

The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: The Claims of Authority.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg Avenue and Weirfield street, on the above theme, the pastor, Rev. Ira W. Henderson, took as his text Ex. 20: 12, "Honor Thy Father and Thy Mother." He said:

The recognition by society and the individual of the authority of parents is at the center of all the theory of social government. The agreement of society that parents may and should control the youth of their offspring is the foundation upon which our system of social authority is reared. The individual recognition of the ruling right of parents is expressed in a larger sense in this Republic in the submission of the minority to the decree of the majority. The command speaks the truth when it enjoins upon parents as the sure means unto long life. Small success would we enjoy did we not pay some heed to the mandates of our elders. Little power would the law of city, State or Nation exert over our lives were the fundamental ideas of obedience eliminated from family life. The individual and that Nation which has a poor sense of the need for obedience is sure to meet an early death. The man who won't learn from the past will not live long to instruct his descendants. The State within whose boundaries the recognition of the rights of the law has fallen into disrepute will soon totter, fall and be dashed to pieces.

The text calls to our minds three things: First, that children should honor those who are over them by birth. Secondly, that parents should be worthy of the honor of their children. Lastly, that, broadly speaking, the principle of obedience—that is to say, respect for law—must be manifested in all our civic life. "Honor thy father and thy mother," says the commandment, is urging the need for honor it implies that obedience, respect and deference be yielded to those who are above us in birth.

The man who doesn't honor a good father and mother is not much of a man. The first law of family life is that we should give honor to those who have given us life and that need of love which we enjoy at their hands. The man who works lovingly and on for the welfare of his children, the mother who studies with a motherly affection to make her home the pleasant harbor of her children, both are entitled to and should receive the honor of their children.

Honor implies obedience. The youth who obeys the mandates of a good parent can never fall or fail. The parents who speak out of the fund of a true experience can teach any youth the way to the happiest life, and their words should be law.

Honor implies respect. It is not dignified to belittle the place and dignity of a good parent. The youth who essays to speak with dogmatic assurance upon the full range of human problems pronounces himself a fool at the start. The disrespectful youth who disdains wise counsel and claims to know it all will ere long find out that his ancestors can tell him at least one or two things of which he is ignorant.

Honor implies deference. A youth who is to be the best of his kind should learn first to yield primacy in all departments in life to ripe years full of wisdom and noble experience. The man who pushes his way into places where reserve should be very prominent, he shown will sooner or later find that check doesn't pay checks, but rather rebuffs.

We must, in our youth, yield honor, respect, obedience and deference to those who lead us worthily in the home. Honor to the father must learn to obey. He who would gain honor must grant honor. The man who wish the respect of other men must first of all be respectful. A little yielding of the point or place for age does no man any harm. Deference is delightful either in young or old.

It isn't at all necessary for me to point to our youth the wrecks upon the shores of life who are monuments to dishonorable actions in the home. The parents and the fathers are all too full of men and women who refused to honor, to obey, to respect—or to listen.

On the other hand, the commandment forces an ethical duty on the parent. Many times the best business criminals because of parental mismanagement and lack of wise, sound and pure leadership in the home. Honor be to whom honor is due. The man or the woman who demands honor from a child is entitled to honor. Parents must be respectable before they shall merit or gain their children's respect.

Obedience is the due of that man who doesn't contravene the moral law or the laws of common sense—and the due of him alone. Age deserves deference not on the basis of years so much as on the basis of wisdom.

Parents are many times more responsible for the lack of honor that children show than are the children themselves. Honor in many minds begins and stops with obedience. Many parents seem to think that the subjection of the individuality of a child to their whim and will is the sum and total of obedience. Obedience consists in becoming as much like themselves as possible—some parents seem to think. Children cannot be held down in that matter. Freedom must be allowed for the exercise of individuality and personal preference and bent. Obedience must be given and required only when a moral principle is at stake or the best interests of a child make it necessary that parental authority be enforced. But the reasonable exercise of undue authority which many people exhibit in their home life is pitiful—and the more so because the consequences are quite sure. The whole of honor is not bound up in obedience. Obedience should not stifle the children. Children have rights to wise leadership and unceasing parental love. Many times they receive silly government and no love—and whom shall we blame for the consequences?

The wise parents will realize that as we grow older our ideas change, and our perceptive powers strengthen. Guidance for a boy of four will hardly ever be the sort of advice the youth of fourteen will need. You may be the author of wisdom to your child if five—the best parent ever to a child of six without

EPWORTH LEAGUE LESSONS

SUNDAY, JULY 7.

Public Affairs a Divine Trust. Rom. 13: 1-7. Christian Citizenship.

Passages for reference: Dan. 2: 20, 21; 1 Pet. 2: 13-17. It is required in stewards that a man be found faithful. "Every one of us shall give an account of himself to God" (Rom. 14: 12). Our talents must be accounted for at the end. We are our brother's keeper. "If meat make my brother to offend, I will eat no flesh while the world standeth." If drink does not tempt me, but trips my neighbor, it is not only my duty to leave it alone but to guard him. I am responsible for the use of my citizenship. If my organization ability, enthusiasm, or public standing promises to enable me to help banish bad officers or laws, or if I can aid in getting better officers or enforcement, then I must exert myself to the full. Since God is back of the Christian, he is never pessimistic nor satisfied with the bad. While he is orderly he yet pushes positively for the better. He is also patient, not expecting to reform things in a day.

It is as necessary to render unto Caesar the things that are Caesar's as to render unto God the things that are God's. One of the worst rum holes in an otherwise temperance county in Colorado, remains "wet" because most of the "good" citizens are members of the "Covenanters" Church. This denomination refuses to vote because the name of Christ is not used in the national constitution. The Anti-Saloon League, with a Methodist president and a Methodist general secretary, is a strong movement that promises to throttle the saloon. It knows no party, but works for men and laws. Largely through its plans and its local option law 15,000,000 people of the 27,000,000 who live in the South have no saloons.

Go to the primaries and see that others go with you. Get acquainted with the prefect committee man. Send a committee to him early with a request to hold the primary in a decent place. It will not hurt the church basement or League room to have a primary in it. The saloon man will get purple with rage, but his crowd will feel a bit cowed there. Get next to the leaders. The "bam" element do. Votes count. There are more good ones than bad. Talk with the candidates. Get them committed in writing, then the weak-kneed can be stiffened up at the proper time. Be willing to sit in a convention.

The clean, wholesome presence of a Christian man will cow rascals and spoil the law. Get next to the leaders. The "bam" element do. Votes count. There are more good ones than bad. Talk with the candidates. Get them committed in writing, then the weak-kneed can be stiffened up at the proper time. Be willing to sit in a convention.

But to carry the principle into its broadest application we must apply the law to cheat the law, and prevent the execution of justice; when one man may buy off the law that sends another citizen to jail; when those who are sworn to enforce the law neglect their duty; we cannot say that individuals are entirely to blame for lack of deference to the law. The laws should be wise, sane, quick to act, equal in meeting justice to all offenders. Thus only can it retain the respect of the governed. And on our part are we to blame for lack of honor, when the laws are not to our taste, but rather to the ballot box, there to see to it that good laws and the right men are set up over us to rule.

But all honor for law is bound up with our early ideas and teachings, and in the home should be found the source of respect for law.

Forgetfulness and Forgiveness.
An old man lay on his dying bed. Beside him stood his wife. The father had taken each of his boys by the hand, and had spoken his last words of loving advice and farewell. When he had finished, one of the boys leaned over the dying man and asked him to forgive him for his sins in the past. With a look of unutterable love, the father replied: "Oh, my boy, I forgot it all long ago!" When the prodigal (you and I) return to the fold, his sin, he finds that his Father has forgotten it all long ago. While the confession is still on the penitent's lips, he is restored to sonship.

A Little at a Time.
How often do we sigh for opportunities of doing good, whilst we neglect to do the little things which would lead to the accomplishment of most important usefulness?
Dr. Johnson used to say, "He who waits to do a great deal of good at once will never do any." He who does a little every day, he finds that his Father has forgotten it all long ago. While the confession is still on the penitent's lips, he is restored to sonship.

The Invisible Force.
God hates the sin but loves the sinner—loves him that is, as a man, not in his character as a sinner. God loves humanity in spite of, not because of, his wrongdoings. He will, if possible, save the wrongdoer out of his sin, love him into decency, sanity, righteousness. The love of God is not a mere empty sentiment, but is an invisible force which makes for holiness, and ultimately for happiness.—Rams Horn.

In the Inner Sanctuary.
None but a wholly consecrated soul can come into the most holy place of communion with God in the inner sanctuary.—Hannah Whitall Smith.

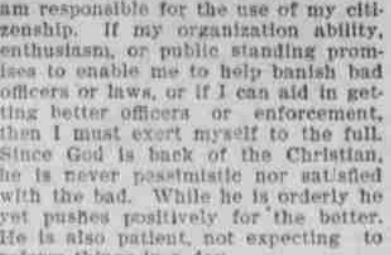
How to Remember the Colors.
"Why and Wherefore" answered a query the other day about the seven colors of the prism, or the primary colors—violet, indigo, blue, green, yellow, orange and red. These seven colors are named in their prismatic order, and the first letter of each color spells the word "Vibgyor." This word, apparently nonsensical, sticks in the memory like Mark Twain's famous "Punch, brothers, punch with care," and will be found a valuable aid to the memory when the subject of the primary colors and their order in the rainbow comes up. It was told me by an old professor, when I was a schoolboy, and I send it to you thinking that it may be of interest to some of your readers.—Albert Collins, in the New York American.

A Great Benefactor.
If people of other countries were asked the name of the Englishman whom they hold in greatest respect that of Lord Lister would rise spontaneously to their lips. This, at least, is literally true, that no man alive has by a single discovery conferred upon the whole of mankind a greater boon than did the surgeon who discovered the antiseptic treatment of wounds.—London Telegraph.

FOR THE FARMER AND STOCKMAN

Remedy For Egg Sucking Dog.
The following plan for curing a dog of the egg sucking habit is recommended by a writer in The Practical Farmer: "Boil an egg and while perfectly hot put it in his mouth and hold his jaws down on it until well burnt, and he will be afraid of eggs from that time on."

Handy Device.
To make a grit box, cut four pieces from an inch board like Fig. 1. Then board up using half inch stuff, as shown in Fig. 2, by boring two holes in back about two inches



Good Grit Box and Grain Feeder.

from sides and one inch from top. This box can be hung on two pegs or nails or inside of posty house and makes a very convenient and sanitary grit box. Three kinds of grit or feed can be kept separately to which the fowls have access at all times but cannot waste or foul it. It is well to let the front board extend one and one-half inches below top of partitions by notching, to prevent grit from feeding into the trough too freely.

Broody Hens as Mothers.
Professor Graham, of the Ontario Station, considers that broody hens are preferable as mothers for chickens hatched in an incubator. "The best plan," he says, "is to get the broody hens to take the chicks to give the hen two or three eggs in the incubator on the eighteenth or nineteenth day and allow her to hatch them. When your incubator hatch is over take a dozen or fifteen chickens and put them under the hen after dark. Even if they happen to differ in color from those she has hatched she will mother them all the same. If you give them to her in the daytime she may not do so. Never neglect to give the hen a thorough dusting before giving her any eggs. If there is one thing more than another that requires careful attention in rearing young chickens, it is to keep them free from lice. If lice get upon them, from the hen or elsewhere, a large proportion of them will be almost sure to die."

Pruning Trees.
Do not allow your trees to waste a large amount of their energy on the development of unnecessary branches. Throw their vitality into those which are to remain. But do not go at the work of pruning until you have looked the tree over from all sides and satisfied yourself exactly what needs doing. Never prune on the haphazard system, or from a "sense of duty." Prune for results that stand for improvement. Aim to preserve a proper balance of head without producing a stiff, formal effect. Cut out weak wood, wherever found, even if it does somewhat disturb symmetrical outlines. The development of healthy branches will enable you to correct this fault later. Thin out the branches, where too thick, to allow a free circulation of air. It is a most excellent plan to cover every cut that is made with a thick coat of paint. This prevents unnecessary loss of sap, excludes rain, keeps away insects and assists the wound to heal rapidly.

Hogs and Pasture.
Among other recommendations of Prof. Soule, of the Virginia Experiment Station farm, are the following: "Prepare the land with the greatest possible care, and seed alfalfa. Alfalfa will be the most desirable of all the grazing crops, as it can be grazed over two or three times during a single season, and will remain on the land several years, if well established." He also recommends artichokes to feed through fall and winter.

"Some grain should be fed to the hogs on grazing crops—one to three pounds per day, depending on the age and size of the animals. An ear or two of corn will often be all that is necessary. By using grazing crops the corn can be made to go much farther, and a better quality of pork obtained at a lower cost per pound. Hogs kept on grazing crops are under the very best sanitary conditions. The plan suggested will provide grazing for twenty-five to thirty hogs, depending on the character of the land and the crop season."

The Alcohol Potato.
"I am advised by the United States Department of Agriculture that they have recently imported samples of potatoes grown in Europe which have been found to give a very high percentage of alcohol, and that there are varieties grown in this country, with which the department is now experimenting, which show a large starch content. In view of the fact, as shown in the report of the Committee on Ways and Means in the fiscal year of 1905 Germany used 91,148,182 bushels of potatoes in the production of alcohol, there would seem to be no reason why in many parts of this country the cultivation of these special kinds of potatoes for



use in the production of alcohol should not be found profitable by our farmers.

"A matter of great importance in relation to the capacity of our farms to produce practically unlimited quantities of the materials from which industrial alcohol is made, is the fact that the growth of these farm crops does not exhaust the soil. After the alcohol has been extracted from corn or potatoes these materials are still serviceable as cattle feed, in which form they ultimately find their way back to the land.

"Some disappointment has been expressed over the delay on the part of our manufacturers to furnish alcohol-burning lamps, stoves, heaters and other alcohol-using apparatus similar to those used in Germany. I have personally investigated this matter and find that American manufacturers are preparing to put on the market in the near future lamps in which it has been found by carefully conducted experiments that one gallon of alcohol will give as much light as two gallons of kerosene. I have also seen samples of cooking stoves, heaters and other alcohol using appliances, which will be on sale in this country at an early date."—Senator Hansbrough.

Rules Governing Horse Sales.
The rules, covered very generally by statute law of the various States, summarized by one of our horse exchanges are as follows: The rules governing the present popular system of selling horses at auction at combination sales should be thoroughly considered and understood by all prospective consignors. They usually are very similar to the following: A horse sold sound must be perfectly sound in every way. A horse sold serviceably sound must be virtually a sound horse. His wind and eyes must be good, not lame or sore in any way; the horse must be sound, barring slight blemishes. These blemishes, and must not be anything more than splints, slightly pulled and a little rounding on the curb joints; above all, he must not have a bad looking curb, and must not have a brand.

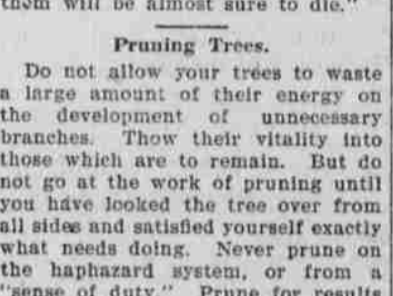
He may be a little out in the knees, but must not stand over on the knees or ankles. He may have a little puff on the outside of the hock, but must not have thorough-pin or boggy hock, ring-bone or jack, although he may naturally be a little coarse jointed, and front part of hocks must not be puffed.

He may have slight scars or wire marks, but these must not cause any deformity of the body, legs or feet, and nothing more than a slight scar. He must not have any scar from fistula or poll evil. He cannot have a hip down, and if one hip is a trifle lower than the other, it must be natural, and no deformity like the cap of a hip down. He must not have sidebones or any bad blemishes that will depreciate his value more than a trifle, but must be sound, barring slight blemishes that do not hurt him or change his value but very little, and in no case more than the above mentioned blemishes. Car bruises must be of a temporary nature.

A horse sold to wind and work must have good wind, be a good worker, and not a cribber, and everything else goes with him.

A horse sold at the halter is sold just as he stands without any recommendation. In all cases a horse must fulfill the bill as announced when sold. Whether it is single or double, horses must have all the other qualities recommended by the auctioneer when on sale. An horse proving different from the way he is represented can be rejected on examination of the buyer, which must be on the day of the sale or within the required time, according to the rules and customs of that particular concern.—Indiana Farmer.

Horse Collar Attachment.
Horse collars of the type that open at the top are generally constructed with the upper edges formed of leather binding pieces that are sewed across. The stitches soon become worn, and the seam rips, the straw at the top of the collar protruding. A horse-collar attachment, designed to avoid these disadvantages, is shown here. The horse collar may be of any of the ordinary forms and open at the top. Metal clasps are secured along the meet-



The collar attachment shown in the diagram is designed to avoid the disadvantages of traditional collars, such as stitching that becomes worn and rips, and protruding straw. It features a metal clasp mechanism that secures the collar along the top edge.



ing edges of the collar at the top, the edge of one clasp fitting into the cavity of the opposite clasp, where it is held in position by clinching tangs. Fastened to the collar at the top is an adjustable strap and buckle to prevent the joint from becoming loosened and to assure perfect rigidity.

The Sudan's Asset.
The Sudan possesses an important asset not yet developed—that of its antiquities. Egypt's pyramids and temples are a profitable asset, bringing crowds of tourists, every year constantly on the increase. These visitors spend some \$100,000 annually on the banks of the Nile.—Windsor Magazine.

The Value of the India Rubber Imported into the United States during the last year in the crude form aggregated \$50,000,000. Brazil is the chief source of supply.

VALUABLE COLONIAL COINS.

Money Issued Before Revolution Worth More Than Gold.

If there is any one who possesses a collection of coins of the country's colonial period that person is very fortunate. If at any time a pinch should come, making it necessary for the owner of such a collection to dispose of it in order to procure the necessities of life, a sum of money could be obtained for the collection that would make the seller independent of the world for a lifetime.

It is doubtful, however, if there is a complete collection of the coinage of this country of the days before the Revolution anywhere within the borders of the land, though in many museums, public as well as private, there is a goodly representation.

The coins of Maryland and Virginia in the time of their colonial existence were quaint and peculiar in their way. They included shillings, six-penny pieces, pennies and half-penny pieces. Among those that abounded in Maryland was the Lord Baltimore great, called after the old English groat, which was worth about four pence in the old country. These coins, as well as those of Virginia at that time, were coined in England for the colonies. One that circulated very extensively in Virginia was the "Glocester token," and there were multitudes of half-pennies in those days, all with more or less peculiar stamps upon them.

Among the coins of the period before the Declaration of Independence New York, or New Amsterdam, as it was then known, spread broadcast her shilling pieces stamped with a pine tree, and they were as good as gold in the markets. Massachusetts also had her pine tree shilling, and it was good anywhere, as they came from Hull's minting house in Pembroke Square. Many of the smaller coins of those days immortalized the American eagle, and the North American aborigine had his imprints. Olive branches and stars and mottoes of various kinds appeared on the obverse and reverse sides of those old coins, from shillings down to half-pennies. The old coppers of those days, particularly those minted in the New England region, and the three penny coins, as well, are of inestimable value to-day, but the few of them that do exist are as carefully guarded, wherever they are, as the crown diamonds of any empire under the sun.—Washington Post.

Amazing Definitions.
The American schoolboy has no monopoly of blundering answers, as is shown by the following answers in a school examination written by some of our cousins across the water: "John Wesley was a great sea captain. He beat the Dutch at Waterloo, and by degrees rose to be Duke of Wellington. He was buried near Nelson in the Poets' Corner at Westminster Abbey."

"The sublime porte is a very fine old wine."
"The possessive is the case when somebody has got yours and won't give it to you."
"The plural of penny is twopence."

"In the sentence, 'I saw the goat butt the man,' butt is a conjunction, because it shows the connection between the goat and the man."
"Mushrooms always grow in damp places, and so they look like umbrellas."

"The difference between water and air is that air can be made wetter, but water can not."
Density of Population in Great Cities.
Of the world's great cities Paris has the greatest number of inhabitants per acre. For its 2,731,000 inhabitants an area of only 19,275 acres is available, so that each acre has 142 inhabitants.

Berlin is almost as thickly populated, inasmuch as its city ground (now almost entirely built up) comprises only 15,568 acres, and in this space 2,034,000 people live, or 131 to each acre.

The conditions are considerably better in London, where 4,536,000 people live in an area of 75,370 acres, or 60 to the acre.

Vienna has only 39 inhabitants per acre, the city ground comprising 42,503 acres and the population being 1,650,000.

Of the great cities New York has the smallest ratio of population to the acre. Its 3,718,000 inhabitants have an area of 263,566 acres (by far the largest city territorially in the world), so that there are 18 people to an acre.

The Thermophone.
We are told that perhaps the most ingenious invention which has resulted from the cold-storage business is that of the thermophone, an instrument which measures heat at any desired point and transmits it by sound to the ear. The thermophone takes advantage of the physical fact that there is a change of resistance in an electrical conductor with a change in temperature. Stations in all parts of the plant are connected with the main office. The central instrument has a series of switches and a dial showing the degree of temperature, just as on a thermometer. A receiving telephone is connected with the switchboard. The operator connects the telephone with any desired station in the plant and places the telephone to his ear. He hears a slight buzzing noise, and the needle comes complete silence, and at that moment the needle indicates the exact temperature.—St. Louis Post-Dispatch.

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THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR JULY 7 BY THE REV. I. W. HENDERSON.

Subject: God Feeds Israel in Egypt. Ex. 16: 1-15—Golden Text, John 6: 21—Memory Verse, 4—Commentary.

The charm of the history of the people of Israel as it is portrayed in the Scriptures lies largely in its humanness. Israel is continually doing that which we are expectant men would do, under like circumstances, every day of our lives. Israel is human in her righteousness and in her sinning, in her wisdom and in her folly. The lesson for to-day shows her humanness in no unmistakable fashion. Out in the wilderness, tried and troubled with their disappointments and sufferings, the children of Israel are an example to us all and a photograph of us all. It was only yesterday, so to say, that they had praised God for His deliverance and favor. Now they look wroth and angry upon the feshpots of Egypt. They were eager for liberty, but not so eager to pay the price. They were glad to have the help of Jehovah. They were not so happy to have the proving of Jehovah applied to their manhood. They show us what we ought not to do in like circumstances. They show us what we quite generally do when we are face to face with analogous problems, disappointments and trials.

Israel was overjoyed when, in the providence of Jehovah, she was delivered out of the hand of Pharaoh and divinely led toward the land of Jehovah's promise. But when the hosts of Pharaoh threatened in the rear, Israel doubted the providence and ability of God and the wisdom of His appointed leaders. When Israel saw the hosts of Pharaoh strewn dead upon the seashore sands, Israel was glad and sang praises unto the Most High. But when water failed to come just when Israel wanted it to come, when fodder and food failed just when Israel wanted it to abound, then Israel doubted the wisdom of the leading of God. Israel turned back upon the leeks and garlic and onions of Egypt, sighed for slavery with plenty. Then Israel was haunted with the fear of starvation. And this was human. It was typical of humanity.

The lesson shows us also what is the wonderful providence of God for His people even when things seem blackest to them. It must have appeared quite discouraging to Israel since they were in such a state of mind that they desired Egypt with its many hardships in preference to the wilderness with its hope of liberty. They must have been pretty hungry and hope must have all but fled. And it must have taken hope long to flee in the presence of an empty stomach. But when the prospect was darkened so far as they were able to see then was God at hand, ready to help them and inspire them. To be sure God did not help them out of their difficulty just in the way that they desired or expected to be helped. The help was no less effective, however. The manna was an unknown quantity to them. But it was satisfying.

Israel is not the only people that have had to go through a wilderness and through hardship and through suffering to achieve liberty. And it is not only the nation that has to travel the same long road. Many an individual has had an analogous experience. He may be out of national suffering and hardship, but the trial of individual and national sin and distress, is a road that has its trials, its sorrows, its disappointments, its provings, all of which are as thoroughgoing as real as were the trials that beset the nation of Israel. But wherever the nation or the individual that has trusted God and been amenable to His will and followed His commands there the providence and the leading of God has been marvelously manifested. He has led them ahead in comfort and security and in triumph. Israel obeyed Him and thoroughly trusted Him. Their sorrows came when they doubted and disobeyed God. And so it is with every nation and with every individual. Just so long as we obey God and trust Him we move ahead.

This lesson has a profound spiritual significance. The trials of the sinner as he moves up through the land of spiritual bondage through the wilderness of evil and temptation toward the promised land of the new Jerusalem are in their own way as real as were the trials of Israel in the desert. While he trusts in God and does God's will, his difficulties that confront him are not so great as the vision of Him who guards his soul as a troubled man. But when he trusts God and never loses sight of Him even in his hours of sorest trial then is he always sure, then is he always hopeful. For he knows that God will always provide that spiritual strength and courage to his soul.

We are all human after the manner of the chosen people of God. The danger is that we shall forget God when His providence seems to us to fail. The danger is that we shall look back as did Lot's wife and the children of Israel upon lands that we have left behind us. That danger we cannot too well avoid. We cannot minimize its effect. Let us guard against it. Let us always hope in God, who is the health of our countenance and our God.

A Swiss engineer announces a new fire escape. It consists of a series of folding iron ladders, contained in frames, attached to the window cases, each reaching to the window below. By merely turning a small winch on any floor all these frames are pushed outward from the building, the ladders extended and securely connected with each other, thus forming a continuous communication from the top floor to the ground. The manipulation is simple and takes less than a minute. When not in use the escape is barely visible, and does not disfigure the facade of the building in the manner that the ordinary outside iron staircase does. A public test of the new escape has proved successful, and the Vienna fire brigade representatives have expressed their approval of it.

Seventy feet high and measuring thirty feet round, the base, a giant black poplar, weighing 100 tons, has been felled and sold in Hertfordshire, England.