Subject: "Harp and Javelin."

TEXT: "And David played with his hand as at other times and there was a javelin in Saul's hand. And Saul cast the javelin, for he said, I will smite David even to the wall with it. And David avoided out of his presence twice."— I Samuel xviii., 10-11.

What a spectacle for all ages! Saul, a giant, and David, a dwarf. An unfortunate war ballad had been composed and sung eulogizing David above Saul. That song threw Saul into a paroxysm of rage, which brought on one of his old spells of insanity to which he had been subject. If one is disposed to some physical allment and he get real mad, it is very apt to bring on one of his old attacks. Saul is a raving maniac, and he goes to imitating the false prophets or sibyls, who kicked and gesticulated wildly when they pretended to be foretelling events.

they pretended to be foretelling events.

Whatever the physicians of the royal staff may have prescribed for the disordered king I know not, but David prescribed music. Having keyed up the harp, his fingers began to pull the rhythm from the vibrating strings. Thrum! Thrum! Thrum! No use. The king will not listen to the exquisite cadences. He lets fly a javelin, expecting to pin the minstrel to the wall, but David dodged the weapon and kept on, for he was confident that he could, as before, subdue Saul's bad

spirit by music.

Again the javelin is flung, and David dodges it and departs. What a contrast Roseate David with a harp and enraged Saul with a javelin. Who would not rather play the one than fling the other? But that was not the only time in the world's history that harp and javelin met. Where their birth-place was I cannot declare. It is said that the lyre was first suggested by the tight drawing of the sinews of a tortoise across its shell, and that the flute was first suggested by the blowing of the wind across a bed of reeds, and that the ratio of musical intervals was first suggested to Pythagoras by the different hammers on the anvil of the smithy, but the harp seems to me to have dropped out of the sky and the javelin to have been thrown

up from the pit. The oldest stringed instrument of the world The oldest stringed instrument of the world is the harp. Jubal sounded his harp in the book of Genesis. David played many of his psalms on the harp while he sang them. The captives in Babylon hung their harps on the willows. Josephus celebrated the invention of the 10-stringed harp. Timotheus, the Milesian, was imprisoned for adding the twelfth string to the harp, because too much luxury of sound might enervate the people. Egyptian harps, Scottish harps, Welsh harps, Irish harps have been celebrated. What an

inspired triangle!
Everlasting honors to Sebastian Erard, who by pedals invented called the foot as well as the hand to the harp. When the harpiscord maker for whom he worked dis-charged him for his genius, the employer not wanting to be eclipsed by his subordi-nate, Erard suffered from the same passion of jealousy that threw Saul of my text into the fit during which he flung a javelin at the The harp is almost human, as you

find when you put your finger on its pulse.

Other instruments have louder voice and may be better for a battle charge, but what exquisite sweetness slumbers between the harp strings, waking at the first touch of the tips of the fingers. It can weep. It can plead. It can soothe. It can pray. The flute is more mellow, the trumpet is more startling, the organ is more majestic, the cymbals are more festive, the drum is more resounding, but the harp has a richness of its own and will continue its mission through all time and then take part in celestial symnies, for St. John says he heard in heaven the harps of God.

But the javelin of my text is just as old. It is about five and a half feet long, with wooden handle and steel point, keen and sharp. But it belongs to the great family of dealers and is brother to sword spear and bayonet, and first cousin to all the implements that wound and slay. It has cut Ita way through the ages. It w Saul, in the scene of my text, tried to har-poon David. It has gashed the earth with grave trenches. Its keen tip is reddened with the blood of American wars, English wars, German wars, Russian wars, French wars. Crusader wars and wars of all ages.

The structure of the javelin shows what it was made for. The plowshare is sharp, out aimed to cut the earth in preparation f harvests. The lightning rod is sharp, but aimed to disarm the lightnings and secure safety. The ax is sharp, but aimed to fell forests and clear the way for human habi-The knife is sharp, but aimed to cut ad for sustenance. But the javelin is the bread for sustenance. sharp only to open human arteries and extinhuman eyesight and take human life and fill the earth with the cries of orphanage and widowhood and childlessn

Oh, I am so glad that my text brings them so close together that we can see the contrast between the harp and the javelin. The one to soothe, the other to hurt; the one to save, the other to destroy; the one divine, the other diabolic; the one to play, the other to huri, the one in David's skillful hand, the other in Saul's wrathful clutch. May God speed the harp, may God grind into dullness the sharp

Now what does all this make you think of? It suggests to me music as a medicine for physical and mental disorders. David took hold of the musical instrument which he best knew how to play and evoked from it sounds which were for King Saul's diversion and medicament. But, you say, the treatment in this case was a failure. Why was it a failure? Saul refused to take the medicine. A whole apothecary shop of curative drugt will do nothing toward healing your illnesses if you refuse to take the medicine. It was not the fault of David's prescription, but the fault of Saul's obstinate. Saul's obstinacy.

David, one of the wisest and best of all ages, stands before us in the text administering music for nervous disorder and cerebral disturbance, and David was right. Music is the mightlest force in all therapeutics. Its results may not be seen as suddenly as other forms of cure, but it is just as conderful. You will never know how much suffering and sorrow music has assuaged and healed. A soldier in the United States army said that on the days the regimental band played near the hospitals all the sick and wounded revived, and men who were so lame they could not walk before got up and went out and sat in the sunshine, and those so dispirited that they never expected to get home began to pack their baggage and ask about timetables

on steamboat and rail train. Theodosius, the emperor, wrathful at the behavior of the people of Antioch, who, on sudden provocation tore down the statues of emperor and empress, resolved severely to punish them, but the bishop, knowing that the emperor had a group of boys to sing to him while eating at the table, taught the boys a plaintive song in which the people lamented their bad behavior, and the king under the pathos of the music cried out, "The city of Antioch is forgiven." The rage of Achilles was assuaged by a harp. Ascle-plades swayed rebellious multitudes by a harp.

harp.

After the battle of Yorktown, when a musician was to suffer amputation, and be-fore the days of anæsthetics, the wounded artist called for a musical instrument and lost not a note during the forty minutes of amputation. Filippo Palma, the great musician, confronted by an angry creditor, played so enchantingly before him that the creditor forgave the debtand gave the debtand the creditor forgave the debtand gave the debtand the great of the creditors.

ten guineas more to appease other creditors.

An eminent physician of olden time contended (of course carrying our theory too far) that all aliments of the world could be cured by music. The medical journals never report their recoveries by this mode. But in what twilight hour has many a saint of God solaced a heartache with a hymn hummed or sung or played! Jerome of Prague sang fleid while burning at the stake. Over what keys of plano or organ consolation has walked.

Yea, in church one hymn has rolled peace did on other occasions, his courage.

The highest voicano is Popocatapet that giant and conquered him, he demonstrated, as he lexico—17,748 feet, with a crater mile in diameter and 1000 feet deep.

over a thousand of the worried, perplexed

and ag mized.

While there are hymns and tunes ready for While there are hymns and tunes ready for the jubilant, there is a rich hymnology for the suffering—"Naomi" and "Eventide" and "Autumn Leaves" and "Come ye disconsolate," and whole portfolios and librettos of tears set to music. All the wonderful triumphs of surgery and all the new modes of successful treatment of physical and mental disorders are discussed in medical conventions and spread abroad in medical books, and it is high time that some of the millions and it is high time that some of the millions of souls that have been medicated by music, vocal and instrumental, let the world know what power there is in sweet sound, whether

colling from lip or leaping from tightened thord or ascending from ivory key. Music is a universal language. At the loot of the Tower of Babel language was split into fragments never to be again put together, but one thing was not hurt, and that is music, and it is the same all the world over. Last summer in Russia at a watering place we were greeted as we entered a great ditorium, which was filled with thousands of Russians, whose language I could not understand any more than they could under-

But after the grand band had, out of com pliment to us, played our two great American airs, I stepped on the platform and said to the bandmaster: "Russian air! Russian air!" and then he tapped with his baton on the music rack, and with a splendor and majesty of power that almost made us quall the full band poured forth their National They understood our American and we understood their Russian It is a universal language, and so good for universal cure.

I should not wonder if in the day of judgment it should be found out that more souls have been saved by music than by preaching. I should not wonder if out of the one hunfred and forty and four thousand ransomed souls that John foresaw before the throne of od at least 130,000 had been saved by sweet Why does not the church on earth take the hint? Heaven is the great musical center of the universe, the place of doxologies and trumpets and harps, and in prepara-tion for that place we ought to make more of

usic on earth.

The band of music at Waterloo played the retreat of the Forty-second Highlanders back to their places, and sacred music has re-turned many a faltering host of God into the hristian conflict with as much determinaand dash as Tennyson's "Six Hundred," Who can tell what has been accomplished by Charles Wesley's 7000 hymns, or by the congregational singing of his time, which could be heard two miles off? When my dear friend Dio Lewis (gone to rest all too soon) conducted a campaign against drunkenness at the West, and marshaled thousands of the noblest women of the land in that magnifi-cent campaign, and whole neighborhoods and villages and cities shut up their grog shops, do you know the chief weapon used? It was

They sang it at the door of hundreds of liquor saloons which had been open for years, and either at the first charge of the campaign or the second the saloon shut up. At the first verse of "Nearer, My God, to Thee" the liquor dealers laughed, at the second verse they looked solemn, at the third erse they began to cry, and at the fourth terse they got down on their knees. You say they opened their saloons again. Yes, some of them did. But it is a great thing to full swing to a good gospel hymn, and it would take the whole world for God!

But when in my text I see Saul declining this medicine of rhythm and cadence and a tually hurling a javelin at the heart of David, the harpist, I bethink myself of the fact that sin would like to kill sacred music. We are not told what tune David was playing on the harp that day, but from the character of the man we know it was not a crazy madrigal, or a senseless ditty, or a sweet of strings sug-gestive of the melodrama, but elevated music, God given music, inspired music, redgious music, a whole heaven of it escamped under a harpstring. No wonder that weeked Saul hated it and equid not abide the sound and with all his might hurled an instrument of

I know there are styles of man; that sin as I have done. the Ole Bulls have snatched as the charmed strings from their desecration, but it is a fact that sin has a javelin for sacred socnds. In many churches the javelin of criticism has killed the music, javelin flung from organ loft or from adjoining pew of the supersensitive. Saul's javelin aimed at David's harp. Thou-sands of people so afraid they may not sing tly, they will not sing at all, or sing with such low tone that no one hears them

In many a church the javelin of criticism has crippied the harp of worship. If satan could silence all the Sunday-school songs and the hymns of Christian worship, he would gain his greatest achievement. the millennial song shall rise-and it is being made ready-there will be such a roll of voices such a concentrated power of stringed and wind instruments, such majesty, such unanimity, such continental and hemispheric and planetary acclamation, that it will be impossible to know where earth stops and eaven begins. Roll on, roll in, roll up, thou millennial harmony

millennial harmony!
See also in my subject a rejected opportunity of revenge. Why did not David pick up Saul's javelin and huri it back again? David had a skillful arm. He demonstrated on another occasion he could wield a sling, and he could have easily picked up that javelin, aimed it at Saul, the would-be assassin, and left the foaming and demented as lifeless upday the javelin as he ster as lifeless under the javelin as he had left Goliath under a sling. Oh, David, now is your chance. No, no. Men and women with power of tongue or pen or hand to reply to an imbittered antagonist, better imitate David and let the javelin lie at your feet and keep the harp in your hand. Do not strike back. Do not play the game of

Gibbon, in his history, tells of Bajazet, the great Moslem General who was brought a captive to the tent of Timur. He had attempted the massacre of Timur and his men. Timur said to him: "Had you vanquished us I am not ignorant of the late which you reserved for myself and my troops, but I dis-dain to retaliate. Your life and honor are secure, and I shall express my gratitude to God by my elemency to man." Beautiful. Revenge on Christian's tongue or pen or hand is inapt and more damage to the one who employs it than the one against whom it is employed. What! A javelin hurled at you and failen at your feet, and you not hurl it back again? Yes. I have tried the plan. I learned it from my father and have prac-ticed it all my life, and it works well, and by

the help of God and javelins not picked up i have conquered all my foes and preached funeral sermons in honor of most of them. The best thing you can do with a javelin hurled at you is to let it lie where it dropped or hang it up in your museum as a curiosity. The deepest wound made by a javalin is not by the sharp edge, but at the duil end of the handle to him who wields it. I leave it to you to say which got the best of that fight in

the palace—Saul or David.

See also in my subject that the fact that a man sometimes dodges is not against his courage. My text says that when Saul assailed him, "David avoided out of his presence twice"—that is, when the javelin was flung, he stepped out of its direction or bent his way or that in other words, he dodged. this way or that—in other words, he dodged. But all those who have read the life of David know that he was not lacking in prowess. David had faults, but cowardine was not one

and a half feet high, went out to meet the giant, who was, I guess, about 10 feet high, it was a big undertaking, and the inequalities of the struggle were so great that it struck the giant's idea of the Indicrous, and he suggested to the little fellow that he would make a fine dinner for a buzzard or a juckal—"Come to me, and I will give thy fleck that the fowls of the air and to the beasts c. the

am so glad that when Saul flung that javelin am so glad that when Saul flung that javelin David dodged it, or the chief work of his life would never have been done. What a lesson this is to those who go into useless danger and expose their lives or their reputations or their usefulness unnecessarily. When duty demands, go ahead, though all earth and hell oppose. Dodge not one inch from the right position. But when nothing is involved step back or step aside.

position. But when nothing is involved step back or step aside.

Why stand in the way of perils that you can avoid? Go not into quixotic battles to fight windmills. You will be of more use to the world and the church as an active Christian man than as a target for javelins. There are Christians always in a fight, If they go into churches, they fight there. If they go into presbyteries or conferences or consociations, they fight there. My advice to you is, tions, they fight there. My advice to you is, if anything is to be gained for God or the truth, stand out of the way of the javelin. I Samuel, xviii., 11, "David avoided out of his presence twice." his presence twice.

his presence twice."
Washington was as mighty in his retreats as in his advances. His army would several times have been destroyed if he had not dodged. He dodged on Long Island; he dodged on New Jersey heights. Lincoln on his way to inauguration at Washington was waited for by assassins, but he took another train and dodged the desperadoes. We have high example of the fact that sometimes a man will serve God best by disappearing from this

or that place, this or that environment.

A mob brought Christ to the top of the rocks back of Nazarrah. They did not like His preaching, and they proposed to hurl Him down the precipice. But while they were getting ready for the massacre Christ darted into the crowd and amid the confu-sion escaped to Capernaum and continued exercising devils and cooling fevers and fill-ing fish nets and giving healthy circulation of blood to paralysis and curing dementia and turning corpses into living men and women and doing His chief work.

What a good thing He dodged the crowd on

the rocks back of Nazareth! Likewise at Jerusalem one day, while He was sauntering o and down in Solomon's porch waiting for a opportunity to say kind words or do a iseful deed, the people proposed to pay Him for His self sacrifices by stoning Him to death, it the record is, "He escaped out of their

See also in my subject the unreasonable attitude of javelin toward harp. What had that harp in David's hand done to the javelin in Saul's hand? Had the vibrating strings of the one hurt the keen edge of the other? Was there an old grudge between the two familles of sweet sound and sharp cut? Had the triangle ever insulted the polished shaft? Why the deadly aim of the destroying weapon against the instrument of soothing, alming, healing sound? Well, I will answer that if you will tell me

why the hostility of so many to the Gospel, why the virulent attacks against Christian religion, why the angry antipathy of so many to the most genial, most inviting, most salutary influence under all the heavens. Why will men give their lives to writing and speaking and warring against Christ and the Gospel? Why the javelin of the world's hatred and rage against the harp of heavenly You know and I know men who get wrathfully red in the face and foaming at the mouth and use the gesture of the clinched fist and put down their feet with indignant emphasis and invoke all sareasm and irony and vituperation and scorn and spite at the Christian religion. What has the Christian religion done that it should be so assailed? Whom hath it bitten and left with hydroobia virus in their veins that it should metimes be chased as though it were a

To head off and trip up and push down and corner our religion was the dominant thought in the life of David Hume and Voltaire and Shaftesbury and even the Earl of Rochester, until one day in a princely house, in which they blasphemously put God on trial, and the Earl of Rochester was the attorney against God and religion and received applause of the whole company, when idenly the earl was struck under conviction and eried. "Good God, that a man who walks uprightly, who sees the worderful works of God and has the use of his senses and reason, should use them in detying his Creator! I wish I had been a crawling leper in a ditch rather than have acted toward God

admires, and you hear it as you pass the casino or the dance hall, and the devil has stolen most of the fiddles, though I am giad man and diabolical hostility have been flying Javelin, of wit, javelin of frony, javelin of for hundreds of years and are flying now. But aimed at what? At something that has come to devastate the world? At something that slays nations? At something that would maul and trample under foot and excruciate and crush the human race?

No, aimed at the gospel harp—harp on which prophets played with somewhat linger-ing and uncertain fingers, but harp on which apostles played with sublime certainty, and martyrs played while their fingers were on fire. Harp that was dripping with the blood of the Christ, out of whose heartstrings the harp was chorded and from whose dying groan the strings were keyed. Oh, gospel harp! All thy nerves a-tremble with stories of self sacrifice. Harp thrummed by fingers long ago turned to dust. Harp that made heaven listen and will yet make all the earth hear. Harp that sounded pardon to my sinful soul and peace over the grave where my dead sleep. Harp that will lead the chant of the blood washed throng redeemed around the throne. May a javelin slay me before I fling a javelin at that. Harp which it seems al-most too sacred for me to touch, and so I call down from their thrones those who used to finger it and ask them to touch it now. "Come down, William Cooper, and run your fingers over the strings of this harp." He

says, "I will," and he plays : There is a fountain filled with blood Drawn from Immanuel's veins. "Come down, Charles Wesley, and touch the strings." He says, "I will," and he plays: strings. Jesus, lover of my soul, Let me to Thy bosom fly. "Come down, Augustus Toplady, and sweep your fingers across this gospel harp." He

says, "I will," and he plays : Rock of Ages, cleft for me, Let me hide myself in thee. down, Isaac Watts, and take this

He says, "I will," and he plays: Alas, and did my Savior bleed, And did my Sovereign die?

P. P. Bliss, come down and thrum this gos-He says, "I will," and he plays : pel harp." Hallelujah, 'tis done! I believe on the Son.

Ineffable harp! Transporting harp! Harp of earth! Harp of heaven! Harp saintly and scraphic! Harp of God! Oh, I like the idea of that old monument in the ancient church at Uliard, near Kilkenny, Ireland. The sculpture on that monument, though chiseled more than a thousand years ago, as appropriate to-day as then, the sculpture representing a harp upon a cross. That is where I hang it now; that is where you had better hang it. Let the javelin be forever buried, the sharp edge down, but hang the

harp upon the cross.

And now upon our souls let the harps of heaven rain music, and as when the sun's rays fall asiant in Switzerland at the approach heaven rain music, and as when the sun's rays fall aslant in Switzerland at the approach of eventide, and the shepherd among the Alps puts the horn to his lips and blows a blast and says: "Glory be to God," and all the shepherds on the Alpine heights or down the deep valleys respond with other blasts of horns, saying, "Glory be to God," and then all the shepherds uncover their heads and kneel in worship, and after a few moments of silence some shepherd rises from his knees and blows and the blows and the comment of the horn and cays, "Thanks be to God," and all through the momentals the response comes from other sneeds. "Thanks be to God," so this moment let all the valleys of the earth respond to the hills of heaven, with sounds of giory and thanks, and it be harp of earthy worship to harp of heavenly worship, and the words of St. John in the Apocalypse be fulfilled, "I heard a voice from heaven as the voice of many waters and as the voice of a great thunder, and as the voice of harpers harping with their harps." with their harps.'

The highest volcano is Popocatapetl, Mexico-17,748 feet, with a crater a

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR MAY 28.

Lesson Text: "The Excellent Woman," Prov. xxxi., 10-31-Golden Text: Prov. xxxi., 30-Commentary.

The chapter opens with wise and loving counsel from a mother to her royal son. She would have him to be a true Nazarite and a real friend to the desolate and oppressed, the poor and the needy. Compare Num. vi., 1-8; Ps. lxxii., 1-4. And who can help thinking of Him who is the true brightness of God, for such, according to Young, is the meaning of Lemuel?

Then follow these twenty-two verses of our lesson concerning the model woman, each verse in the Hebrew commencing with a letter of the alphabet in regular order, thus forming an acrostic.

In the study of this lesson many will con-

fine themselves to the admirable portrait of the perfect wife and mother, and thus find a most profitable study. I will take this wo-man as at least suggestive of the true church, the bride of Christ, as to her personal stand-ing and character, her relations to her husband, to her household and to the poor and needy. She is a virtuous woman (verses 10, 29). Young defines virtue as strength of mind or body. Peter says that if we desire an adundant entrance into the kingdom we must add to our faith virtue. Then she walks in the fear of the Lord, which is the beginning of wisdom and a fountain of life (II Pet. i., 5; Prov. i., 7; 14-27).

Her clothing is said to be slik and purple, strength and honor (verses 22, 25), reminding us of Ezek. xvi., 13, 14, and the clothing of fine linen, slik and broldered work, and

the beauty because of the Lord's comel See also Isa. lxi., 10. Her loins are also girt with strength (verse 17), and what stre is there that can compare with that of truth, righteousness and faithfulness (Eph. vl., 14: Isa. xl., 5)? Her words are wisdom and kindness (verse 26), making us think of Him Who was full of grace and truth (John i., 14).

There is no slothfulness nor love of ease in her, for she works early and late, before the dawn and on into the night (verses 15, 18). Her works are manifold, she is always abounding, and it is all willing work (verses 13-19). Compare I Cor. xv., 58; Il Cor. vili., 12. She bringeth her food from afar (verse 14), suggesting to us the manna from aven in contrast to the leeks and onions of Man's words cannot satisfy; we ast have the word of God. The field which she takes in order to work it and the vine yard which she plants turn our thoughts to the field in which Buth gleaned and to the

wineyard yet to prove fruithful (Iss. v.), while the joy and reward in the time to come (verses 16,25, 31) cannot but point us to the time when He shall say to the faithful, "Well done; enter thou into the joy of the Lord."

Let the record stand as a description of the model woman, and may the Lord greatly multiply such among our daughters! But let us also consider the true church and the dividual believer, and may these things be true of us in our daily life! Let us only be-lieve, and thus realize what our perfect standing is in Christ through His finished work, and so shall our lives be increasingly conformed to His image, more perfect reflections of His life which He desires in some measure to repeat in all His redeemed, even in these mortal bodies (II Rom. viii., 29; II Cor. iii.,

18; iv., 10, 11).

Her husband is mentioned in verses 11, 23. 28. It is written of Israel, "Thy Maker is the husband; the Lord of Hosts is His name (Isa. liv., 5). The Lord Jesus is frequently spoken of as the Bridegroom (Luke v., 34, 35; John iii., 29; Rev. xxi., 9), and we know that Adam and Eve were a type of Christ and the church (Eph. v., 31, 32). Her husband doth safely trust in her, and she is all His desire (verse 11). Hear Him say of her, all fair, my love; there is no spot in thee."
"A garden inclosed is my sister, my spouse; a spring shut up, a fountain scaled" (Song iv., 7, 12). She will do him good and not evil (verse 11). Her husband is known in the

When we have the spirit of Paul, who de ermined to know nothing but Christ and Him crucified; who said, "Christ shall be magnified in my body, whether by life or by death;" who was ready not to be bound or but to die for Jesus's sake (I Cor. ii., 2; Phil 1, 20; Acts xxi., 13), then will we ever do thim good and give Him pleasure, and He shall be known and honored through us. Her husband praiseth her (verse 28).

Her children and her bousehold claim a share of our attention. In verses 21, 15, 27, we learn of their clothing, their for their ways, all abundantly provided and well seen to. Our clothing as children of God is Christ Himself, for we are commanded to 'Put on the Lord Jesus Christ" (Rom. xiii 14). He became sin for us that we might b made the righteousness of God in Him (II Cor. v., 21), and in Rev. xix., 8, the fine linen garments of the bride represents the righteousness of the saints which must be His righteousness imparted to us and then wrought out through us. The church may be said to see to this matter of clothing by ointing others to Him who provides it by His great work.

As to food, the church has an abundant supply provided for her to dispense in wonderful word which contains milk for babes and bread and strong meat for older children (I Pet. ii., 2; I Cor. iii., 2; Heb. v., 13, 14; John vi., 51, 57). Then, as to her ways, we have already learned from this book that wisdom's ways are ways of pleasantness, and all her paths are paths of peace (til., 17). If we are only willing to be guided, we will not fail to see the way wherein we should walk and the thing that we should do

(Jer. xiii., 3). See also Ps. xxxii., 8.

Not only are her own household, the household of faith (Gal. vi., 10), well seen to, but "she stretcheth out her hand to the poor-yea, she reacheth both her hands to the needy" (verse 20). If the church has the spirit of her Lord, it will be one of her prom-inent characteristics that the poor and needy are well seen to. When Jesus would prove to John the Baptist that He was indeed the Messiah, He told the messengers to say, among other things, that the poor have the gospel preached to them (Math. xl., 5). It will be one of the features of the kingdom when the church has become the bride of Christ that the poor and needy shall have special care (Ps. Ixxil., 2, 4, 12, 13).

In yere 30 we learn that all clee but the

In verse 30 we learn that all else but the In verse 30 we learn that all else but the fear of the Lord is only vanity, or, as it is said in I Cor. xiii., there is a love without which all else, even the giving of one's body to be burned, is as nothing. Without Me, says Christ, ye can do nothing (John xv., 5). Paul said concerning His life and His works, "Not I, but Christ," "Not I, but the grace of Cod!" (Gal. ii. 20.1 Cor. xv. 10). When it God" (Gal. ii., 20; I Cor. xv., 10). When it it is so with every believer and the church as a whole, then will this excellent woman be fully manifested.—Lesson Helper.

A CONTEMPORARY gives the startling information that persons should "dress quietly when attending the funeral of a dear friend."-Philadelphia Record.

"This is a temperance hotel, isn't it?" asked one guest of another. think it must be," was the reply. "I never knew it to be full."-Browning, King & Co. 's Monthly.

A MAN doesn't wish he was a boy again when he sits alone in the gloaming and reads over the essays be wrote during his school days.

Ir's a trifle singular that some of these \$10,000 circus beauties receive only \$15 a week and board with the canvasmen.



Japan boasts female stevedors.

More women marry between the ages of twenty and twenty-five than at any other time of life.

The Empress of Russia's physician when in attendance upon his august patient receives a fee of \$350 a day.

Walking, riding and fencing, the women physicians say, are among the best gymnastic exercises for women.

Mrs. Ella Wheeler Wilcox, the poetess, is said to have one fad in matters of dress, and that is for Empire gowns. In lifting a sick woman, say a nurse, always put the arms beneath the pil-

low instead of under the patient's There is a greater excess of women in the population of the District of Columbia than elsewhere in the United

Miss Helen Bradlee, of Boston, has given \$50,000 to add to the comforts of

women patients at the McLean Asylum in that city. Doctor Mary Putnam Jacobi has been elected Chairman of the section

on neurology at the New York Academy of Medicine. Queen Victoria has not worn corsets for many years. Princess Beatrice follows her mother in this respect and

has also discarded the corset. The infant daughter of the Duchess of Fife has already entered upon her duties as a philanthropist. She has

joined the Children's League of Pity. Mme. Brochard, superintendent of the Lenon Hospital, of Paris, has received the ribbon of the Legion of Honor for faithful service in nursing

the sick.

"The "Literary Ladies" of England, whose annual banquet is one of the events of the London season, have properly changed their official name to the "Women Writers."

A new fellowship, worth \$600 a year, has been established at the State University of California, and Miss Kate Werts, of the Oakland High School, has been selected for the place.

One of the dentists of New York is Olga Feymann, D. D. S., a Western girl, young and pretty, with a ristocratic features and the intelligence which comes from education and travel. Walter Damrosch says that Miss Mary

Louise Clary, of Louisville, who recently made her debute in New York, has the most beautiful and powerful contralto voice he has ever heard. Mme. Albani designs her own operatic dresses, which cost on an average

from \$300 to \$400. She has a wardrobe for over twenty operas, some of which require several different dresses. The King of Spain's aunt, the Infanta Eulalie, is said to be an indefatigable sportswoman. She hunts inces-

santly, drives a four-in-hand, and

like a young girl, though she is forty-two. Mrs. Lyne Stephens is the only woman who has ever presented a cathedral to a religious community. It stands at Cambridge, England, is dedicated to Boman Catholic worship and cost \$400,000.

Governor Pattison, of Pennsylvania, has appointed five women as notaries public, his first nominations under the new law regarding that office. One of them is Miss Hills, manager of the Harrisburg Telegram.

Two hundred women are practicing dentistry in this country. A Southern young lady. Miss Anna Yokum, was graduated from the Alabama College of Dentistry at its last commencement and was valedictorian of her class,

Mrs. C. H. Green is Secretary of the Society of Cliff Dweller Archaeology of America, and has proved her right to her office by the discovery of an ancient piece of cliff pottery designed after the pattern of a Maltese cross.

The Dowager Duchess of Sutherland was sent to prison in London the other day on contempt of court. Several years ago she spent several months in America. She is a very handsome woman and has a dazzling complexion.

A movement to erect a statue to Queen Isabella of Spain has been started by several society ladies of New York, headed by Mrs. C. Van Etten Mack. The intention is that the statue shall stand at the Eighth avenue entrance to Central Park, facing the statue of Columbus.

Mrs. Irene Sheridan, daughter of Major-General Rucker, United States Army, and widow of General Philip Sheridan, still lives in the residence in Washington which was given to the General by his Chicago friends. She devotes her life to the training of her four children.

As a result of a newspaper contest, a woman was found in Boston who can wear a shoe No. 11 (child's size) of A width, 71 inches in length and 21 inches in width at the broadest part of the sole. The winner is a young lady twenty years old and four feet eight inches in height.

At the graduating exercises of the Woman's Medical College of Fiftyfourth street at Chickering Hall, New York City, Dean Phoebe Wait made a most eloquent address. "Woman's place is in the sick room," she said, 'and among other things she was created a natural doctor."

Mrs. J. Crosby Brown, who has & fine home on Orange Mountain, of New Jersey, has for the past nine years given happy afternoons in her grounds to poor mothers from New York. The mothers come in groups of eight, each bringing her own or some other child with her, and are brought up from the station 'a carriages.

A Gigantic Cask of Wine,

The largest cask ever known to be imported into this country has just been landed at the London Docks from the steamer Benbow from Oporto. Its holding capacity is about 1150 gallons. The lifting appliances at the dock were not deemed sufficiently strong to raise this cask from the hold of the ship, and therefore its contents of port wine were pumped into smaller casks. -St. James's Gazette.

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