Trouble on Both Sides.

"There was a sharp rock on the one side, and a sharp rock on the other side."—1 Sam. 14: 4.

THE cruel army of the Philistines must be taken and scattered. There is teast one man, accompanied by his bodyguard, to do that thing. Jonathan is the hero of the scene. I know that David cracked the skull of the giant with a few pebbles well slung, and that three hundred Gideonites scattered ten thousand Amalekites by the crash of wonderful conflict. Yonder are the Philistines on the rocks, Here is Jonathan with his bodygard in the valley. On the one side is a rock called Bozez; on the other side is a rock called Seneh. These two were as famous in olden times, as in modern times are Plymouth Rock and Gibraltar. They were precipitous, unscalable, and sharp. Between these two rocks Jonathan must make his ascent. The day comes for

THE SCALING OF THE HEIGHT. Jonathan, on his hands and feet, begins the ascent. With strain and slip and bruise, I suppose, but still on and up, first goes Jonathan, and then goes his bodyguard. Bozez on one side, Seneh on the other. After a sharp tug, and push, and clinging, I see the head of Jonathan above the hole in the mountain; and there is a challenge, and a fight, and a supernatural consternahis bodyguard, drive back and drive down the Philistines over the rocks, and open a campaign which demolishes the enemies of Israel. I suppose that the overhanging and overshadowing rocks on either side did not balk or dishearten Jonathan or his bodyguard, but only roused and filled them with enthusiasm as they went up. "There was a sharp rock on the one side, and a sharp rock on the other side."

My friends, you have been, or are now, some of you, in this crisis of the If a man meets one trouble he can go through with it. He gathers all his energies, concentrates them upon one point, and in the strength of God, or by his own natural determination, goes through it. But the man who has trouble to the right of him, and trouble to the left of him, is to be pitied. Did either trouble come along, he might endure it, but two troubles, two disasters, two overshadowing misfortunes, are Bozez and Seneh. God pity him! "There is a sharp rock on the one side,

and a sharp rock on the other side," In this crisis of the text is that man

FORTUNE AND HEALTH FAIL him at the same time. Nine-tenths of all our merchants capsize in business before they come to forty-five years of age. There is some collision in commercial circles, and they stop payment. It seems as if every man must put his name on the back of a note before he all his own property on the prospect that some man will tell the truth. It seems as if a man must have a large shelf before he learns how much easier it is to buy than to sell. It seems as if out before he learns the importance of as if every man must be wrecked in a financial tempest before he learns to keep things snug in case of a sudden suroclydon.

When the calamity does come, it is awful. The man goes home in despair, would have been without the persecuand he tells his family "We'll have to tion. So it was with the great reform-go to the poor-house." He takes a er when he said: "I will not be put dolorous view of everything. It seems down; I will be heard." And so it was with Millard, the preacher, in the time passes, and he says: "Why, I am family left."

Before the Lord turned Adam out of Paradise, he gave him Eve, so that when he lost Paradise he could stand it. Permit one who has never read but by fast horses." A certain amount of a few novels in all his life, and who has not a great deal of romance in his composition, to say, that if, when a man's lortunes fail, he has a good wife—

A GOOD CHRISTIAN WIFEhe ought not to be despondent. "Oh," you say, "that only increases the emparraement, since you have her also to take care of." You are an ingrate, for the woman as often supports the man as the man supports the woman. The man may bring all the dollars, but the woman generally brings the courage and the faith in God.

Well, this man of whom I am speaking, looks around, and he finds his family is left, and he rallies, and the light comes to his eyes, and the smile to his face, and the courage to his heart. In two years he is quite over it. He makes his financial calamity the first chapter in a new era of prosperity. He met that one trouble-conquered it. He sat down for a little while under the grim shadow of the rock Bozez; yet he soon rose, and began, like Jonathan, to climb. But how often it is that physical ailment comes with financial embarrassment. When the fortune failed it broke the man's spirit. His nerves were shattered. His brain was stunned. I can show you hundreds of men in New York whose furtune and health failed at the same time. They came prematurely to the staff. Their hand trembled with incipient paralysis. They never saw a well day since the hour they called their creditors to-

WHEN THE HEALTH WENT, the fortune had been retained, it would not have been so bad. The man could have bought the very best medical ad-vice, and he could have had the very best attendance, and long lines of carriages would have stopped at the front door to enquire as to his welfare. But poverty on the one side, and sickness on the other, are Bozez and Seneh, and they interlock their shadows, and drop them upon the poor man's way. God help him! "There is a sharp rock on the one side, and a sharp rock on the

Now, what is such a man to do? In the name of Almighty God, I will tell him what to do. Do es Jonathan did imb; climb up into the sunlight of crisis of the text who has bereavement God's favor and consolation. I can go | and a struggle for a livelihood at the Texas has proved very successful.

through the churches, and show you men who lost fortune and health at the same time, and yet who sing all day and dream of heaven all night. If you have any idea that sound digestion, and steady nerves, and clear eyesight, and good hearing, and plenty of friends, are necessary to make a man happy, you have miscalculated. I suppose that these overhanging rocks only made Jonathan scramble the harder and the faster to get up and out into the sunlight; and this combined shadow of invalidism and financial embarrassment has often sent a man up the quicker into the sunlight of God's favor and the

noonday of His glorious promises.

It is a difficult thing for a man to feel his dependence upon God when he has ten thousand dollars in the bank, and fifty thousand dollars in Government securities, and a block of stores and three ships. "Well," the man says to himself, "it is silly for me to pray, 'Give me this day my daily bread, when my pantry is full, and the canals from the west are crowded with bread, stuffs destined for my storehouses, Oh, my friends, if the combined misfortunes and disasters of life have made you climb up into the arms of a sympathetic and compassionate God, through alleternity you will bless Him that in this world "there was a sharp rock on the one side, and a sharp rock on the other side."

TROUBLE AT HOME AND ABROAD. Again, that man is in the crisis of the text who has home troubles and outside persecution at the same time. The world treats a man well just as long as it pays best to treat him well. As long as it can manufacture success out of his bone and brain and muscle, it favors him. The world fattens the horse it wants to drive. But let a man see it his duty to cross the track of the world, then every bush is full of horns and tusks thrust at him. They will belittle him. They will caricature him. They will call his generosity self-aggrandizement, and his piety sanctimoniousness. The very worst persecution will some time come upon him from

those who profess to be Christians. John Milton-great and good John Milton-so forgot himself as to pray, in so many words, that his enemies might be elernally thrown down into the darkest and deepest gulf of hell, and be the undermost and most dejected, and the lowest down vassals of perdition! And Martin Luther so far forgot himself as to say, in regard to his breath, and broken heart, you need theological opponents: "Put them in | something more than human sympathy; whatever sauce you please, roasted, or | you need the sympathy of God. Climb fried, or baked, or stewed, or boiled, or hashed, they are nothing but asses!" Ah, my friends, if John Milton or Martin Luther could come down to such scurrility, what may you not expect ing your hands in despair, you had betfrom less elevated opponents? Now, ter begin to climb. There are heights sometimes

THE WORLD TAKES AFTER THEM; the newspapers take after them; public opinion takes after them; and the unfortunate man is lied about until all learns what a fool a man is who risks the dictionary of Billingsgate is exhausted on him. You often see a man whom you know to be good and pure and honest, set upon by the world, and his life have cultured deliberation and amount of unsalable goods on his own | mauled by whole communities, while vicious men take on a supercilious air in condemnation of him; as though every man must be completely burned | Lord Jeffreys should write an essay on gentleness, or Henry VII, talk about always keeping fully insured. It seems purity, or Herod take to blessing little

children. Now, a certain amount of persecution rouses a man's defiance, stirs his blood for magnificent battle, and makes him fifty times more a man than he not so badly off after a'l; I have my sent word to him that unless he stopped preaching in that style, he would throw him into the river, he replied: "Tell the king that I will reach heaven sooner by water than he will reach it

PERSECUTION IS A TONIC and inspiration, but too much of it, and too long continued, becomes the rock Bozez, throwing a dark shadow over a man's life. What is he to do then? Go home, you say. Good advice, that. That is just the place for a man to go when the world abuses him. Go home. Blessed be God for our quiet and sympathetic homes. But there is many a man who has the reputation of having a home when he has none, Through unthinkingness or precipitation, there are many matches made that ought never to have been made. An officiating priest cannot alone unite a couple. The Lord Almighty must proclaim banns. There is many a home in which there is no sympathy, and no happiness, and no good cheer. The clamor of the battle may not have been heard outside, but God knows, not-withstanding all the playing of the "Wedding March," and all the odor of up; he dies up. the orange-blossoms, and the benediction of the officiating pastor, there has been no marriage. Sometimes men have awakened to

find on one side of them the rock of persecution, and on the other side THE ROCK OF DOMESTIC INFELICITY. What shall such an one do? Do as Jonathan did -climb. Get up the heights of God's consolation, from which we may look down in triumph upon outside persecution and home trouble. While good and great John Wesley was being silenced by the mag-tetrates, and having his name written gether for a compromise. If such men are impatient, and peculiar, and irritable, excuse them. They had two troubles; either one of which they could have met successfully. If,

Wesley was being silenced by the magnetrates, and having his name written on the board-fences of London in droggerel, at that very time his wife was making him as miserable as she could—acting as though she were possessed by acting as though she were possessed by the devil, as I suppose she was; never doing him a kindness until the day she ran away, so that he wrote in his diary these words. "I did not forsake her; I have not dismissed her; I will not recall her." Planting one foot, John Wesley did, upon outside persecution, and the other foot on home trouble, he climbed up into the heights of Christian joy, and after preaching forty thousand sermons, and traveling two hundred and seventy thousand miles, reached the heights of heaven, though in this world he had it hard enough-"a sharp rock on the

> other." THE WIDOW'S STRUGGLE, Again, that woman stands in the

one side, and a sharp rock on the

same time. Without mentioning names, speak from observation. Ah, it is a hard thing for a woman to make an honest living, even when her heart is not troubled, and she has a fair cheek, and the magnetism of an exquisite presence. But now the husband, or the father, is dead. The expenses of the obsequies have absorbed all that was left in the saving bank; and wan and wasted with weeping and watching, she goes forth-a grave, a hearse, a coffin behind her-to contend for her existence and the existence of her children. When I see such a battle as that open, I shut my eyes on the ghastliness of the spectacle. Men sit with embroidered slippers and write heartless essays about women's wages; but that Cross, the London dealer in wild beasts. question is made up of tears and blood, I received from a young Frenchman and there is more blood than tears. Oh, give women free access to all the realms where she can get a livelihood, from the den at my receiving house in Early telegraph office to the pulpit. Let men's wages be cut down before hers are cut down. Men have iron in their souls, and can stand it.

MAKE THE WAY FREE TO HER of the broken heart. May God put into my hand the cold, bitter cup of privation, and give me nothing but a widowless but for shelter for many years, rather than that after I am dead there should go out from my home into the pitiless world a woman's arm to fight the Gettysburg, the Austerlitz, the Waterloo of life, for bread. And yet, how many women there are seated between the rock of bereavement on the one side, and the rock of destitution on the other! Bozez and Seneh interlocking their shadow and dropping them upon her miserable way. "There is a sharp rock on the one side, and a sharp rock on the other side."

What are such to do? Somehow, let them climb up into the heights of the glorious promise: "Leave thy fatherless children; I will preserve them alive, and let thy widows trust in Me." Or get up into the heights of that other glorious promise: "The Lord preserveth the stranger and relieveth the widow and the fatherless." Oh! ye sewing women, on starving wages. Oh, ye widows, turned out from the once beautiful home. Oh! ye female teachers, kept on niggardly stipend. Oh! ye despairing women, seeking in vain for work, wandering along the docks, and thinking to throw yourself into the river last night. Oh! ye women of weak nerves, and aching sides, and short up into his arms. He knows it all, and He loves you more than father or mother, or husband ever could or ever did; and instead of sitting down, wringof consolation for you, though now "there is a sharp rock on one side, and a sharp rock on the other side."

RUIN IN LIFE AND ETERNITY. Again, that man is in the crisis of one side, and an unilluminated eternity on the other. Though a man may all self-poise, if he gets into that position, all his self-possession is gone. are all the wrong thoughts of his existence, all the wrong deeds, all the wrong words-strata above strata, granitic, ponderous, overshadowing. The rock I call Bozez. On the other side are all the retributions of the future, the thrones of judgment, the eternal ages, angry with his long defiance. The rock I call Seneh. Between these two rocks Lord Byron perished, and Alcibiades perished, and Herod perished, and ten thousand times ten thousand have per-

Oh, man immortal, man redeemed, man blood-bought climb up out of those shadows. Climb up by the way of the Cross. Have your wasted life forgiven; have your eternal life secured. This and see what it has been, and take one look to the future and see what it your health, you can afford to lose your property, you can afford to lose your reputation; but you cannot afford to lose your soul. The bright, gleaming, glorious, precious, eternal possession you must carry aloft in the day when the earth burns up and the heavens burst. You see from my subject that when

CLIMB TOWARD GOD, communion of saints; up into the peace that passeth all understanding; up into the companionship of angels. He lives

Oh, then, accept the wholesale invitation which I make this morning to all the people! Come up between your invalidism and financial embarrassments. Come up from between your bereavements and your destitution. Come up from between a wasted life and an unillumined eternity. Like Jonathan, climb with all your might, instead of sitting down to wring your hands in the shadow and in the darkness-"a sharp rock on the one side, and a sharp rock on the other side."

King Lear's Story Retold. feeble, and his hand shook so that he could hardly hold a dish. Frequently they slipped from his trembling fingers and were broken. His son harshly asked him if he was making another pig's trough. He replied: "I'm mak-ing a trough for an old hog to eat out The fact is, it is for your grandfather. He's broken so many dishes that I must stop it or we'll all go to the poorhouse. Now, my boy, run away and play." But the boy hesitated and slowly said: "Father, hadn't I better stay and learn how to make it, so when you get old and break up the dishes I can make one for you to eat out of?"

The experiment of silk-raising in

IT REQUIRES NERVE. Thrilling Incident Related by a London Dealer in Wild Beasts.

Many a youth makes queer resolu-tions as to what he would like to be and to do, from reading "flash" literature, or from listening to rose-colored descriptions from those who know as little as himself, because they have imbibed their knowledge from the same sources. Then, again, there are many people who, in telling their adventures, forget the real and draw on their imagination. A touch of reality often dissipates these glowing visions in a young fellow's mind very quickly, as it did once in an incident related by Mr. of good family several letters in which he requested leave to enter the lion's street. He assured me that his vocation was that of a lios-tamer. And one fine day he paid me a visit, in company with three of his compatriots, whom he had brought with him in order that they might be witnesses of his intrepidity. He asked me if I could give him a situation, and pointing to a cage in which there were three fine African lions, he entreated me to allow him to put them through a performance. I had just time to tell him that he might enter at his own risk when I was called into the office. After the lapse of a quarter of an hour a man rushed up to the desk where I was writing and exclaimed, excitedly, "Mr. Cross, one of the lions is out!" "Where?" I asked, to which he re-

plied, "Loose in the building!" On hurrying to the spot I found the door of the den open, and the French-man inside with his back against the wooden partition, and two of the lions staring him in the face, while the escaped lion had made for the end of the narrow passage, where it was meditating mischief to the other Frenchmen, who had taken refuge on the top of a pile of boxes, their faces as white as a sheet. The first thing I did was to close the door leading to the yard, and the next to get the amateur lion-tamer out of the den. It was well for him that one of the lions had got out of the cage, because the other two were so amazed at the fact that they remained for a minute or two perfectly still. We had great difficulty in making the third lion re-enter the den, but at last we succeeded, not, however, without some danger. After this had been done I myself went into the cage with no weapon, and simply smoking a cigar My entrance was the signal for tremendous bounding backward and forward on the part of the beasts, which were evidently not a little terrified at one of their companions having escaped. As I stood calmly within the den with my eyes fixed on the excited animals, I said: "You see there is no art in lion-taming, but it requires nerve." I think the result of that afternoon's

adventure quite cured the young the text who has a wasted life on the Frenchman of his mania for being a lion-tamer.

The Vegetable Beefsteak.

This fungus, which resembles a great red tongue protruding from tree stems, when once known can never be mistaken for any other species. When young it is a dull, pale purplish red, but becomes more red, and passes through brown to black as it decays: the under side is cream color with minute red points occasionally, becoming yellowish red as it grows. It generally confines itself to old (and often prostrated) oaks; but in Epping Forests it is not uncommon on the beech, and it has been observed on the chestnut walnut, willow and other trees. Although such a large fungus, frequently weighing from four to six pounds, its growth is very rapid, soon appearing and again disappearing, on ancient trunks in the autumn. When cut, broken or bruised morning just take one look to the past, it distils a copious red juice like beef gravy. "When grilled," says Dr. Badham, "it is scarcely to be distinguished threatens to be. You can afford to lose your health, you can afford to lose your health, you can afford to lose your scribes it as "one of the best things he ever ate, when prepared by a skillful cook. There is a very slight acid flavor in the fungus when cooked, which adds considerable piquancy to the dish; it is extremely tender, succulent and juicy, and resembles tender steak or tongue in a remarkable manner, the juice it a man goes into the safety and peace of distils being in taste and appearance the Gospel, he does not demean himself. like gravy from an excellent broiled There is nothing in religion that leads steak. Of course it should be gathered pal of Jesus Christ only asks you to climb as Jonathan did—

when quite young, fresh and clean, and at once prepared for the table in the following manner: Wash and dry, cut into inch slices half-inch wide, soak in climb toward heaven, climb into the scalding water for five minutes and sunshine of God's favor. To become a stew with butter and herbs; yolk of Christian is not to go meanly down; it | egg may then be added, and serve hot, is to come gloriously up-up into the or simply stew with a good steak, add-

It is not well to be credulous; neither is it well to be skeptical. But if we must choose between the two, it is better to believe too much than to doubt too often. The darkest creed in all the world is that of the man who says he will never believe what he cannot prove. Suppose a child were to start out with this theory, refusing to love his parents as his parents until he could prove they were his parents! Suppose that a man of any age were to live up to this theory, refusing to accept any truth on the authority of those better informed than himself! What a life that would be, that was limited An old grandfather had become quite by the boundaries of mathematical demonstration! After all, the heart is a better guide than the head in matters of the heart; and the proofs which satisfy the heart, are to be preferred in scolded him for what he called such this sphere to the proofs which appeal carelessness. One day the latter's little to the head. As an English writer has boy came into the room to find his said: "A hundred can live by their father at work on a block of wood, and faith to one who can examine it." And again: "In ancient times there might be many martyrs; but there could not be many apologists; so in the present day many men can live by their ligion, but few can prove it." In one sense, faith is better than proof; in another sense, faith is the surest of

By means of an air gun Professor C.

L. Mees has found that to drive straws into pine boards and hickory bark, as is often done by tornadoes, a velocity of 150 to 172 miles are hour is necessar. of 150 to 172 miles an hour is necessa-

SUNDAY SCHOOL LESSON. SUNDAY, SEPTEMBER 9, 1888.

The Unbelief of the People. LESSON TEXT. (Num. 14:1-10. Memory verses, 2-4.)

LESSON PLAN. TOPIC OF THE QUARTER: God's Covenant Relations with Israel.

GOLDEN TEXT FOR THE QUARTER: Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good suc-cess whithersoever thou goest—Josh. 1:7.

LESSON TOPIC: Counseled in Difficulty. Lesson Outline: Discouragement, vs. 1-4. Counsel, vs. 5-9. Help, v. 10.

GOLDEN TEXT: So we see that they could not enter in because of unbelief .- Heb. 3:19.

DAILY HOME READINGS: M.-Num. 14: 1-10. Counseled in difficulty. T .- Num. 14:11-25. Prayer and pardon. W .- Num. 14: 26-45. Penalty of murmuring.

T.—Heb. 3 : 1-19. Israel's unbelief. F.—Heb. 4 : 1-16. Unbelief rebuked. S .- Heb. 12: 12-29. Our better opportunities. S.—Psa. 103: 1-22. God's mercy praised.

LESSON ANALYSIS. I. DISCOURAGEMENT.

Weeping: The people wept that night (1). Israel also wept again, and said, Who shall give us flesh? (Num. 11:4). Ye have wept in the ears of the Lord (Num. 11:18). Ye returned and wept before the Lord (Deut. 1:45). The sorrow of the world worketh death (2 Cor. 7:10).

II. Murmuring : All the children of Israel murmured against Moses (2). murmured against And the people Moses (Exod. 15:24). The whole congregation...murmured against Moses (Exod. 16:2).

They....murmured in their tents (Psa. 106:24, 25). Neither murmur ye, as some of them murmured (1 Cor. 10:10). III. Surrendering:

And they said,....Let us....return into Egypt (4). Lest....the people repent....and they return to Egypt (Exod. 13:17). He shall not....cause the people to return to Egypt (Deut. 17:16). Appointed a captain to return to their bondage (Neh. 9:17). Our fathers turned back in their hearts unto Egypt (Acts 7: 39).

weeping. 2. "Would God that we had died in

3. "Let us make a captain, and let us return into Egypt." (1) God's appointees repudiated; (2) Personal selection proposed; (3) God's land despised; (4) Egypt's bondage preferred.

II. COUNSEL.

L Concerning the Land: The land....is an exceeding good land (7)A good land and a large (Exod. 3:8). A land flowing with milk and honey

(Exod. 33:3). Surely it floweth with milk and honey (Num. 13:27). It is a good land which the Lord giveth unto us (Deut. 1: 25).

II. Concerning the Lord: If the Lord delight in us, then he will bring us into this land (8). The Lord had a delight in thy fathers to love them (Deut, 10:15). If I shall find favour,...he will bring me again (2 Sam. 15: 25). He delivered me, because he delighted in me (2 Sam, 22 : 20). The Lord taketh pleasure in them that

fear him (Psa, 147:11). III. Concerning Themselves: Only rebel not, ... neither fear (9). Ye have been rebellious against the Lord (Deut. 9:7). Then ye rebelled against the commandment (Deut. 9:23).

Fear not, nor tremble, neither be ye affrighted (Deut. 20:3). Fear not, little flock (Luke 12: 32).
1. "Moses and Aaron fell on their faces," (1) Godly men; (2) Strong emotion: (3) Abject humiliation.

"Joshua...and Caleb...rent their clothes." (1) A national emergency, (2) An intense concern; (3) A ble mediation. 3. "If the Lord delight in us, then he will bring us into this land," (1) A

condition; (2) A consequence; (3) A connection, III. HELP.

L A Critical moment: All the congregation bade stone them with stones (10).

What shall I do?...they be almost ready to stone me (Exod. 17:4). David was greatly distressed; for the people spake of stoning him (1 Sam. 30:6). They took up stones therefore to cast at him (John 8: 59).

The Jews took up stones again to stone him (John 10 : 31). IL An Opportune Movement: And the glory of the Lord appeared in

the tent (10). The pillar ... came between the camp of Egypt and ... Israel (Exod. 14:

The Lord prepared a great fish to swallow up Jonah (Jonah 1:17).

Lo,... the Spirit of God descending as a dove (Matt. 3:16).

Behold, an angel of the Lord stood by

III. An Impressive Spectacle:

Appeared ... unto all the children of Israel (10). The pillar....departed not from before the people (Exod, 13: 22). Behold, the glory of the Lord appeared in the cloud (Exod. 16: 10). Like devouring fire...in the eyes of ... Israel (Exod. 24:17).

And they shall see his face (Rev. 22:4).

"Stone them with stones," (1) The brutal demand; (2) the ready executioners; (3) The noble victims. 2. "The glory of the Lord appeared." (1) Its visible form; (2) Its impressive significance; (3) Its multiform "Unto all the children of Israel."

(1) A favored people. (2) A favoring

LESSON BIBLE READING. EXAMPLES OF UNBELIEF.

Eve (Gen. 3:4-6). Moses and Aaron (Num. 20:12). Naaman (2 Kings 5 : 12). Lord of Samaria (2 Kings 7:2). Zacharias (Luke 1:20). Chief priests (Luke 22: 67). The Jews (John 5:38). Saul of Tarsus (1 Tim. 1:13). The kindred of Jesus (John 7:5). Christ's own disciples (Matt. 17:17; Luke 24: 11, 25)

LESSON SURROUNDINGS. The present lesson follows immediately the last one; nothing is recorded as

intervening. The place was Kadesh; the time was in the second year of the wanderings in the wilderness, probably early in September (comp. Num. 13: 20, 25).

Vacation for Working Girls.

It has been jestingly said that vacation presents a trying problem to workingwomen. If they spend enough money on clothes to dress suitably when away from home, they may not have enough left for the expenses of the journey. On the other hand, if they renounce fine feathers in favor of railroad fares and board bills, they are likely to suffer mortification from the shabbiness of their personal appearance.

Perhaps, however, this knot which refuses to be untied may be summarily cut by the decision that it is possible to be shabby and happy at the same time. Summer should properly be the period of care-free leisure, wherein mind and body store up strength for the coming year; not a season for advertising to a more prosperous world the fact that even working girls can queen it on hotel piazzas and at seaside hops.

Two saleswomen were recently heard discussing a common friend in a lull of

business "She's got a white nun's veiling and a lovely summer silk," said one. 'They're to wear in the evening; and then she's got a white embroidered muslin for sitting on the hotel piazza in the morning." "Where's the money coming from to

pay for 'em?" inquired the other, somewhat skeptically.

"Oh, she saves up all through the year for her vacation. It's the only (1) The universality of their weep- time she can appear like other folks ing: (2) The grounds of their weep- she says, and so she just looks forward ing; (3) The culpability of their to making a great spread. She tries to go to some place where nobody'll know her, and pretends she doesn't work for the land of Egypt!" (1) Discontent a living. She's made lots of acquaint-with the present; (2) Longing for ances that dropped her afterward, when the past; (3) Murmuring against they found out she was a saleslady." Shades of our honest forefathers!

Has our petty pride come to such a pass that we are ashamed of earning our bread, or of the manner of occupation that feeds us? Even if that be so, it must be a soul of unusual smaliness which can find compensation for a lack of social pleasures throughout the year in a sort of cheap masquerade during the summer.

"Go where you please for your vacation," one would like to say to all working girls, but choose a place where you can be honest as well as gay. It is not only foolish to ape the dress and manners of wealth. It is dangerous, implying, as such a course does, a programme of daily deceit,"

To Guess the Speed of Trains.

There is not one person in 100 of the millions who travel on railroads in the course of a year who has any idea of the speed of a train. A large per cent. of even the regular trainmen of the country cannot tell with any degree of accurage how fast a train is running. Frequently engineers are dispatched on a trip over a line of railroad with instructions to run at a speed of a certain number of miles an hour. The engineers do not carry a speed indicator, but have learned by various methods to gauge their engines so as to make only the slightest variation from their

The majority of engineers use their driving wheel as a gauge. They know its circumference, and by counting its revolutions within a certain time can tell very accurately the speed at which they are running. Another method is to time the run between m le posts, and still another is to make calculations from the number of telegraph poles passed in a certain time. These poles, in a level country, and where four or five wires are used, are spaced so that they are thirty to the mile. If only a single wire is used they are spaced from twenty-five to twenty-eight to a mile.

The most accurate method, and the

one most in use by experienced railroad men, is to count the number of rail joints the train passes over in twenty seconds. The rails in nearly all cases are thirty feet in length, and the num-ber passed over in twenty seconds is the speed per hour a train is running. For instance, if a passenger sitting in a sleeper can count thirty clicks of the wheels on a rail joint in twenty seconds the train is running at the speed of thirty miles an hour.

It has been ascertained that the horsepower required to run a machine shop in which 700 men were employed was 135.05, of which 66.81-horse power was required to run the sharting, blowers and such things ers and such things as were not machine tools; leaving 68.24-horse power to run the machine tools, or a trifle less than 1-horse power for ten men.