Worldly Marriages.

"And there was a man in Maon whose possessions were in Carmel, and the man was very great, and he had three thousand sheep and a thousand goats." 1 Sam. 25:2.

My text introduces us to a drunken bloat of large property. Before the day of safety deposits and Government bonds and national banks, people had their investment in flocks and herds, and this man, Nabal, of the text, had much of his possessions in live-stock. He came also of a distinguished family, and had glorious Caleb for an ancestor. But this descendant was a sneak, a churl.

A SOT AND A FOOL.

One instance to Mustrate: It was a wool-raising country, and at the time of shearing a great feast was prepared for the shearers; and David and his warriors, who had in other days saved from destruction the threshing-floors of Nabal, sent to him, asking, in this time of plenty, for some bread for their starving men. And Nabal cried out: "Who is David?" As though an En-glishman had said, "Who is Wellington?" or a German should say, "Who is Von Moltke?" or an American should say, "Who is Washington?" Nothing did Nabal give to the starving men, and that night the scoundrel lay dead drunk at home; and the Bible gives us a full length picture of him, sprawling and maudlin and helpless.

Now that was the man whom Abigail, the lovely and gracious and good woman, married-a tuberose planted beside a thistle, a palm-branch twined into a wreath of deadly nightshade. Surely that was not one of the matches made in heaven. We throw up our hands in horror at that wedding. How did she ever consent to link her destinies with such a creature. Well, she no doubt thought that it would be an honor to be associated with an aristocratic family; and no one can despise a great name. Beside this, wealth would come, and with it

CHAINS OF GOLD,

and mansions lighted by swinging lamps of aromatic oil, and resounding with the cheer of banqueters, seated at tables laden with wines from the richest vineyards, and fruits from ripest orchards, and nuts threshed from foreign woods, and meats smoking in platters of gold, set on by slaves in bright uniform.

Before she plighted her troth with to herself: "How can I endure him? great, honest, To be associated for life with such a debauchee I cannot and will not!" a sober man out of him, and marriage is a lottery, anyhow." And when, one day, this representative of a great house and gallantry of manner, and with promises of fidelity and kindness and self-abnegation, a June morning smiled on a March squall, and the great-souled the keeping of this infamous son of for- tain eagle. tune, whose possessions were in Carmel; "and the man was very great, and he had three thousand sheep, and a thous-

Behold here a domestic tragedy repeated every hour of every day, all over Christendom-marriage for wordly success, without regard to character. So Marie Jeanne Philipon, the daughter of the humble engraver, became

THE FAMOUS MADAME ROLAND of history, the vivacious and brilliant girl, united with the cold, formal, monotonous man, because he came of an affluent family of Amiens, and had lordly blood in his veins. The day when, through political revolution, this patriotic woman was led to the scaffold, around which lay piles of human heads that had fallen from the axe, and she said to an aged man whom she had comforted as they ascended the scaffold, "Go first, that you may not witness my death," and then, undaunted, took her turn to die-that day was to her only the last act of a tragedy, of restrially landed. By which her marriage day was the first. Good and genial character in a man,

THE VERY FIRST REQUISITE

for a woman's happy marriage. Mistake me not as depreciative of worldly prosperities. There is a religious cant that would seem to represent poverty as a virtue, and wealth as a crime. I can take you through a thousand mansions, where God is as much worshipped as He ever was in a cabin. The Gospel inculcates the virtues which tend toward wealth. In the millennium we will all dwell in palaces, and ride in chariots, and sit at sumptuous ban-quets, and sleep under rich embroideries, and live four or five hundred years, for, if according to the Bible, in those times a child shall die a hundred years old, the average of human life will be at least five centuries.

The whole tendency of sin is toward poverty, and the whole tendency of righteousness is toward wealth. Godliness is profitable for the life that now is, as well as for that which is to come. No inventory can be made of the pic-ture-galleries consecrated to God, and of sculpture and of libraries, and pillared magnificence, and of parks and fountains and gardens in the ownership of good men and women. The two most lordly residences in which I was ever a guest, had morning and evening prayers, all the employees present, and all day long there was an air of cheerful plety in the conversation and behavior. Lord Radstock carried the Gospel to the Russian nobility. Lord Cavan and Lord Cairns spent their vacation in evangelistic services. Lord Congleton became missionary to Bagdad. And the Christ who was born in an Eastern caravansary has lived in a palace,

WHAT RICHES CAN DO.

you may go while you feel disgusted You are nothing but a woman, anyhow. with the shams of the world, and ask Down, you miserable wretch!" Can Thackeray to express your chagrin, or Charles Dickens to expose Pecksnifflan-ism, or Thomas Carlyle to thunder your indignation; or the other shelves where the old Gospel writers stand ready to warn and cheer us, while they open doors into that City which is so bright the noonday sun is abolished.

There is no virtue in owning a horse that takes four minutes to go a mile, if you can own one that can go in a little over two minutes and a half; no virtue in running into the teeth of a northeast wind with thin apparel if you can afford furs;

NO VIRTUE IN BEING POOR when you can honestly be rich. These are names of men and women that I have only to mention, and they suggest not only wealth, but religion and generosity and philanthropy, such as Amos Lawrence, James Lenox, Peter Cooper, William E. Dodge, Lord Shaftesbury, Miss Catherine Wolfe and Mrs. Astor. A recent writer says, that of fifty leading business men in one of our Eastern cities, and of the fifty leading business men of one of our Western cities, three fourths of them are Christians.

religion. Infidelity is incipient insanity. All infidels are cranks. Many of them talk brightly, but you soon find that in their mental machinery there is a screw against Christianity they are sitting in bar-rooms, squirting tobacco juice, and when they get mad swear till the place is sulphurous. They only talk to keep their courage up, and at best will feel like the infidel who begged to be buried with his Christian wife and daughter, and when asked why he wanted such burial, replied: "If there be a resurrection of the good, as some folks say there will be, my Christian wife and daughter in Great Britain. They are the focus will somehow get me up and take me along with them.

Men may pretend to despise religion, but they are rank hypocrites. The sea-captain was right when he came up to the village on the seacoast, and insisted on paying ten dollars to the church, although he did not attend himself. When asked his reason, he said that he had been in the habit of carrying cargoes of oysters and clams from that place, and he found, since that church was built, the people were more honest than they used to be, for before the church was built he often found the load, when he came to count it a thousand clams short. Yes. Godliness is this dissipated man, she sometimes said profitable for both worlds. Most of the

PERMANENT WORLDLY SUCCESSES are by those who reverence God and I do not think God or decent society re-But then again she said to herself: "It the Bible. But what I do say is that if quires a good woman to remain. is time I was married, and this is a a man have nothing but social position cold world to depend on, and perhaps I and financial resources, a woman who might do worse, and maybe I will make puts her happiness by marriage in his a smaller scale may be seen in many puts her happiness by marriage in his a smaller scale may be seen in many hand, re-enacts the folly of Abigail when she accepted disagreeable Nabal, presented himself in a parenthesis of the man was very great, and he had "whose possessions were in Carmel: and sobriety, and with an assumed geniality three thousand sheep, and a thousand goats.

If there be good moral character accompanied by affluent circumstances, I that the old brute had possessions in and when all the wrappings of fear, and woman surrendered her happiness to ing lark fly clear of the Rocky Moun-THE SACRIFICE OF WOMEN

on the altar of social and financial expectation is cruel and stupendous, I sketch you a scene you have more than once witnessed. A comfortable home, with nothing more than ordinary surroundings; but an active daughter carefully and Christianly reared. From the outside world comes in a man with nothing but money, unless you count profanity and selfishness and fondness for champagne and general recklessness as a part of his possession. He has his coat collar turned up when there is no estray will be as repugnant to good chill in the air, but because it gives him an air of abandon; and eyeglass, not because he is near-sighted, but because it gives a classical appearance; and with an attire somewhat loud, a cane thick enough to be the club of Hercules and clutched at the middle, his conversation interlarded with French phrases inaccurately pronounced, and a sweep of manner indicating that he was not born like most folks, but ter-

ARTS LEARNED OF THE DEVIL he insinuates himself into the affections. of the daughter of that Christian home. All the kindred congratulate her on the almost supernatural prospects. Reports come in that the young man is fast in his habits, that he has broken several young hearts, and that he is mean and selfish and cruel. But all this is covered up with the fact that he has several houses in his own name, and has large deposits at the bank, and, more than all has a father worth many hundred thousand dollars and very feeble in health, and may any day drop off, and this is the only son; and a round dollar held close to one's eye is large enough to shut out a great desert, and how much more will several bushels of dollars shut out.

The marriage day comes and goes. The wedding ring was costly enough, and the benediction solemn enough, and the orange blossoms fragrant enough, and the wedding march stirring enough. And the audience shed tears of sympathetic gladness, supposing that the craft containing the two has sailed off on a placid lake, although God

knows that they are LAUNCHED ON A DEAD SEA. its waters brackish with tears, and ghastly with ghastly faces of despair, floating to the surface and then going down. There they are, the newly married pair in their new home. He turns out to be a tyrant. Her will is nothing, his will everything. Lavish of money for his own pleasure, he begrudges her the pennies he pinches out into her trembling palm. Instead of the kind words she left behind in her former home, now there are complaints and fault-findings. He is the master, and

she the slave. The worst villain on earth is the man WHAT RICHES CAN DO.

It is a grand thing to have plenty of her father's house, and after the oath money; and horses that don't compel you to take the dust of every lumbering and lazy vehicle; and books of history that give you a glimpse of all the past; and shelves of poetry to which you may go and ask Milton or Tennyson or Spencer or Tom Moore or Robert Burns to step down and spend an evening with you; and other shelves to which:

What can you do? My arm is stronger than yours. My voice is louder than yours. My fortune is greater than yours. My name is mightier than yours. My name is mightier than yours. My name is mightier than yours. Now crouch before me like a dog.

Now crawl away from me like a reptile.

Down, you miserable wretch!" Can halls of mosaic, can long lines of Etruscan bronze, or statuary by Palmer and Powers and Crawford and Chantry and Canova, can galleries rich from the pen-cil of Bierstadt and Church and Kenset and Cole and Cropsey, could flutes played on by an Ole Bull, or planes fingered by a Gottschalk, or solos warbled by a Sonntag, could wardrobes like that of a Marie Antoinette, could jewels like those of a Eugenie, make a wife in such a companionship happy?

IMPRISONED IN A CASTLET Her gold bracelets are the chains of a lifelong servitude. There is a sword over her every feast, not like that of Damocles staying suspended, but dropping through her lacerated heart. Her wardrobe is full of shrouds for deaths which she dies daily, and she is buried alive, though buried under gorgeous upholstery. There is one word that sounds under the arches, and rolls along the corridors, and weeps in the falling fountains, and echoes in the shutting of every door, and groans in every note of stringed and wind instrument: "Woe! Woel" The oxen and sheep, in olden times, brought to a temple of Jupiter to The fact is, that about all the brain be sacrificed, used to be covered with and the business genius is on the side of ribbons and flowers—ribbons on the horns and flowers on the neck. But the floral and ribboned decoration did not make the stab of the butcher's knife less deathful, and all the chandeloose. When they are not lecturing liers you hang over such a woman, and all the robes with which you enwrap her, and all the ribbons with which you adorn her, and all the bewitching charms with which you embank her footsteps, are the ribbons and flowers of a horrible butchery.

As if to show how wretched a good woman may be in splendid surroundings, we have two recent illustrations,

TWO DUCAL PALACES of the best things that are possible in art, in literature, in architecture, the ecumulation of other estates, until their wealth is beyond calculation, and their grandeur beyond description. One of the castles has a cabinet set with gems that cost two million five hundred thousand dollars, and the walls of it bloom with Rembrandts and Claudes and Poussins and Guidos and Raphaels, and there are Southdown flocks in summer grazing on its lawns, and Arab steeds prancing at the doorways on the "first open day at the kennels." From the one castle the duchess has removed with her children, because she can no longer endure the orgies of her husband, the duke, and in the other castle the duchess remains, confronted by insults and abominations, in the presence of which

They on a large scale illustrate what on places, that without moral character in a husband, all the accessories of wealth are to a wife's soul tantalization and mockery. When Abigail finds Nabal, her husband, beastly drunk, as she fortune and life, it was no alleviation out into the harbor of peace, you may sail, Carmel, and "was very great, and had three thousand sheep, and one among them. The animal in his nature seized the soul and ran off with it. Before things are right in this world

GENTEEL VILLAINS are to be expurgated. Instead of being throne, and whose mouth is at the sea cause of the amount of stars and garters and medals and estates they represent, they ought to be fumigated two or three years before they are allowed, without peril to themselves, to put their hand on the door-knob of a moral house. The time must come when a masculine epaulet can pass a Lothario unchalenged among the sanctities of home life. By what law of God or common sense, is an Absalom better than a Delilah, a Don Juan better than a Messalina? The brush that paints the one black must paint the other black.

But what a spectacle it was when last summer much of "watering-place" society went wild with enthusiasm over an unclean foreign dignitary, whose name in both hemispheres is a synonym for profligacy, and princesses of American society from all parts of the land had him ride in their carriages and sit at their tables, though they knew him to be a portable lazaretto, a charnel house of moral putrefaction, his breath a typhoid, his foot that of a Satyr and his touch death. Here is an evil that men cannot stop, but women may.

KEEP ALL SUCH OUT of your parlors, have no recognition for them in the street, and no more think of allying your life and destiny with theirs than "gales from Araby" would consent to pass the honeymoon with an Egyptian plague. All that money or social position that a bad man brings to a woman in marriage is a splendid de-spair, a gilded horror, a brilliant agony, a prolonged death; and the longer the marital union lasts, the more evident will be the fact, that she might better never have been born. Yet you and I have been at brilliant weddings, where, before the feast was over, the bride-groom's tongue was thick and bridegroom's tongue was thick, and his eye glassy, and his step a stagger, as he clicked glasses with jolly comrades, all going, with lightning express train to the fatal crash over the embankment of

a ruined life and a lost eternity. Woman, join not your right hand with such a right hand. Accept from such an one no jewel for finger or ear, lest that sparkle of precious stone turn out to be the eye of a basilisk; and let not the ring come on the finger of your right hand, lest that ring turn out to be one link of a chain that shall bind you in never-ending captivity. In the name of God and heaven and home, in the name of all time and all eternity, I forbid the banns! Consent not to join one of the many regiments of women who have married for worldly success with-

out regard to moral character.

If you are ambitious, O woman, for noble afflancing, why not

over thee!" Let Him put upon thee the ring of this royal marriage. Here is an honor worth reaching after. By repentance and faith you may come into a marriage with the Emperor of universal dominion, and you may be an Empress unto God forever, and reign with Him in palaces that the centuries cannot crumble, or cannonades de-

High, worldly marriage is not necessary for woman, or marriage of any kind, in order to your happiness. Celibacy has been honored by the best Being that ever lived and His greatest apostles—Christ and Paul, What higher honor could single life on earth have? But what you need, O woman. is to be affianced forever and forever, and the banns of that marriage I am this moment here and now ready to publish. Let the angels of heaven bend from their galleries of light to witness, while I pronounce you one-a loving God and a forgiven soul.

One of the most stirring passages in history with which I am acquainted, tells us how Cleopatra, the exiled Queen of Egypt, won the sympathies of Julius Cæsar, the conqueror, until be became the bridegroom, and she the bride. Driven from her throne, she sailed away on the Mediterranean Sea in a storm, and when the large ship anchored, she put out with one womanly friend in a small boat, until she arrived at Alexandria, where was Cæsar, the great general. Knowing that she would not be permitted to land or pass the guards on the way to Cæsar's palace, she laid upon the bottom of the boat some shawls and scarfs and richly dyed upholstery, and then lay down upon them, and her friend wrapped her in them. and she was admitted ashore in this wrapping of goods, which was an-

A PRESENT FOR CÆSAR. This bundle was permitted to pass the guards of the gates of the palace and was put down at the feet of the Roman general. When the bundle was unrolled, there arose before Cæsar one whose courage and beauty and brilliancy are the astonishment of the ages. This exiled queen of Egypt told the story of her sorrows, and he promised her that she should get back her throne in Egypt and take the throne of wifely dominion in his own heart. Afterward they made a triumphal tour in a barge that the pictures of many art galleries have called "Cleopatra's Barge," and that barge was covered with silken awnings, and its deck was soft with luxuriant carpets, and the oars were silver-tipped, and the prow was gold mounted, and the air was redolent with the spicery of tropical gardens, and resonant with the music that made the night glad as the day.

You may rejoice, O woman, that you are not a Cleopatra, and that the One to whom you may be affianced had none of the sins of Cæsar, the conqueror. But it suggests to me how you, a soul exiled from happiness and peace, may find your way to the feet of the Conqueror of earth and sky. Though it may be a dark night comes home from interceding for his of spiritual agitation in which you put doubt and sin shall be removed you will be found at the feet of Him who will thousand goats," and he the worst goat | put you on a throne to be acknowledged as His in the day when all the silver trumpets of the sky shall proclaim: Behold the bridegroom cometh;" and in a barge of light you sail with Him the river whose source is the foot of the of glass mingled with fire.

He Was an Economist.

"How much yer charge ter go er mile," an old negro asked of a street car conductor. "I wanter go out ter see Brudder 'Lias Smif. Ain't er fleshsociety as a feminine estray, and no an'-blood brudder yet, understan', jes coat of arms or family emblazonry or er brudder in de faith."

"Five cents." "Jes for er mile? I tell yer dat de man ain't more sho nuff er brudderjes a brudder in the faith."

"The fare is five cents." "Jes for er mile?" "How much is it fer two miles?"

"Just the same." "Look yere, how fur you take me fur fi' cents?" 'Five miles."

"Whut's de name o' de place?" "City limits," "Take me all de way out fur fi' cents?" "Yes."

"An' won't take me mo'n er mile wa'r Brudder Smif libs fur no less?" "No."

"I ain't got no bizness out dar at your limits, but yer may take me out dar an' I'll walk back ter war Brudder Smif libs. Yere's yer money, sah; I'se one o' dese p'litical 'conomists and blebs in gettin' de full worth o' mer money. It would be er mighty fool man that would pay er dollar fur er pair o' britches w'en he kin get er whol suit o' close fur de same price. Take suit o' close fur de same price. Take me on to yer limits, sah."

A Gallant Rescue.

A lady and a little girl stepped from the platform of a bridge train which arrived at the Brooklyn end of the bridge recently. The little girl missed her footing and fell down between the platform and the car-wheels. The cars were just about to start and there was were just about to start and there was no time in which to signal the engineer. Christian Moran, chief engineer in the World building, saw the child's great peril. Without a moment's hesitation he let himself down sidewise between the platform and the car and threw the child out upon the platform. A big policeman and several passengers pulled Mr. Moran out of the hole just as the train was moving away.

as the train was moving away. The lady was so grateful for what had been done that she wanted to kiss Mr. Moran right there, but he was so embarrassed that he forgot to get her name, and, breaking away from the admiring crowd, went home,

Brass ornaments may be cleaned by washing with rock alum which has been dissolved in boiling hot water. Mustard as a relish is rendered still more piquant if mixed with horseradish vinegar, with a pinch of cayenne

SUNDAY SCHOOL LESSON. SUNDAY, FEB. 5, 1888.

The Transfiguration. LESSON TEXT.

(Matt. 17: 1-13. Memory verses, 4, 5.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the

GOLDEN TEXT FOR THE QUARTER: He is Lord of lords, and King of kings: and they that are with him are called, and chosen, and fatthful.—Rev. 17:14.

LESSON TOPIC: The King's Followers Honored.

Lesson Outline: {1. By a Wondrous Spectacle, vs. 1-4. 2. By a Divine Message, vs. 5-3. 2. By a Gracious Instructor, vs. 9-13. GOLDEN TEXT: And there came a voice out of the cloud, saying, This is my beloved Son: hear him.—Luke 9:35.

DAILY HOME READINGS:

M .- Matt. 17: 1-13. The King's followers honored. T .- Mark 9: 2-13. Mark's parallel narrative. W-Luke 9: 28-36. Luke's paral-

lel narrative. T.-Exod. 33: 12-23. God disclosed to Moses. F.-1 Kings 19: 1-18. God disclosed to Elijah. S.—Ezek. 1: 4-28. God disclosed

to Ezekiel. S.-Rev. 7: 9-17. God disclosed to the redeemed.

LESSON ANALYSIS. I. HONORED BY A WONDROUS SPEC-TACLE.

L The Shining Face : His face did shine as the sun (2). The fashion of his countenance was altered (Luke 9: 29). A light ... above the brightness of the

sun (Acts 26:13). The glory of God in the face of Jesus Christ (2 Cor. 4:6). His countenance was as the sun (Rev. 1:16).

II. The White Raiment: His garments became white as the light (2). Behold a man clothed in linen (Dan. 10:

His garments became glistening, exceeding white (Mark 9: 3). His raiment became white and dazzling (Luke 9: 29) They shall walk with me in white (Ray.

III The Supernatural Visitors: There appeared . . . Moses and Elijah

talking with him (3). So Moses . . . died there in the land of Moab (Deut. 34:5). Elijah went up by a whirlwind into heaven (2 Kings 2: 11).

There appeared unto them Elijah with Moses (Mark 9:4). Moses and Elijah; who appeared in glory (Luke 9: 31).

1. "Bringeth them up into a high mountain apart." Jesus; (5) Honored of Jesus; (6) Happy in Jesus.

2. "There appeared unto them Moses and Elijah." (1) Representing the law and the prophets; (2) Representing the dead and the translated; (3) Acknowledging the Messiah's

3. "It is good for us to be here." Here, in the place of duty; (2) Here, in the place of honor; (3) Here, in the place of privilege.—(1) The place; (2) The beneficiaries; (3) The blessing; (4) The benefactors.

II. HONORED BY A DIVINE MESSAGE, L The Voice: And behold, a voice out of the cloud

And lo, a voice out of the heavens (Matt. 3:17). There came a voice out of the cloud (Mark 9:7). A voice came out of the cloud (Luke 9:35).

There came such a voice....from the excellent glory (2 Pet, 1:17). IL The Message:

This is my beloved Son ;....hear ye him (5). This is my beloved Son, in whom I am

well pleased (Matt. 3:17). This is my beloved Son: hear ye him (Mark 9:7). This is my Son, my chosen: hear ye him (Luke 9: 35). I have both glorified it, and will glorify

it again (John 12: 28).

III. The Impression: They fell on their face, and were sore afraid (6). Let not God speak with us, lest we die (Exod. 20:19).

If we hear the voice ... any more, then we shall die (Deut, 5 : 25). The multitude ... said that it had thundered (John 12:29). They that heard entreated that no word

more should be spoken (Heb. 12; 19). 1. "This is my beloved Son." (1) The approving Father; (2) The honored Son.—(1) The speaker; (2)

companion; (2) As a glorious friend; (3) As an authorized instructor; (4) As a divine Saviour. III. HONORED BY A GRACIOUS IN-STRUCTOR.

Issuing Orders: Jesus commanded them, saying, Tell he vision to no man (9). He taught them as one having authority Matt. 7:29)

Then charged he the disciples that they should tell no man (Matt. 16; 20).

He charged them that they should tell no man of him (Mark 8:30). If ye keep my commandments, ye shall abide in my love (John 15: 10). II. Expounding Truth: He answered and said, Elijah indeed

cometh (11).

It was said :.... but I say (Matt. 5 : 20,

Hear then ye the parable of the sower (Matt. 13:18). He....said unto them, Hear, and un-derstand (Matt. 15: 10).

He interpreted to them...the things concerning himself (Luke 24: 27). III Foretelling Events:

Even so shall the Son of man suffer of them (12).

Began Jesus to show....how that he must.... be killed (Matt. 16:21). The Son of man shall come in his glory (Matt. 25:31). Though he die, yet shall he live (John 11:25).

Again a little while, and ye shall see me (John 16:16). 1. "Tell the vision to no man." (1)

The wonderful vision; (2) The natural publication! (3) The required 2. "Elijah is come already." (1) An

expected coming; (2) An erroneous understanding; (3) An authoritative explanation. 3. "Even so shall the Son of man also suffer of them." (1) How John did suffer; (2) How Jesus shall suffer. —(1) The persecutors; (2) The vic-tims; (3) The sufferings.

LESSON BIBLE READING.

THE TRANSFIGURATION. The occasion (Matt. 17:1; Mark 9:2; Luke 9: 28).

Jesus' companions (Matt. 17:1; Mark 9:2; Luke 9:28). The place (Matt. 17:1; Mark 9:2; Luke 9: 28)

His first act (Luke 9: 28, 29). The fact of transfiguration (Matt. 17: 2; Mark 9:2). His transfigured face (Matt. 17: 2; Luke 9: 29).

His transfigured raiment (Matt. 17:2; Mark 9:3; Luke 9:29). His guests (Matt. 17:3; Mark 9:4; Luke 9: 301. Their appearance (Luke 9:31). Their conversation (Luke 9: 31). What the disciples saw (Luke 9: 32). Peter's comment (Matt. 17:4; Mark

9:5, 6; Luke 9:33). The cloud (Matt. 17: 5; Mark 9:7; Luke 9: 34). The voice (Matt. 17: 5; Mark 9: 7: Luke 9:35). Fears quieted (Matt. 17:6, 7).

Jesus only (Matt. 17: 8; Mark 9: 8; Luke 9: 36). No man told (Matt, 17; 9; Mark 9: 9, 10; Luke 9: 36). Peter's fond remembrance (2 Pet. 1: 17, 18).

LESSON SURROUNDINGS.

In all three accounts, the transfiguration is placed immediately after the discourse with which the last lesson closed, with a notice of the interval of time. What occurred during the intervening week we cannot know; but those who consider Mount Tabor the scene of the transfiguration, must necessarily insert a journey of some length. Mount Tabor is in Lower Gahllee, nearly due west of the southern end of the lake of Gennesaret. This would be the longest continuous journey of our Lord's ministry, so far as the record shows; and it seems unlikely that such a movement would be passed by without notice.

Moreover, the account of Mark implies (without directly affirming) that mountain apart." (1) Selected the healing of the lunatic boy at the of Jesus; (2) Submissive to Jesus; foot of the Mount of Transfiguration, (3) Led of Jesus; (4) Alone with took place before the return to Galilec (Mark 9:30). The evident purpose of our Lord to find opportunity in retirement for the instruction of the disciples, accords with the view, now widely accepted, that the week was spent near Cæsarea Philippi, and that the "high mountain apart" (Matt. 17:1) was the loftly Hermon, in sight of that city. Other sites have been suggested, but tradition since the fourth century has pointed to Mount Tabor, while many recent scholars and explorers favor Hermon. Indeed, there was probably a

fortified city on the summit of Tabor. The time is one week after that of the last lesson, in the summer of the year of Rome 782,-A. D. 29. Parallel passages: Mark 9 : 2-13; Luke 9: 28-36.

The Latest in Paper.

Doors, which one would think were polished mahogany, but that they swing so lightly and are free from swelling, cracking or warping, are composed each of two thick paper boards, stamped and moulded into panels, and glued together with glue and potash. and then rolled through heavy rollers. These doors are first covered with a waterproof coating, then painted and varnished, and hung in the ordinary way. Few persons can detect that they are not made of wood, particularly when used as sliding doors.

Black walnut is said to be getting

very scarce in this country, but picture frames are now made of paper and colored like walnut, and are so perfect that no one could detect them without cutting them. Paper, pulp, glue, linseed oil and carbonate of lime or whiting are mixed together and heat-ed into a thick cream, which, on being allowed to cool, is run into moulds and

Drawing-rooms can be set off by handsome planes manufactured from paper, a French invention. A be uti-ful musical instrument of this kind, as The hearers; (3) The message.

2. "Hear ye him." (1) As your prophet; (2) As your priest; (3) As your king.—(1) Hear, to learn; (2) Hear, to love; (3) Hear, to obey.

3. "Jesus only." (1) As a present companion: (2) As a glorious prophet in the companion in the lately been an object of great curiosity to the connoisseurs and musical savnamented with arabesques and floral designs. The exterior and as much of the interior as can be seen when the instrument is open are covered with wreaths and medallions, painted in miniature by some of the leading artists of Paris. The tone of this instrument is said to be of excellent quality, though not loud. The broken, alternating character of piano music is replaced by a rich, full, continuous roll of sound, resembling somewhat that of the organ. Only two of these instruments have been made. One is still on exhibition; the other has been sold to the Duke of Devonshire,

> To-scour knives easily, max a small quantity of baking soda with your brick dust, and see if your knives do not polish better.

Paint spots may be removed from any kind of clothing by saturating with equal parts of turpentine and spirits of ammonia.