

RAHAB AND THE SCARLET THREAD

Sermon by the "Highway and Byway" Preacher.

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Chicago, Sunday, July 17, 1904.
Text:—"By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace."
—Heb. 11:31.



HAT a marvelous example of God's grace, mercy and love we have in Rahab, that woman of the town, that daughter of the heathenish Jericho. How startling and strange it seems to find her name among those of Abraham, Isaac and Jacob more, that, as Matthew's genealogy shows us, she should have become the ancestor of the Christ. But when we consider that it was God who lifted her to such heavenly associations, that it was God's finger which inscribed her name there along side those of the patriarchs and prophets, we must recognize her exalted place in sacred history and seek to learn the lesson which this woman and her remarkable story would teach. Let us turn to the book of Joshua and read how and why she perished not, why it was that around her and the members of her family was thrown the protection of the Divine arms, while all the rest in her native city miserably perished. It is a strange and beautiful story, bringing out as it does in such clearness and strength the blessed Gospel story of God's inexhaustible love and infinite mercy. Rahab, a type of the sinner, a stranger to God and doomed to destruction; and further, Rahab, a type of the repentant sinner who is found of God. This scarlet thread letting the spies down to safety and tied in her window bringing salvation to her house in the day when judgment fell, a type of the Christ in His work of preserving the saint and saving the sinner. Jericho, a type of the world lost in sin and doomed to destruction. This in outline is the story and its teaching.

JERICHO is to be destroyed. Rahab as a resident of that city is in awful peril. She, with the other inhabitants, is under judgment for sin. The city and all therein are in peril; she is face to face with death. See her within that doomed city. Each day as it passes brings the day of judgment nearer. Destruction is sure to fall. No human power can deliver. And here we have a perfect picture of the world and the people of the world today, for the world is under condemnation for sin. The people of Jericho are characterized in our text as disobedient, and Paul in the fifth of Ephesians calls the people of the world the "children of disobedience." And "because of these things cometh the wrath of God" upon them. God hath declared all under sin, for among men "there is none that doeth good, no one." "All have sinned and come short of the glory of God." As you turn back and read the story of Jericho, you can realize, as the inhabitants of that doomed city could not, perhaps, that it was under the judgment of God, and that destruction came swiftly and surely, but be not blind, oh soul! to the present condition and the impending judgment. In Jericho you are given in miniature a picture of the world and the destruction which is coming upon it. The peril of Rahab and of Jericho is your peril, to-day, oh soul! You cannot escape God!

AND note, now, the attitude of Rahab and of the inhabitants of Jericho in the face of the peril which threatened them. Reports had reached the city of the movements of the people whose God was able to "dry up the water of the Red sea before them." They had heard with increasing terror of how their God had delivered into their hands the mighty kings of the Amorites. Their heathen gods were never able to do. But here was a people with a God who was a living presence, One who was powerful to overcome every obstacle and mighty to crush every foe. The consciousness of the true God was being crowded home upon them. Surely, this must be the true God, the one great God. And to-day the thought of God is being crowded home upon the world. A thousand providences are compelling people to think. An Ironsides fire in Chicago, a steamboat disaster in New York, and the multitude of incidents which are occurring daily in the lives of individuals everywhere are bringing people face to face with God. In Jericho there was only one person who wanted to know the true God, and to obey Him, and in the world today the proportion is nearly the same. One listening to God's voice and turning to Him, where there are thousands who are in disobedience and unbelief going down to death and destruction. When two of God's messengers came to Jericho the people were eager and fierce to kill them. There was only one person, and that a woman, who was willing to receive them. And how Jericho is a picture of the world to-day. Multitudes, multitudes in disobedience and unbelief going down to death, while the few like Rahab are being saved. "Many are called, but few are chosen." How is it with you? Oh, soul! You who are in the Jericho of sin and rebellion against God, are you anxious, like Rahab, to know the true God and to be saved from your awful peril of soul death, or are you, as did the people of Jericho, shutting out the gates of your heart tight, thinking to keep God out? The citadel of your soul must some day fall before the onward march of God. For a time you may think yourself secure, but at last your walls of defense will fall with an awful crash, and you will enter the presence of God naked and helpless. Better the attitude of Rahab than that of the rest of the city of Jericho. "Turn ye, turn ye," God cries, "for why will ye die?"

RAHAB'S attitude was one of faith towards God, and this condition of heart led to obedience to God. When she heard of the true God she believed on Him. She wanted to know more of

Him. Think you it was a chance circumstance which brought those spies to her house? I tell you nay. For wherever there is a soul which yearns to know God, there it is that God is sending His messengers to point the way of salvation. The soul cannot escape the consciousness of God. You realize that, my friend. You know there is a living and true God, even as did those people of Jericho, but is your belief a living faith such as Rahab had? A faith which brought with it a holy fear of God and a desire to know Him better? And if you have such faith you need not perish in the fate city of Jericho, but you may be delivered even as was Rahab. Her faith led to obedience, and saving faith is always obedient faith. "By faith," we are told, "Rahab the harlot perished not with them that were disobedient, having received the spies with peace." Her faith led her to receive God's messengers and to obey their instructions. James calls it a working faith. And saving faith is always more than mere belief in God. Scripture declares that the "Devils believe and shudder." And mere idle, inactive faith in God will never prepare you to meet Him. You believe in God, you say. Are you willing to receive His message? Are you anxious to know Him and His will concerning you? If not, you have no saving faith in Him.

OBEEDIENCE involves the scarlet thread. It let the two spies down to safety, and it became the sign in the window which sheltered the house of Rahab when the judgment of God fell upon the city. The scarlet thread, the type of the blood of Christ, protecting the saint and saving the sinner. As obedience for Rahab involved the scarlet thread, so obedience for the sinner involves the blood of Christ. The blood of Christ, God's sacrifice for sin, must be accepted as the sign of deliverance. There was salvation for Rahab in no other way than by the display of the scarlet token in her window. There is salvation for the sinner in no other way than in the blood of Jesus Christ. God's Word declares that "without the shedding of blood there is no remission," and again, "Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved." Christ is the only door of escape. Jericho is to be destroyed. There is safety in no other place in that doomed city but in the house of Rahab, where the scarlet thread may be seen floating from the window casement. The world is to be destroyed. The sinner is to perish. There is safety nowhere except behind the sheltering blood. The sinner must become obedient to that blood. His faith must reveal his lost and helpless condition because of sin, and his faith must accept the Christ who has offered Himself as the sacrifice for sin. In that life has suffered death upon the cross and thus paid the penalty for sin. He is able to deliver from death them that are under judgment for sin.

AND she bound the scarlet line in the window." Dear friend, have you bound the scarlet line of Jesus' blood in the window of your soul? The only place of peace in all that great city of Jericho was in the house of Rahab, and it was all because of that bit of scarlet thread, which was a sign between her and God that she was not to perish in the coming destruction. There is no place of peace outside the sheltering blood of Christ. You dare not meet God without it. Why does the presence of death make men tremble and fear? Why is it that in the presence of awful danger, men who have never before known a fear will tremble and call upon God in agony of soul? Ah, friend, it is because the soul is not prepared to meet its God! There was a fearful fear and terror in that city of Jericho. Rahab tells the story when she says: "Our hearts did melt, neither did there remain any more spirit in any man." And when the sense of security of this life is brushed aside and man is brought face to face with God then the stubborn heart melts in fear and the proud, unbending knees kneel together in helpless weakness. But in the house of Rahab was perfect peace, for the scarlet thread was in the window. And in the heart of the Christian there is sweet abiding peace, for the blood of Christ is there as an everlasting sign to God. And nowhere else in all the world is there real peace known. Will you not enter into that peace? Take the blood of Jesus and bind it as a precious token within your heart, and peace, sweet peace, will flood your soul.

BUT Rahab was not content to enjoy her security and peace alone. She thought of her father and mother, her brother and friends. During those days and nights which intervened between the visit of the spies and the destruction of Jericho she in eager haste warned them of their danger and sought to bring them under the protection of the scarlet thread. We would think it strange had she done otherwise, and yet how many there are who are resting under the sheltering blood of Christ, who are indifferent to the danger of loved ones and friends? Saved, but careless about the salvation of others. Abiding under the sheltering blood, but indifferent whether others find that shelter or not. Oh, isn't it awful! The careless, thoughtless indifference of Christians? Awake! Oh Christians! Jericho is to be destroyed. The unrepentant sinners are to perish in the awful destruction. Do you realize it? Loved ones, friends are going down to death. You are behind the sheltering blood, you are safe, but they are lost. They are abiding out the streets of the world's sin. Destruction is coming upon them! Hasten! Bring them into the ark of Christ! Go out and plead with them, as you value their souls! Go out and bring them in, for Christ died for them. Delay may mean death! You may be too late unless you speak to-day! God help us to be faithful! For if we speak not, the blood of friends, loved ones and acquaintances may be required of us. God says: "When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hands."

When men begin to improve on God's way they are likely to go astray.

THE SUNDAY BIBLE SCHOOL.

Lesson in the International Series for July 24, 1904—"Jehoshaphat's Reform."

(Prepared by the "Highway and Byway" Preacher.)

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LESSON TEXT.

(2 Chron. 19:1-17; Memory Verses, 4-6.)

1. And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2. And Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat, Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the house of Judah, for all the king's matters.

3. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4. And Jehoshaphat dwelt at Jerusalem; and he went out again through the people from Beersheba to Mount Ephraim, and brought them back unto the Lord God of their fathers.

5. And he set judges in the land throughout all the fenced cities of Judah, city by city.

6. And said to the judges, Take heed what ye do, for ye judge not for man, but for the Lord, who is with you in the judgment.

7. Wherefore now let the fear of the Lord be upon you; take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

8. Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies when they returned to Jerusalem.

9. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

10. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren; this do, and ye shall not trespass.

11. And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters; also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good.

THE LESSON includes 2 Chron. 17:20; 1 Kings 22.

GOLDEN TEXT.—"Deal courageously, and the Lord shall be with the good."—2 Chron. 18:11.

TIME.—Jehoshaphat began to reign in 849 B. C. Lesson events occurred in twelfth century of his reign.

PLACE.—Jerusalem and Judea.

PERSONS.—Jehoshaphat, and the seer, Jehu.

Events in Judah.

Jehoshaphat's righteous and prosperous reign.—2 Chron. 17.

Jehoshaphat's unholy alliance with Ahab.—2 Chron. 18.

Events of the Lesson.—Chap. 19. Jehoshaphat's religious history over Moab and Ammon.—Chap. 20:1-20.

Jehoshaphat's second wicked alliance with Israel.—Chap. 20:35.

Jehoshaphat's Disastrous Shipping Venture.—Ya. 38.

Events in Israel.

Ahab was killed in battle with the Syrians against whom he had gone when he persuaded Jehoshaphat to join forces with him. The lesson to-day occurred after Ahab's death. All of the interesting history of Elijah, the Prophet, which will be considered in the lessons for August and September, occurred during Jehoshaphat's reign.

Comparing Scripture with Scripture.

"Jehu . . . the seer went out to meet him."—The same prophet who had rebuked Baasha, king of Israel.—1 Kings 16:1.

God repeatedly sent His prophets to rebuke sin in high places. See 1 Sam. 13:10; 2 Sam. 12:1; 1 Kings 13:1; 1 Kings 17:1, etc. Ps. 103:8, but—Ps. 103:9.

"Shouldst thou help the ungodly and love them that hate the Lord?" Eph. 5:11; 2 Cor. 6:14-17; 2 John 10:11. This ungodly alliance probably led later to the marriage of Jehoshaphat's son, Jehoram, to Ahab's daughter.—2 Chron. 21:6.

Nevertheless, there are good things found in thee.—See Jehoshaphat's splendid record in 2 Chron. 17. God is always ready to see the good and give due credit.

"He went out again."—See 2 Chron. 17:7-9. In the prosperity of the kingdom and the interest of the king in other things, the early reforms had undoubtedly lapsed, as they do to-day. We need to remember 1 Cor. 15:58.

"Brought them back unto the Lord."—Dan. 12:5, Jas. 5:20, Rom. 15:1.

"Set judges in the land."—This means his reappointment of commissioners of public instruction mentioned in Chap. 17:7-9. Perhaps with new powers and a large staff of assistants.

"Take heed what ye do, for ye judge not for man, but for the Lord, who is with you in the judgment."—This would be a good text to hang over the desk of every judge in the land to-day. Much of the evil in Israel had arisen from dishonorable judges.—Comp. 1 Sam. 8:1-3 with vs. 4 and 5.

"Moreover."—Jehoshaphat did not rest content with educational and judicial reforms. He reestablished the religious functions of the priests and Levites, charging them to serve "in the fear of the Lord, faithfully, and with a perfect heart." Reform must go deeper than mere externalities if it is to be permanent and effective. The heart is the place to start every reform, for—Matt. 15:19.

"Deal courageously."—It takes a brave man to be a reformer. Matt. 5:29-30; Matt. 10:23. Make no compromise. God in dealing with sin accepts nothing but unconditional surrender. He never temporizes. Dare we? "Deal courageously," therefore, for "the Lord shall be with the good." This lesson furnishes striking example of this, and this promise was renewed by Jesus in Matthew 28:18-20 and John 14:23.

Seed Thoughts.

Three points about God are emphasized in this lesson: "No iniquity with Him"—Deut. 32:4; Rom. 9:14; "No respect of persons."—Acts 10:34; Rom. 2:11; Eph. 6:9; 1 Peter 1:17, and "No taking of gifts." Man cannot bribe God.

The Prophet's rebuke was followed by Jehoshaphat's repentance, the evidences of which were: (1) Contrition—sorry for sin; (2) Confession—admission of sin; (3) Conversion—turning from sin; (4) Restitution—making amends as far as possible for sin. Measure the quality of your repentance by this four-fold test.

FANCIFUL FANCIES.

It should be suited to its owner. The palm-leaf is noble, if neglected. Some new fans are made for fanning. Paper fans are not in set are dainty. Spangles of silver usually adorn gauze fans.

Gauze fans are the choice for great occasions. Pistol fans, though convenient, are seldom seen.

No feminine weapon is more deadly, and this isn't mentioning the sort with a dagger inside.



A FRIEND.

What to me are pain and sorrow?

What but brightness hath to-morrow?

Be the day however drear I am happy, He is near, Jesus is my friend.

If friends do change or pass away, Beloved ones leave me some sad day (Some have left me, dear ones, too), I'll not complain, but seek anew, Jesus as my friend.

Poor in purse art thou, dear heart? Rich in faith? Then joy impart. None too poor to give, I know, None too weak to lighten woe, Jesus is thy friend.

Be the night however black, Be it what it may, alack, He will give thee what is good, All thy fears are understood! Jesus is thy friend.

And, when thy course in life is run, He'll be near with setting sun! Try thy best to rightly be, For sweet Eternity is He not thy friend?

—Lawrence F. Deutzman, in N. Y. Observer.

THE SUNSHINE PARTY.

Reasons Why Everyone Should Belong to It and How They Can Do So.

The young people of Burma have a pastime which affords great pleasure to crowds of people at certain seasons of the year. A number of young men, who call themselves the "Storm party," take hold of a long rope, the other end of which is seized by a similar team of athletes who are termed the "Sunshine party." Each of the opposing parties tries lustily to draw the other over a line, in the manner of a "tag-of-war." The struggle for victory is fierce and prolonged. If the one party triumphs it is considered certain that the prevailing weather during the next month or two will be stormy, if the other wins fair weather is thought assured for some time to come.

There is always a sunshine party in the world, writes C. A. S. Dwight, in Young People, without formal organization, but made up of all those who believe in God and so in the worth of human life, who have a religious faith and so a human sympathy, who do not shut their eyes to the sin and sorrow that is in the world while yet rejoicing in the belief that Christianity can banish the sin and heal the sorrow, who are not simply "cheerful pessimists," patiently resigned, but also convinced optimists, positively hopeful, who believe that sunshine is but God shining down upon the world and who do all they can to transmit and scatter those gladdening rays to darkened hearts and murky corners of the earth.

It is good to be a sunshiner in this sense—to do one's best to make men more godly and more glad, to wipe away here and there a tear, and to coax on this or that face a happy smile, to lighten oftentimes another's burden and to share now and then another's bliss, weeping with them that weep and rejoicing with them that rejoice. Happiness, after all is largely contagious. Others rejoice in our joy or are depressed by our weak faith or despondent moods.

Every soul is a kind of human thermometer, registering the social temperature—whether warm and genial or cold and congealing—that prevails about it. We cannot help this sensitiveness, but we can by our kind words or kinder actions do much toward making it easier for the now depressed spiritual temperatures of other spirits to rise to a warmer glow.

Everyone can take a pull at the sunshine rope. There is nobody so weak but that his laying hand upon it will increase the strain in the direction of the bright weather goal. The croakers, the storm producers, the bad weather makers, are abroad in the land in great numbers, but a determined and continued effort on the part of all sunshiners will draw them over the line into a saner state of mind and a brighter way of looking at things. God means life to be full of happiness, or at any rate of that deep joy, that spiritual peace, which is better than any happiness. Believe in God, believe in humanity, believe in yourself, take counsel of the divine promises and not of your fears, be much in communion with the Master, and your life will be like a glowing beacon in whose light men will be more than willing to rejoice, and your mission as a sunshine scatterer will be blessed to multitudes of hearts.

A Living Sacrifice.

Dr. Mason, of Burma, once wanted a teacher to visit and labor among a warlike tribe. He asked his converted boatman, Shapon, if he would go, and told him that he would have only four rupees a month as a teacher, whereas he was then earning 15 as a boatman. After praying over the matter he returned to the doctor, and the following conversation ensued: "Well, Shapon," said the doctor, "what have you decided; will you go for four rupees a month?" "No, teacher," replied Shapon. "I will not go for four rupees a month; but I will go for Christ." And for Christ's sake he did go.

How God Is Working.

A new stone church is being erected at Tembo, Sierra Leone, West Africa, in the mission of the Church Missionary society. Memorial stones were laid in the foundation, says the Christian Work, and the missionary writes: "At the service preceding the ceremony, I noticed a man, rather smartly clad in native dress, and on inquiring I was told he was a Mohammedan owning a mosque of his own, but a worshiper in the church every Lord's day. To my surprise I found him among those desiring to lay memorial stones. The words he was asked to repeat after me were something of the nature of a prayer for his conversion to the faith, to which there was a loud 'amen.'"

Cheered by the presence of God, I will do at the moment without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest; it is not my affair.—Feneelon.

THE GREAT LOVE LETTER.

Written by God for the Instruction and the Guidance of Man.

It is charming to see the sweet and tender interest there is in a love letter from a dear one far away. The letter from father, mother, wife or sister to the absent one. "The greatest thing in the world is love," and these letters are as full of it as the summer day is of warmth and sunlight. It is love that lends the charm to the precious pages. The tenderness that breathes from them, cheers in trouble and despondency. It soothes heart-aches as if by magic.

These love letters are read over and over again and carefully saved as the most precious treasures, especially if the one who wrote them has gone up the shining way. Often, too, a mother's letter is a mighty weapon against temptation.

This suggests the source of all love. For the name of our All Father is "Love." We read, writes George May Powell, in the great Love Letter He has handed down to us from above the stars, "God is Love."

But do we treat this Love Letter as we will wish we had done, when "the Angel with one foot on the sea and the other on the land swears that time shall be no longer?" It has well been said, "Nothing is either great or small, except by comparison." If on that day of joy to some, and sorrow to others, it shall be seen that the time I spent in reading this heavenly love letter was insignificantly small beside that in which I was reading novels, or the daily newspaper. Especially the Sunday newspaper that is the deadly serpent stinging the spiritual life of millions of individual souls, ruining that life in the family and the church, and so a peril to a Christian nation; need I wonder if my spiritual life is small and weak? So small that I am not fit to "enter through the gates, into the city celestial?" Matt. 7:21.

Then, too, how my mistake will be enlarged and intensified if my failure to read the precious word has been in the face of solemn Christian Endeavor vows that I will read it "every day." Or of my vows when I nominally joined the Church of Jesus Christ.

How many too, outside these organizations, and who have never made that greatest of all decisions, "To leave service of my great enemy, and go into service of my Best Friend," would find the daily habit of reading this Love Letter, would help to make that decision. Can I do better than form this habit?

Napoleon said of the Bible, "With this Book for its guide, the soul can never go astray."

There are many cases where the calming influence of Bible reading before going to rest at night has saved from the mad house, or the grave. Such a chapter for example as John 14. Try taking a single verse as a morning portion of this medicine from the Great Physician every day. Take a line of it in memory, as you go to the duty of the day. See if it is not so rich in help to you as to prove that the book it came from is indeed the Great Love Letter. The fifth, sixth and seventh chapters of Matthew are full of such gem-like lines.

FOR THE QUIET HOUR.

The one thing that love hates is hate.—Ram's Horn.

God is the refuge of His saints, but not of their sins.—Ram's Horn.

Good fortune rarely sits down beside a man who whines. Honey is not made from vinegar nor steel from the rind of a squash.—United Presbyterian.

"They are able because they seem to be able," runs the old Latin proverb. If we look confidently for success, we are half-way toward it. Conviction, confidence, faith, here is the Christian secret of moving mountains, the victory that overcomes the world.—Young People.

Hopefulness of final victory is ours, if we only remember that we are fighting God's battles. And can He know defeat? He who is the God of the little world within it is the God of the big world without it. It is He who is contending in thee; thou art but His soldier, guided by His wisdom, strengthened by His might, shielded by His love. Keep thy will united to the Will of God, and final defeat is impossible; for He is invincible.—Christian Work.

Serving One Another.

There is much we can do for one another, as the days come and go, in the way of sympathy, cheer, helpfulness. We cannot well do without one another. None of us liveth unto himself; we cannot live unto ourselves if we should try to do it. Each of us belongs to those about us, and it should be our glad business to serve in every possible way. And yet—in the really great hours we find ourselves alone. The kindly hand, the willing ear, the must relinquish its hold, and the life go out to meet its great crises, alone, face to face with One, who is not of the flesh, yet who revealed himself in the flesh, so that he is not a stranger. How pathetic, says the Baptist Union, is the plea of Christ for sympathy in the garden; if they could only have watched with him one hour! But it was not possible; he had to tread the winepress alone; he met the great crisis, face to face with the Father! There was a line beyond which the human heart, loving never so strongly, could not go. And yet who shall say that the service we render each other here does not materially sustain and strengthen in that great hour when life seems so utterly alone! Withhold not help from thy friend, nor stay the tide of love and sympathy he so much needs—to-day. To-morrow it may nerve him for the hour when he stands alone, face to face with the unseen!

The Ungodly Man.

The ungodly man may be a seemingly moral man, who does not grossly offend against either the laws of the land or the canons of good taste, but he is all the while a man without God, and so without hope in the world. Ungodliness is lack of relation with God—a loss from Him, says the New York Observer. Of many an amiable man it is true that God is not in all his thoughts—or not at all in his thoughts. Formal morality is not enough where this spiritual sympathy is lacking.



FURNITURE MADE AT HOME.

Comfortable Combination Settee and Table for the Porch of Odd and Pleading Design.

A combination settee and table can be made to be used and left on the porch. If one likes the "rustic," this could be made of unplanned lumber, the seat and arms and back being rubbed with coarse sandpaper to take off the worst of the roughness that would be likely to catch on the clothes.

It might be well, perhaps, to plane the upper side of the table top, though that, too, might be left rough to be used without a cloth. This piece could be left to be "grayed" by the weather, or could be made of boards already weathered, or the gray could be started with a stain. A water stain (aniline) might be better than an oil stain, because little of the stain could be wiped off and unless the oilstain were very thin it would look too much like

paint. On account of the dampness, no glue should be used. Instead of trying to fit the edges of the boards of the top tightly as in gluing, round off all the edges both above and below, leaving an obvious crack. Round off all the corners of the table and the weather will "raise" no splinters.

Treat the boards of the seat same as the top. Screw the seat and top boards down with solid screws, placing the screws near the edges of the boards to keep them from warping and curling up. Then let the sun and rain have their way and you will have a "real" weathered oak piece, which could be used in winter as a unique indoor piece.

Two braces should run lengthwise under the seat, screwed or mortised into the end pieces and screwed to the seat boards.

To operate the affair the top would have to be lifted off and set on edge on the ends of the cross-pieces, the "back braces" being hooked over the pegs in the outsides of the arms. When used as a table the top should be fastened on by running "loose" pegs through the arms into the cross-pieces on the under side of the top. The back brace will then fold up under the top. While this piece might appear rough at first sight, its design would make it odd and interesting.—Chicago Journal.

A LITTLE ESSAY ON MUSK.

If You Want to Be Left Severely Alone Scent Yourself Liberally with the Stuff.

If you are going to travel, by sea or by land, scent yourself with musk. It will ward off everything and everybody from you, dangers and moths included.

It is generally agreeable to all mankind. It is so sweet and refreshing, and such an air purifier! In railroad cars, where there is no air to speak of, and everybody who does not smell of smoke and onions, smells of codfish and old cider, it is especially delightful.

It doesn't make anybody sick at the stomach, and no well-regulated head would ache on account of it, and the man who used cheap profane, and talk about woodhucks, and polecats, and water rats, in connection with the smell of musk, ought to be condemned to ride second-class forever, between a fat woman carrying home-smoked herring, and a colored nursegirl with a baby that smells of sour milk.

At church, musk is delightful. It is the very "odor of sanctity." The clergyman can preach better for it, and the bald-headed deacon and the long-nosed sexton can sleep better and snore louder with it odorless fumes wafted to their nostrils with every gentle wave of your pocket handkerchief.

People who do not like it are ill bred. It is the perfume of the rich. Empress Josephine was fond of it, and we don't know whether that fact had anything to do with Napoleon's getting divorced from her or not.

Scent yourself liberally. Don't be afraid. Don't be stingy. Make yourself smell in the world, if you cannot make yourself distinguished.

It is a land of freedom, this is! Everybody has a right to smell as he chooses, and if everybody else does not like the odor, why he can plug his nose.—N. Y. Weekly.

The Proper Care of Clothes.

After the walking dress has been removed the skirt should be well brushed and hung in the wardrobe on two hooks by means of two loops. Or, better still, fold it carefully in the seams, pin together at the band and suspend, so pinned, on the hooks. Some wardrobes are now made with movable hangers, which are very useful. Coats should always be stretched upon hangers when not in actual use. St