found frozen solid under a strawstack.

1. "Joseph went out over the land of Mr. Scott thawed it out gradually, and Egypt." (1) The man; (2) The land; now it is as lively as ever.

THE VENERABLE KAISER.

A few of the Incidents in a Long Life of Adventure, Adversity and Prosperity.

Born the 22d day of march, 1797 Frederick William Louis von Høhenzollern was from his cradle destined to become a soldier, and when old enough he diligently applied himself to learn the military profession. It was on the 1st of January, 1807, when, crushed at Jena, Prussia had almost ceased to exist as an indepenent nation, that Frederick William III, who with his family was living in the poorly furnished, halfruined Castle of Koenigsburg, gave his third son, Wilhelm, then 10 years of age, the commission of a subaltern in the Royal Grenadiers, with the remark: "I give you this to-day in order that you may have a new suit of clothes to wear on your next birthday."

On the 1st of Jahuary, 1814, seven years after his entry into the service, and at the age of 17, he rode alongside of Marshal Blucher when the Prussian army crossed the Rhine to invade fair France. At the battle of Bar-sur-Aube, where he came under fire for the first time, he was entrusted with the reconnoissance of the battlefield, and he did this with so much coolness that his father gave him the Iron Cross. Soon after this he was transferred from the Grenadiers to the Guards, and entered with the allies into Paris, an enterprise that he has since twice repeated. The second time was in 1815, after the Belgian campaign, in which he took active part, winning a major's commission at Waterloo.

Deeply in love with the Princess Eliza Radziwill, he consented, in 1829, after but brief resistance, to marry Augusta, eldest daughter of the Dukes of Weimar, and in other political matters he has often sacrificed his personal sympathies or repugnances to the exigencies of statecraft. In the meantime his promotion was rapid; in quick succession he became lieutenant-colonel, colonel, general, commander of the First Division of the Guards, commander of the Third Army Corps, and lieutenant-general. Then, on the death of his father, when his childless brother ascended to the throne he was an-

ounced as Crown Prince. In 1857, just thirty years ago, the fiftieth anniversary of his entrance into the army was duly celebrated, but long as has been his connection with the service he did not become the Commander-in-Chief until five months later. Then the mental condition of Frederick William IV forced Wilhelm to accept the Regency, and three years afterwards he was King of Prussia. Those three years were the turning point in the military history of Germany.

But there soon arose a serious conflict between the new king and the Prussian Parliament, Wilhelm looked on the army as his personal property and would not admit that Parliament had any right to even debate the appropriations asked for to keep it up. The difference of opinion between the King and his ministers on this subject led him, in September, 1862, to dismiss them and to intrust his Government to Count von Bismarck. The new president of the Council had also formerly belonged to the Federal or Conservative party; while at Frankford he had learned to dislike Austria and while at Paris he had seen through the aims and ambitions of Louis Napoleon. He resolved to turn those ambitions to the advantage of his sovereign and commenced his plans by getting the attention of his own people drawn away from domestic politics by centering them on foreign affairs. The conflict, however, lasted four years and was exceedingly violent.

The end of this struggle was the great victories over Denmark, Austria and France. The result of the war of 1870-71 is too well known for it to be necessary to dwell on it now. Suffice it to say that for the third time Wilhelm entered Paris as a conqueror; and when he re-entered Berlin at the head of the army on the 16th of June, 1871, it was no longer as King of Prussia, but as Emperor of United Germany. He held that kings either received their authority from God or won it for themselves by victory, and it was as the conqueror of France that he himself consented to receive the crown of united Germany in 1871, his coronation in the Palace of Versailles being equivalent to such a ceremony on the battlefield.

There is never any change in the appearance of the venerable monarch's palace home. His sleeping-rooms and office at the corner of the building that stands in the Unter den Lindon are ht up every everning at the usual bour, and even when the sovereign is absent these windows are bright with lamps and candles until midnight, just as though he were in the capital.

The inperial household is a frugal one, and few are the grand dinners given. Both Wilhelm and his Empress love the company of their kind, but naturally they have very few intimate friends. She is not fond of anything but plain German cooking, but he likes French plats well made and seasoned. And so this wonderful man celebrates

his 90th anniversary as a soldier in the society of his two great and intimate friends, Bismarck and Von Moltkethis great triumvirate of monarch, diplomat, soldier, whose words are listened to with breathless anxiety, and upon whose actions the whole future of the European continent depends. To-day the German soldiers are the finest in existence, and when the venerable monarch dies he can say, as did Frederick the Great: "The world does not rest more securely on the shoulders of Atlas than does Prussia on its army,"

## Full Particulars.

If you have three names, madam, write or print them in full. Assert yourself, if your maiden name was Henrietta Jane Brown, and you married John Watkins Stout, as Henrietta Brown Stout—that is in your co respondence. Your card should read Mrs. John Watkins Stout (not Mrs. John W. Stout, nor Mrs. J. W. Stout). But when it comes to legal documents your ignature must be Henrietta Jane Stout.

It is better to let a mare pass one s:ason without bringing a colt than to breed her when she is not in condition.