

FOR AND ABOUT WOMEN

TO SWIM THE CHANNEL.

Miss Lillian Smith, captain of the Ladies' Perseverance Swimming Club, of England, has declared her intention of trying to swim the English Channel during the present season. Though she is only eighteen, she has already performed some remarkable feats as a swimmer. She accompanied Jabez Wolfe in one of his attempts to swim the Channel and remained in the water four and a half hours. She is not the first woman to make the attempt. Last year Annette Kellerman, of Australia, made a valiant effort to reach Calais, but failed.

WALTZ NEVER OUT OF FASHION.

Dances may come and dances may go, but the waltz, which this year attains its centenary, never loses its popularity. It is the most graceful dance left to us now that the days of the minuet are over, and it has inspired some of the most delightful strains in the world of melody. Where every other dance nowadays is a waltz it is necessary to accomplish this really well, and the girl who gains a reputation as a graceful waltzer rarely suffers from the agonies of "wallflowerdom," if we may coin such a word.—Woman's Life.

SUFFRAGE IN DENMARK.

The women of Denmark are rejoicing over the granting of communal and municipal suffrage to them. A delegation from the Danish National Suffrage Association waited upon the Prime Minister and the Minister of the Interior to present memorials thanking them for their efforts in behalf of their country.

Our Out-of-Door Recipes.

French Salad Dressing.—The bowl in which the dressing is to be made should be rubbed with garlic or half an onion. Just enough will adhere to the bowl to favor the dressing. Now put in one teaspoonful of salt, half a teaspoonful of pepper, and pour slowly over this, a few drops at a time, half a cupful of olive oil. Stir well all the time, and when the salt is dissolved add two tablespoonfuls of vinegar. This should be well blended with the other ingredients, and the dressing should be used at once.

women. At the public celebration both ministers delivered short speeches congratulating the women on their victory. During the jubilee banquet that night a telegram was sent to the King, who returned an answer expressing his good wishes for the results of the reform.

MME. MAETERLINCK'S WIT.

Georgette Leblanc, the actress and singer, who in private life is Mme. Maeterlinck, has a strong sense of humor and a pretty natural wit. In Paris they are reciting with enjoyment her latest bit of repartee.

She was on tour lately in a provincial town where a local company was engaged to support her in one of Maeterlinck's plays. But the local support was weak and halting, and the poet's lines were mangled, some of the actors apparently not in the least understanding what they were saying.

Mme. Maeterlinck, whose admiration for her husband is public history, indignantly sought out her manager.

"A writer like Maurice Maeterlinck should be treated with more respect," she said indignantly. "Madame," he answered, "M. Maeterlinck is not the first to suffer. Sophocles, Moliere and Racine are daily murdered in the same way."

"Possibly," quickly replied Mme. Maeterlinck, "but they are not murdered alive, at any rate!"—Philadelphia Record.

FOOD FOR HUSBANDS.

A woman, discussing how to feed a husband, said she soon cured her husband of fussiness and faddishness about his food. He said that he had to take what he could get. Now, why should he? His work and money buy every scrap of food which enter the home. It is the husband's right that he should have the food that he likes best, properly cooked and served on the table he bought, in the house whose rent he pays, by the wife to whom he gives a housekeeping allowance as a trust fund. He strives his very best to support his family in comfort and some degree of luxury. His wife should strive her very best to lay out the money he intrusts her with so as to secure health, happiness and content in the home. It is a very clear bargain between husband and wife. If a man is "grumpy" at meals there's usually something the matter with the meals. The sourest-tempered male begins to smile when the savory scent of an appetizing dish rises like incense before the altar of his appetite. Kisses and sentiment do not compensate a man for poor cooking and monotonous catering.—New York Times.

WILL TEACH LOVE OF FLAG.

Moved by a desire to do "active patriotic work," which shall include "teaching the true meaning of the American flag to immigrants and their children," women of New York City and nearby places have formed the National Society of Patriotic Women of America, and they filed with the Secretary of State at Albany, a certificate of incorporation. The directors are Mrs. William T. Helms, Mrs. William R. Stewart, Mrs. N. T. Phillips, Mrs. John F. Sawyer, Mrs. Mary Van V. Vanderpoort, Mrs.

THE MERRY SIDE OF LIFE

GARDEN SOUNDS.

I love to hear the bluebells chime,
And little cowslips moo.
Of tiger lilies roaring I'm
A constant lover, too.
But best of all the garden sounds
To which I love to hark,
Is when at eve I go my rounds
The Johnny-jump-jacks bark.
—Carlyle Smith, in Harper's Weekly.

A PRELIMINARY REQUIREMENT.

Tom—"Why don't you get a new spring suit?"
Dick—"I can't find a new tailor."
—Somerville Journal.

A SPORTING EVENT.

Mrs. Peck—"Henry, do you see anything in the paper about Blinker running over his mother-in-law?"
Mr. Peck—"Not yet. I haven't come to the sporting news."—Puck.

THE SPRING DELUGE.

"I had a delightful talk with the Governor of the State."
"Enjoyed it, eh?"
"Yes; he didn't want to sell me a ticket for anything."—Washington Herald.

NOT UP TO DATE.

"Wasn't their divorce a shocking affair?" said Mrs. Featherlight.
"Inexcusable," answered Mrs. Smartset. "They both had the most unfashionable lawyers they could find."—Philadelphia Press.

KNEW WHAT WAS COMING.

"I have often marvelled at your brilliancy, your aptness at repartee, four—"
"If it's more than \$5, old man, I can't do a thing for you. I'm nearly broke myself."—Houston Post.

CRUMBS.



The Tall One—"When I was your size I was just sweetly pretty."
The Short One—"What a pity you grew up!"—In the New York Telegram.

THE WILY AGENT.

"How do you succeed in insuring so many people?"
"I look them over, and then I look doubtful, and offer to bet them a dollar that in their present state their application for insurance would be rejected."—Houston Post.

NOTHING DOING.

"I tell you I must have some money!" roared the King of Maritana, who was in financial straits. "Somebody will have to cough up."
"Alas!" sighed the guardian of the treasury, who was formerly court jester, "all our coffers are empty."—Judge.

THE TRUTH OF IT.

"You can't buy happiness," exclaimed the sentimentalist.
"No," answered the man who is sternly practical. "You can't buy happiness. And at the same time that fact doesn't imply that your comfort is enhanced by being broke."—Washington Star.

MOVED BY CURIOSITY.

"What are you going out before the curtain again for?" demanded the stage manager, clutching the arm of the new vaudeville artist, who had just made a dismal failure.
"Somebody's clapped," blurted the actor, "and I want to find out who it was."—The Circus.

DUBIOUS PRAISE.

"Grey, the art critic, came along just as I was looking at your new painting."
"You mean my 'At Work in the Fields.' And what did Grey think of it?"
"Commended its realism highly. Said even to look at it made him tired."—Boston Transcript.

HE GOT IT.

"James," said Mr. Rakeley, "I'd love you saw me—er—saluting the nursemaid."
"Why, yes, sir," replied the nursemaid.
"Well, it's best to keep quiet about it. Do you understand?"
"Yes, sir," replied James, with upturned palms; "silence is golden."

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. J. E. ADAMS.

Subject: Man's Part in God's Plan.

Brooklyn, N. Y.—In the Ross Street Presbyterian Church, corner of Wilson street, the pastor, the Rev. John Erskine Adams, preached Sunday morning on "Man's Part in God's Plan." The text was from Romans 8:28: "And we know that to them that love God all things work together for good." Mr. Adams said:

The Apostle Paul has been called a fatalist. Perhaps, in late years, he has been the object of more discussion and criticism than any other New Testament writer. Preacher and pew alike have striven to undermine his system of theology. They have sought to avoid many of the fundamentals of his faith. They have told us that it is high time we should come into a larger conception of the ethics of Christ's life, and a lessening sense of the importance of His death. They say that much of His writings was for the Jew and couched in such figurative language that the Jew alone could understand and appreciate, and accordingly, He dwelt at length upon the typical and sacrificial rather than upon the practical and ethical. And in the chapter from which our text is taken we seem to have presented the horrible doctrine of predestination, a doctrine which by many is accepted as synonymous with a fatalistic creed which eliminates man's free agency and subjects all things to an incontrovertible and changeless law of necessity. I wish to show you, if possible, to-day, how different was Paul's conception of our relation to God and God's relation to us.

Let us not doubt that Paul had absolute convictions that in all things God's will would be accomplished. But let us not doubt, also, that he had absolute convictions that men must become co-workers with God in the out-workings of the divine plan. There was one occasion when he fully illustrates these truths. It is when, as a prisoner, he is being brought to Rome to stand before Caesar. This is the message of revelation to him. In this he sees the will of God. With this purpose he has nothing to do. He may not modify it nor change it. He resigns himself to it. Nothing can prevent its accomplishment. It is God's will that he should come to Rome. But shipwreck threatens. The ship on which he is captive is overtaken with disaster. Fog, storm, darkness, danger, all seem to indicate the defeat of the divine plan. It seems as if all on board must be destroyed. And again, the divine will is manifest. Paul is assured of safety for himself and all on board that ship. But what does he do? Does he, in view of this assurance, make no effort to avoid the dangers and overcome the difficulties? Does he meekly resign himself and his shipmates to the inevitable? By no means. He becomes a co-operator with God in the fulfillment of His purpose. He heartens all on board that ship. He feeds them. He assures them of safety; but of safety only as they use every precaution, as they strive with all courage and persistence to save themselves and their ship. He says to the Centurion and the soldiers who had him in convey, when the fear-stricken seamen would have sought escape in a small boat: "Except these abide in the ship, ye cannot be saved." In other words, he couples human endeavor, courage and skill with divine promise and protection. And so, deliverance is wrought. All things were to work together for good; but in that result one of the essential factors must be human courage and fidelity. The sun shines to-day for me, for all the world, that is wonderful. Might we can do may prevent its shining. But it only shines for me as I open my eyes to receive its light. It is in my power to keep my eyes shut, if I will.

Paul declares in this chapter that nothing can separate us from the love of Christ; neither tribulation, distress, persecution, famine, nakedness, peril, sword, principalities, powers, things present, things to come; none of these things shall interfere with the keeping, saving power of God's love, in Christ. And yet, we hear him on another occasion fearing, lest, having preached to others as a minister of God's grace, he himself might be a castaway. He lives again, he says; yet not he, but Christ in him; and still he is using all the powers of determination and will to keep his body under, to restrain it, to make it perfectly responsive to the control and ordering of God. To Paul, this life is a constant struggle; a warfare against principalities and powers, with wickedness enthroned; it is a race in which, if he would win, he must strain every nerve and stretch every muscle and lay aside every weight, and the sin which so easily besets; he must run with patience, with persistence, looking to Jesus. That gives us the idea exactly. Use all your own power, looking to Jesus, as your example, inspiration, stimulus and strength. If he wrote the letter to the Hebrews, and whether he did or another of the saints is immaterial, the principle is the same; he made out a list there of men and of women who were in God's keeping, and yet wrought, achieved, suffered, triumphed, through the exercise of dauntless courage and of splendid faith. And so we are led to say that Paul's conception of life was that of alliance with God. He was destined of divinity for high achievement. This is not pride, it is not egotism, save of the right sort. All great men have lived and achieved under this conception and in this thought. The men who have done things have done them because they have known themselves called of God for achievement. They are in the divine plan; they are also agents in its carrying on and out. Under this impulse, David went forth from the sheepfold to the sceptre. With the anointing oil of the prophet upon him, he waged his battles against the Philistines and conquered. Under

this impulse, Savonarola achieved. Under this impulse John Knox wrought, defying throngs and devils. Lincoln and Washington were the men they were, and did the things they did because they were allied with God, and through their personality expressed the divine purpose and power. It was because of their certainty that God was above them and in them, and that right would triumph, that they went steadily forward to accomplish the high mission of their lives. We are told by Plutarch that Julius Caesar, on a night of storm, crossing a channel in a light, open boat, quieted the alarm of the oarsmen who were with him by telling them: "Pluck up your courage; you carry Caesar." This great Roman believed in his destiny. A secret presentiment bade him believe that he was born for a notable career. He had power, he had resource, but above all, a profound belief in his star. The man who has not such a faith is to be pitied.

We all need such a vision. Without it we perish. Aspiration is inspiration. Let us not be deterred from building our castles, though they are in the air. Perchance God will help us lay the foundations under them and make them real and strong and permanent. The man who says: I must and, God helping me, I can, is the man who has confidence in himself to do something that no one else can do, and that otherwise will remain undone.

How wonderfully God holds terrific energies in leash and under control subject to the gradual outworking of His perfect idea for the children of men. In the realm of nature all things work together for good. The sun, which has in it heat sufficient to consume our little world in a fragment of time, nurses to a fuller life by its gentle caress the tender lily and the modest violet. It touches them and evokes their delicate aroma; it puts the roses into the cheek of the child and the song into the throat of the nightingale as it soars and sings to the clouds. It is true that so well we understand the constructive forces of nature, that it furnishes but a trite subject for our consideration. But underneath all physical manifestations and phenomena, let us believe there is moral purpose. Nature is God's great temple in which His voice is heard. It was through nature's sublimity that David realized man's dignity. Above all nature, next to God, stands man. And for him all physical forces are in harmony and work together for his good. And as with nature, so in history. As in the roaring of the seas and the clash of the elements the atmosphere we breathe is cleansed and we enter into more vigorous life. So the wars, which seemingly spell ruin; the crumbling of nations, which spells corruption; through all storm and revolution, through shock and tempest, God is leading the sons of men out into larger life, and bringing on the brighter and better day.

And, finally, human experience testifies to the same truth. We are told that on one occasion Napoleon was shut up in an island of the Danube, hemmed in by the Archduke Charles. He was able to maintain himself there, but he sent word to Italy and Spain and France, and he ordered his marshal with such minuteness that every day's march was perfect. All over the north of France, and from the extreme south of Spain and Portugal, the corps were, all of them, advancing, and day by day coming nearer and nearer. Not one of them, on the march, had any idea what was the final purpose, and why they were being ordered to the central point. But on the day the master appointed in every direction. Then it was that he was able to break forth from his bondage and roll back the tide of war. How like our life, as it moves on, to the command of the Master. Its forces seem confused to us, with joy and sorrow, oftentimes agonistic, prosperity and adversity—all march in their appointed paths and to their appointed ends. But at last we shall see behind them all the one will and the one power, and we shall be able to say on the day of final emancipation and victory, as said Joseph of old, God meant it unto good, to bring it to pass.

So, let us go forth, renewing our courage as we renew our confidence that to them that love God all things work together for good.

Advanced Thought.

He cannot justly be charged with liberality who "adheres to that which is good" until a better is provided. A starving man who casts away a loaf of bread because he imagines an agnostic would account a fool. Why give up our Christian faith, which has proved so good, so long as only the vague and ghostly chimera of "advanced thought" is proposed to take its place? Some of us know that faith in Christ is a very real and precious and joyous possession, a comfort in sorrow, a help in trouble, a spur to higher living, a source of assured hope for the life beyond; what has science, or human philosophy, or any of the thousand and one vagaries of "free thought" to offer in its stead? A joyless life, a rayless future, a quenched soul—Nirvana!—The Examiner.

How Character is Made.

One of the chief dangers of life is trusting occasions. We think that conspicuous events, striking experiences, exalted moments have most to do with our character and capacity. We are wrong. Common days, monotonous hours, wearisome paths, plain old tools and everyday clothes tell the real story. Good habits are not made on birthdays, nor Christian character at the new year. The vision may dawn, the dream may waken, the heart may leap with a new inspiration on some mountain top, but the test, the triumph, is at the foot of the mountain, on the level plain.—Maitlis D. Babcock.

His Eternal "Know."

Christ did not build His Gospel on a "grad perhaps," but on the "eternal know."—Horns Herald.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR AUGUST 30.

Subject: David Spares Saul's Life, 1 Sam. 26—Golden Text, Luke 6:27—Commit Verse 21—Read Chapters 21-25—Commentary.

TIME.—1060 B. C. PLACE.—The Hill of Hachilah.

EXPOSITION.—I. David reasons with Saul, vs. 17-20. Saul is in David's power and completely at David's mercy a second time (vs. 1-12; cf. ch. 24:3-8). And a second time David shows the greatness of his character. He will not stretch forth his hand against the Lord's anointed (v. 11). Abishai was right in judging that God had delivered David's enemy into his hand (v. 8; cf. v. 23; ch. 24:18, 19; Josh. 24:44; Judges 1:4), but he was wrong in his judgment of what David should do with his enemy whom God had delivered into his hand. God gives our enemies into our hands that we may save them, not that we may destroy them. David's real magnanimity comes out in that he not only refused to slay Saul himself, but also would not permit another (v. 9). The death of Saul would mean the end of his own trials and his accession to the throne, but he will not accept deliverance and glory by questionable means. David was truly a man of faith. In his conscience he had been less keen. He could easily have satisfied it by saying, "I did not kill him." But David's conscience was not of that sort. Saul had been rejected by Jehovah, nevertheless the fact stood that he was the Lord's anointed (v. 9), and the anointed of the Lord was sacred in David's sight. No one can stretch forth his hands against the Lord's anointed and be guiltless (Ps. 105:15). It is well to remember in the application of this principle that in the present dispensation all Christ's are the Lord's anointed (1 John 2:20-27, R. V.). David's respect for the anointed of Jehovah, even though that anointed one was his personal enemy, was deep and abiding (ch. 24:6, 7; 2 Sam. 1:14-16). David was entirely content to leave the vengeance of his wrong and the establishment of himself in the place to which God had appointed him entirely in God's hands. When Saul was thoroughly awakened to the fact that David had had him in his power and yet had spared his life he was brought to momentary repentance. He addresses the David, whom he had sought to murder, very tenderly (v. 17), and David answers with marvelous humility. He calls his would-be assassin, Saul, his Lord and King. He seeks to awaken Saul to his folly by pointing out his own innocence. He challenges Saul to point out one thing that he had done that deserved his hate. Nothing can exceed David's marvelous humility (v. 19). The thing that David especially wanted is that he is driven away from the ship with Jehovah and His people (v. 14). He speaks of himself as a flea or a partridge and points out to Saul how foolish it is for the mighty king of Israel to be hunting for a flea or a partridge in the mountains. There is no insincerity in this. David entertained the most humble opinion of himself in spite of his rare gifts. He humbled himself and God exalted him.

II. Saul's Brief Repentance and Gratitude to David, vs. 21-25. Saul, blinded though he was by envy, was forced to see the generosity of David. He says the very thing that every sinner needs to say, "I have sinned." But there is no real and saving conviction of sin and consequently no permanent turning from sin (cf. ch. 15:24, 26; Luke 24:17; Ex. 9:27; Num. 23:34; Matt. 27:4). There is no saving power in conviction of sin if one goes right on sinning (Prov. 28:13). Saul promises that he will no more do David harm because his life had been precious in David's eyes. He never had another opportunity to do David harm. Saul's description of his own conduct was both true and expressive. He had "played the fool and erred exceedingly." That is precisely what every sinner and every one who fights against God is doing. Unfortunately, though Saul recognized the true character of his conduct, he did not quit it. In that too he has many imitators. All the Sauls on earth cannot prevent a righteous man from getting his just and full due (cf. Eph. 6:8). David would not even keep the king's spear as a memento of his victory. David knew that God deals with us as we deal with our fellow-men (vs. 23, 24; cf. Ps. 18:25; Matt. 5:7; 6:14, 15; 7:2). David's whole future history shows how much his life was "set by in the eyes of the Lord." As he had not undertaken his own deliverance he looked to the Lord to deliver him out of all tribulation (v. 24). This the Lord did, giving complete deliverance from perils that arose again and again and threatened to overthrow his throne. David reaped the good seed he had sown (cf. Ps. 18). For a moment Saul was entirely reconciled to David. He blessed him and declared his triumph, but David thoroughly understood how little confidence was to be placed in the permanence of Saul's repentance.

LEADING QUESTIONS.—What truths about Christ are suggested by the lesson? What characteristics of David are brought out in the lesson? What does the lesson teach about faith? What does it teach about God? What does it teach about treatment of enemies? What is the best lesson in the passage?

The Buffalo Commercial remarks: "Conditions of the market and the season are decidedly against the maintenance of higher prices for beef. The variety of food in our markets is so great that almost any family can reduce or suspend its consumption of beef without discomfort in the hot months of the summer. This reduction in the demand is certain to follow a material rise in prices and thus counteract the reduction in supply."