RAILROAD FATALITIES.

Great Loss of Life Attending Three Wrecks.

Robbers Derail a Train But Miss the \$1,000,000 Booty.

/ The easthound night express on the Santa Fe Railroad was thrown from the track by would-be train robbers, three miles east of Osage City, Kan, at three o'clock the other morning. Four men were killed and about twenty-five persons seriously injured.

The train, consisting of a baggage, express and mail car, two day coaches, two chair cars and three sleepers, was thrown over an embankment three feet high, and over an embankment three reet night and the first five cars pilet on top of the engine Engineer Edward Hayer stated before he died that he had seen that the rails had been loosened and turned so as to derail the train, and, being unable to stop in time, had tried to jump the obstruction.

There were \$1,000,000 in Mexican subsidiary bonds, consigned to the Mexican Central offices in Boston, in the safe in the express car, and it was probably the mistaken im-pression of the wreckers that the amount was in currency that caused them to wreck the train.

The three Pullman sleepers remained on the track. The passengers were extricated from the telescond cars and a relief train summoned from Topeka, thirty miles to the

northeast.
The relief train returned to that city at 10:20 o'clock in the forencon. Several passengers say that they saw a number of men run for the brush near by immediately after the disaster. The toolhouse at Barclay three miles west of the scene of the accident, was broken open the night before and a number of tools removed. Several empty was broken open the night before and a number of tools removed. Several empty whisky bottles were found in a pool of water near the scene of the wreck. A spot was found where three men had lain in the grass, and tracks were found leading from this spot to the railway track.

Relief first reached the train from Emporia. An examination of the track was made, and it was found that the fish plates had been carefully removed and the bolts taken out and spikes drawn from ten ties, and the rails bent over to the inside.

Burned in the Wreck.

Alleged neglect of orders by the crew of a freight train, which pulled onto the main track of the Pittsburg, Fort Wayne and Chicago Railroad, near Shrave, Ohio, in Chicago Raiiroad, near Shrave, Ohio, in front of the eastbound express from Chicago at about 3 o'clock a few mornings ago cause a terrible wreck, in which eleven persons were killed. Nine were injured.

Both locomotives were ditched and completely smashed. Six cars of the express, including the postal car, two express cars, the heart and one

the baggage car, smoking car and one coach, together with five of the freight cars, were also wrecked.

The wrecked cars were totally destroyed by five of the cars, and cars were totally destroyed by five of the cars.

by fire. One coach and two sleeping cars on the express train were not wrecked, and ascaped the flames.

There were five clerks at work in the postal

ear. Four were instantly killed, and the fifth one was mortally injured.

The passengers imprisoned in the burning smoker and day coach made desperate efforts to free themselves as the flames swept toward them and their cries for halp were heavy. them and their cries for help were heart-rending. The fire crept upon them so quickly that their rescuers had to stand back while the victims perished.

A Fatal Collision.

The second section of the Philadelphia express, eastward bound, ran into the west-ward bound Pacific express at Rheems Sta-tion, Penn., on the Pennsylvania Rallroad, early the other morning. One engineer was killed, and the other and the firemen of both trains mortally injured.

MRS. HARRISON REMOVED.

The President's Sick Wife Returnto Washington.



MRS. BENJAMIN HARRISON.

The mountain air at Loon Lake, N. Y. not having proved beneficial to President Harrison's sick wife, it was decided to remove her to Washington. At 11 o'clock a. m. Mrs. Harrison's jour-

ney was begun by her transfer to the long mountain wagon by which she was con-veyed to the nearest railroad station, three miles distant.

Four strong men carried her on a stretcher to the wagon. The President and Dr. Gard.

walked on either side, each holding on carefully placed in the wagon on a large and comfortable cot. Dr. Gardner, the nurse and the President were the only other oc cupants of the wagon except the driver. The other members of the family followed in tally-ho coaches and other vehicles.

The trip from the cottage to the special train in waiting at Loon Lake station was successfully made. The horses proceeded at a walk, and the wazon springs were so per-fectly adjusted that the many rough spots in the mountain road were scarcely felt by the occupants. The wagon was carefully backed ands were found to assist the President and Dr. Gardner in carrying the patient into the car which hal been specially prepared for

It was 12:15 o'clock when the train moved slowly away on its long journey to the Na-

It was a Fennsylvania special and was the best that could be procured for the purpose. It was a vestibule train, composed of the Esperanza, a combination baggage and parlor car; the Newport, a hotel sleeper, the Sybaris, an observation car. The Sy-baris, which is at the rear of the train, was occupied by Mrs. Harrison. A large, confortable bad had been set up in the open portion generally used as a sitting room. It was provided with everything that could possibly contribute to the ease and comfort of the occupants.

of the occupants.

The train ran at the rate of thirty-five miles an hour. The route selected was by way of Malone, Moore's Junction, Plattsburg, Albany, Jersey City, Philadelphia

burg. Albany, Jersey City, Philadelphia ani Baltimore.

Groups of people were gathered at the sta-tions along the route who made no demon-strations, but stood in an attitute of silent

sympathy as the train passed. No one was allowed to enter the train. The special train arrived at Washington at 8:45 next morning about fifteen minutes

About 5:00 people assembled to await the arrival of the Presidential party. Mrs. Har-rison was taken from the rear car and placed on an army litter and carried to an army ambulance. The President and Dr. Gardner rode in the ambulance with Mrs. Harrison, and Dr. Bannister took a seat on the outside of the ambulance. Four mounted policemen cleared the streets for the party. They were driven immediately to the main entrance of the White House. Mrs. Harrison was taken from the ambulance and carrie anartments on the second floor, ac-

companied by the President and Dr. Gardner.

Dr. Gardner, in speaking of the trip, said that Mrs. Harrison stood the journey very well, in fact much better than they had expected, and as the train brought them to Washington she bacame more buoyant in

REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "Nature's Wonders and Heaven's Glories."-(Farewell Sermon in London.)

TEXT: "The spider taketh hold with her hands and is in kings' palaces."-Proverbs xxx., 28.

erbs xxx., 28.

Permitted as I was a few days ago to attend the meeting of the British Scientific Association at Edinburgh, I found that no paper read had excited more interest than that by Rev. Dr. McCook, of American, on the subject of spiders. It seems that my talented countryman, banished from his pulpit for a short time by ill health, had in the fields and forest given himself to the study of insects. And surely if it is not beneath the dignity of God to make spiders it neath the dignity of God to make spiders it is not beneath the dignity of man to study

We are all watching for phenomena. sky full of stars shining from January anuary calls out not so many remaks as the blazing of one meteor. A whole flock of robins take not so much of our attention as one blundering bat darting into the window on a summer eve. Things of ordinary sound and sight and occurrence fail to reach us, and yet no grasshopper ever springs, upon our path, no moth ever dashes into the evening candle, no mote ever floats in the sunbeam that pours through the crack of the window shutter, no barnacle on ship's hull, no burr on a chestnut, no limpet clinging to arock, no rind of an artichoke but would teach us a lesson if we were not so stupid. God in His Bible sets forth for our consider ation the lily, and the snowflake, and the locust, and the stork's nest, and the hind's foot, and the aurora borealis, and the ant

In my text inspiration opens before us the gate of a palace, and we are inducted amid the pomp of the throne and the courtier, and while we are looking around upon the magnificence inspiration points us to a spider plying its shuttle and weaving its net on the wall. It does not call us to regard the grand surroundings of the palace, but to a solemn and earnest consideration of the fact that "The spider taketh hold with her

tact that the spider taketh non what ach hands and is in kings' palaces."

It is not very certain what was the particular species of insect spoken of in the text, but I shall proceed to learn from it the extension of the carbonism. The quisiteness of the divine mechanism. The king's chamberlain comes into the palace and looks around and sees the spider on the wall and says, "Away with that intruder," and the servant of Solomon's palace comes with his broom and dashes down the insect, saying, "What a loathsome thing it is." saying, "What a loathsome thing it is."
But under the microscopic inspection I fin it more wondrous of construction than the
embroideries on the palace wall and the upolstery about the windows.

All the machinery of the earth could not nake anything so delicate and beautiful as the prehensile with which that spider clutches its prey, or as any of its eight eyes. clutches its prey, or as any of its eight eyes. We do not have to go so far up to see the power of God in the tapestry hanging around the windows of heaven, 'or in the horses or chariots of fire with which the dying day departs, or to look at the mountain swinging out its sword arm from under the mantle of darkness until it can strike with its essential to the lightning.

with its scimeter of the lightning.

I love better to study God in the shape of a fly's wing, in the formation of a flsh's scale, in the snowy whiteness of a pond lily. I love to track His footsteps in the mountain moss, and to hear His voice in the hum of the rye fields, and discover the rustle of His robe of light in the south wind. Oh, His robe of light in the south wind. On, this wonder of divine power that can build a habitation for God in an apple blossom, and tune a bee's voice until it is fit for the eternal orchestra, and can say to a firefly, "Let rune a news voice until it is fit for the eternal orchestra, and can say to a firefly, "Let there be light;" and from holding an ocean in the hollow of His hand, goes forth to find heights and depths and length and breadth of omnipotency in a dewdrop, and dismounts from the chariot of midnight hurricans to grass over on the appropriate or the appropriat hurricane to cross over on the suspension bridge of a spider's web

You may take your telescope and sweep it across the heavens in order to behold the glory of God, but I shall take the leaf holding the spider and the spider's web, and I shall bring the microscope to my eye, and while I gaze and look and study and am confounded I will kneel down in the grass

contounded I will kneef down in the grass and cry, "Great and marvelous are Thy works, Lord God Almighty!"

Again, my text teaches me that insignificance is no excuse for inaction. This spider that Solomon saw on the wall might have said: "I can't weave a web worthy of this creat palace: what can I do amid all this great palace; what can I do amid all this gold embroidery? I am not able to make anything fit for so grand a place, and so I will not work my spinning jenny." Not so said the spider. "The spider taketh hold with her hands." On, what a lesson that is great sermon to preach, if you only had a great audience to talk to, if you had a great army to marshal, if you only had a con-stitution to write, if there was some tremendous thing in the world for you to do
then you would show us. Yes, you would

What if the Levite in the ancient temple what it the Levite in the ancient cample had refused to snuff the candle because he could not be a high priest? What if the humming bird should refuse to sing its songs into the ear of the honeysuckle because it annot, like the eagle, dash its wing into the sun? What is the raindrop should refuse to descend because it is not a Niagara? What spider of the text should refuse to move its shuttle because it cannot weave a Solomon's robe? Away with such folly! you are lazy with the one talent, you would be lazy with the ten talents. If Milo cannot lift the calf he never will have strength order for promotion, but you cannot be a general until you have been a captain, a lieutenant and a colonel. It is step by step, it is inch by inch, it is stroke by stroke that our Christian character is builded. Therefore be content to do what God commands

God is not ashamed to do small things. He s not ashamed to be found chiseling a grain of sand, or helping a honeybee to construct its cell with mathematical accuracy, or tingeing a shell in the surf, or shaping the bill of a chaffinch. What Go1 does, Hedoes well. What you do, do well, be it a great work or a small work. If ten talents, employ all the ten. If five talents, employ all the five. If one talent, employ the one. If only the thousandth part of a talent, employ that. "Be thou faithful unto death, and I will give thee the crown of life." I tell you if you are not faithful to God in a small sn ou would be indolent and insignificant in a

large sphere. Again, my text teaches me that repulsiveloathsomeness will sometimes climb up into very elevated places. You would have tried to kill the spider that Soiomon saw. You would have said: "This is no place for it. If that spider is determined lar of this palace or in some dark dungeon. Ah! the spider of the text could not be couraged. It clambered on and climbed up, bigher and higher and higher, until after awhile it reached the king's vision, and he said, "The spider taketh hold with her hands, and is in kings' palacus." And so it often is now that things that are loathsome and repulsive get up into very elevated

places.

The church of Christ, for instance, is a palace. The King of heaven and earth lives in it. According to the Bible, her beams are of cedar, and her rafters of fir, and her windows of agate, and the fountains of salvation dash a rain of light. It is a glorious palace—the church of God is, and yet sometimes unseemly and loathsome things creep up into it—evil speaking and rancor and slander and backbiting and abuse, crawling up on the walls of the churck, spinning a web from arch to arch, and from the top of one communion tankard to the top of another communion tankard. Glorious pal-ace in which there ought only to be light and love and pardon and grace; yet a spider

n the palace!

Home ought to be a castle. It ought to be the residence of everything royal. Kindness, love, peace, patience and forbearance ought to be the princes residing there, and yet sometimes dissipation crawls up into that home, and the jealous eye comes up, and the scene of peace and plenty become the scene of domestic jargon and dissonance. You say, "What is the matter with the house." I will tell you what is the matter

with it. A spider in the palace. A well developed Christian character is a grand thing to look at. You see some man with great intellectual and spiritual proportions. You say, "How useful that man must be!" But you find amid all his 'splendor of faculties there is some prejudice, some whim, some evil habit that a great many people do not notice, but that you

nave happened to notice, and it is gradually spoiling that man's character—it is gradually going to injure his entire influence.

Others may not see it, but you are anxious in regard to his welfare, and now you discover it. A dead fly in the ointment. A

spider in the palace.

Again, my text teaches me that perseverance will mount into the king's palace. It must have seemed a long distance for that spider to climb in Solomon's splendid resispider to climb in Solomon's splendid residence, but it started at the very foot of the wall and went up over the panels of Lebanon cedar, higher and higher, until it stood higher than the highest throne in all the nations—the throne of Solomon. And so God has decreed it that many of those who are down in the dust of sin and dishonor shall gradually attain to the King's palace. We see it in worldly things.

Who is that banker in Philadelphia? Why, he used to be the boy that held the horses of Stephen Girard while the millionaire went in to collect his dividends. Arkwright toils on up from a barber shop until he gets into the palace of invention.

til he gets into the palace of invention. Sextus V toils on up from the cffice of a swineherd until he gets into the palace of Rome. Fletcher toils on up from the most insignificant family position until he gets into the palace of Christian eloquence. Hogarth, engraving pewter pots for a living, toils on up until he reaches the palace of

world renowned art. The spider crawling up the wall of Solomon's palace was not worth looking after or considering as compared with the fact that we, who are worms of the dust, may at last ascend into the palace of the King Immortal. By the grace of God may we all reach it. Oh. heaven is not a dull place. It is not a wornout mansion, with faded curtains and outlandish chairs and cracked ware. No, it is as fresh and fair and beautiful as though it were completed but yesterday. The kings of the earth shall bring their honor and glory into it.

I do not know but that Christ referred to

the real juice of the grape when He said that we should drink new wine in our Father's kingdom, but not the intoxicating stuff of this world's brewing. I do not say it is so; but I have as much right for thinking it is so as you have for thinking the other way. At any rate, it will be a glorious banquet. Hark! the chariots rumbling in the distance, really believe the guests are coming now The gates swing open, the guests dismount, the palace is filling, and all the chalices, flashing with pearl and amethyst and car-buncle, are lifted to the lips of the myriad banqueters, while standing in robes of snowy white they drink to the honor of our glori-

ous King.
"Oh," you say, "that is too grand a place for you and me." No, it is not. If a spider, according to the text, could crawl up on the wall of Solomon's palace, shall not our poor souls, through the blood of Christ, mount up from the denths of their sin and shame. and finally reach the palace of the eternal

Years ago, with lanterns and torches and Years ago, with lanterns and torches and a guide, we went down in the Mammoth cave of Kentucky. You may walk fourteen miles and see no sunlight. It is a stupendous place. Some places the roof of the cave is a hundred feet high. The grottoes filled with weird echoes; cascades falling from invisible height to invisible death. Stalagmites rising up from the floor of the cave; salactites descending from the roof of the cave, joining each other and making pillars of the Almighty's sculpturing. There are rosettes of amethyst in halls of gypsum. As the guide carries his lantern shead of you the shadows have an aupearance supernatural and spechave an appearance supernatural and spec-The darkness is fearful.

Two people, getting lost from their guide only for a few hours, years ago, were demented, and for years sat in their insanity. You feel like holding your breath as you walk across the bridges that seem to span walk across the bringes that seem to span the bottomless abyss. The guide throws his calcium light down into the caverns, and the light rolls and tosses from rock to rock and from depth to depth, making at every plunge a new revelation of the awful power that could have made such a place as that,

that could have made such a place as that. A sense of suffocation comes upon you as you think that you are two hundred and fifty feet in a straight lins from the summit surface of the earth.

The guide after awhile takes you into what is called the "star chamber," and then he says to you, "Sit here;" and then he takes the lantern and goes down under the rocks, and it gets darker and darker until the night is so thick that the hand an inch from the aver is unobservable. And then, by the eye is unobservable. And then, by kindling one of the lanterns and placing it in a cleft of the rock there, is a reflection cast on the dome of the cave, and there are

cast on the dome of the cave, and there are stars coming out in constellations—a bril-liant night heavens—and you involuntarily exclaim, "Beautiful! beautiful!" Then he takes the lantern down in other depths of the cavern and wanders on and wanders off until he comes up from behind the rocks gradually, and it seems like the dawn of the morning until it gets brighter and brighter. The guide is a skilled ven-triloquist, and he imitates the voices of the morning, and soon the gloom is all gone and you stand congratulating yourself over the

wonderful spectacle.

Well, there are a great many people who look down into the grave as a great cavern. They think it is a thousand miles subterranand all the echoesseem to be the vo of despair, and the cascades seem to be the falling tears that always fall, and the gloom of earth seems coming up in stalagmite, and the gloom of the eternal world seems descending in the stalactite, making pil-lars of indescribable horror. The grave is no such place as that to me, thank God!
Our divine guide takes us down into the great caverns, and we have the lamp to our feet and the light to our path, and all the echoes in the rifts of the rock are anthems, and all the falling waters are fountains of salvation, and after awhile we look up, and behold! the cavern of the tomb has become

a king's star chamber.

And while we are looking at the pomp of it an everlasting morning begins to rise, and all the tears of earth crystallize into stalagall the tears of earth crystallize into stalag-mite, rising up in a pillar on the one side, and all the glories of heaven seem to be de-scending in a stalactite, making a pillar on the other side, and you push against the gate that swings between the two pillars, and as that gate flashes open you find it as one of the twelve gates which are twelve pearls. Blessed be God that through this Gospel the mammoth cave of the senulcher Gospel the mammoth cave of the sepulcher come the illuminated star chamber of the King! Ob, the palaces! the eternal palaces! the King's palaces!

CURIOUS FACTS.

There are in all 135,000 miles of

cable. The largest pyramid in Egpyt is 433 feet high.

The Azores Isles were discovered by Portugal in 1491.

It has been discovered that the ancient Greeks were fond of griddle cakes.

The first omnibus appeared in Paris in 1825; in New York five years later. The plumes in the helmets of the

French dragoons are made of human In 100 years \$500 worth of pennies

would only be worth \$250, so quickly does copper money wear away. The prefix of "O" before so many

names of Irishmen is an abbreviation of the word Ogha, meaning grandchild. Richmond, Ind., has an organization

known as the "1827 society," composed entirely of persons born in 1827. A Houston County (Georgia) man has a sow, six years old, that has been the mother of 172 pigs, and now has a litter of eleven.

Henrietta Maria. In the charter its name of Latin was Terra Marie, meaning the land of Maria or Mary's land. Chicago is to have a belt line railroad of eight tracks and covering a route of

Maryland was named from Queen

nearly sixty miles. It is to connectwith every road running into the city. The smallest representatives of the sheep species are the tiny "Bretons," natives of Breton, France. When full grown they are not much larger than a

Wife-Harry, why did you have your new trousers made without pockets? Husband-I did it for the sake of change, darling.

SABBATH SCHOOL

INTERNATIONAL LESSON FOR OCTOBER 9.

Lesson Text: "Dorcas Raised to Life," Acts ix., 32-43-Golden Text Acts ix., 36-Commentary.

32, "And it came to pass, as Peter passed 32, "And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda," Believers are called saints in the various epistles (see Rom. i., 7; I Cor. i., 2, etc., omitting the italics), because all who truly receive Jesus Christ as their Saviour are in Him washed, sanctified, justified, and He is made unto them wisdom, righteousness, sanctification and redemption (I Cor. vi., 11; i., 30; II Cor. v., 21).

i., 30; II Cor. v., 21).

Lydda is between Jerusalem and Joppa, about ten miles east of Joppa.

33. "And there he found a certain man named Æneas, which had kept his bed eight pears and was sick of the palsy." Jesus healed those who had been eighteen and thirty-eight years sick, and Peter had already been the channel of health from Jesus to one forty years afflicted (Luke xiii, 16;

to one forty years afflicted (Luke xiii., 16; Jøhn v., 5; Acts iv., 22), so that a sickness which had lasted eight years would not seem an insuperable difficulty to Peter or to any one who believed (Jer. xxxii., 17; Matc. xix., 26; xvii., 20).

34. "And Peter said unto him, Æneas, Jesus Christ maketh thee whole; arise and make thy bed; and he arose immediately." Compare iii., 6, 16, and iv., 10. The great fact of our redemption is Jesus Christ risen from the dead, and alive for evermore, having all power in heaven and on earth (Rev. ing all power in heaven and on earth (Rev. i., 18; Math. xxviii., 18). This was made plain to Saul in the last lesson by the appearing of Jesus to him, and is now made plain to Æneas and to the people of Lydda by this miracle.

35. "And all that dwelt at Lydda and

Saron saw him, and turned to the Lord."
Note the expression "turning to the Lord" Note the expression "turning to the Lord" in chapters xi., 21; xv., 19; xxvi., 29, and in I Thess. i., 9, see what it means turning from. We are all by nature turned from God, and repentance is a turning to God, to serve Him, and wait for His Son from neaven (I Thess. i., 10). If more of the power and works of the risen living Christ were seen in us, there would be more sinners turning to God, and the kingdom would be greatly hastened.

26. "Now there was at Joppa a certain iisciple named Tabitha, which by interpretation is called Dorcas. This woman was

nation is called Dorcas. This woman was full of good works and alms deeds which the did." Both of the names of this the did." Both of the names of this woman signify "a roe or hart or gazelle," and are mdicative of swiftness. See I Chron. xii., S; Songs ii, 17; viii, 14. She believed that the king's business required haste, and whatever was to be done should be done quickly. She is called a disciple—i. ..., a taught or trained one. All who truly receive Christ are holy in Him, but not all such are willing to be trained by Him. All

receive Christ are holy in Him, but not all such are willing to be trained by Him. All rue disciples or trained ones will, like Dorcas, be full of good works (Eph. ii., 10; litus iii., 8; John xv., S.)

37. "And it came to pass in those days that she was sick and died, whom when they had washed they laid her in an upper chamber." No evil can befall a child of God; not even satan can lay a finger on such without God's permission. Both sickness and death may glority God (John xi., 4, 14, 15) by giv-

may glorify God (John xi., 4, 14, 15) by giving occasion for the display of His grace and power. Precious in the sight of the Lord is the death of His saints—to die is gain, to depart and be with Christ is far better (Ps. xvi., 15; Phil. i., 21, 23)

38. "And forasmuch as Lydda was night to Joppa, and the disciples had heard that Peter was there, they sent unto him two men desiring him that he would not delay to come to them." Whether they thought that God might through Peter give Dorcas to come to them." Whether they thought that God might through Peter give Dorcas back to them, or whether they wanted only the comfort of the Spirit's words through him, is not very clear. While thankiul for the comfort of such words as II Cor.v., 1; Phil. i, 21; I Thæs. iv., 16-19, most of us are selfish enough to want our friends back again, even though we know, or at least profess to believe, that having died in Christ they are now unspeakably happy.

they are now unspeakably happy.

39. "Then Peter arose and went with them. When he was come they brought him into the upper chamber, and all the widows stood by him weeping, and showing the coats and garments which Dorcas made the coats and garments which bear a pater's the coats and garments which Dorcas made while she was with them." Observe Peter's promptness, remember the significance of Dorcas and pray for that quickness to re-spond to the call of the Spirit which is here suggested. It was a sai house; the sorrow-ing hearts, and tearful eyes, and the works Ing hearts, and tearful eyes, and the works wrought by the hands now cold in death, all proclaimed what a blessing she had been who was now no more with them. Happy are those who prove their relation to Christ by their abundance of good works.

40. "But Peter put them all forth, and traveled down and prayed, and turning him

kneeled down and prayed, and turning him to the body said, Tabitha, arise. And she opened her eyes, and waen she saw Peter she sat up." Peter had seen Jesus put them all forth except tae father and mother and the three with Him (Mark v., 40). Elijah and three with Him (Mark v., 40). Elijah and Elisha were both alone with the deal bodies which they raised to life (I Kings xvii., 19; II Kings iv., 33). If we would know the power of God, it must be in being much alone with God. Even Jesus found it necessary to be alone with God (Luke ix., 18; John vi., 15).

41. "And He gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive." A few moments before it was all tears and sadness, but now all is joy and gladness,

sadness, but now all is joy and gladness, and it is the work of the risen Christ who

PROMINENT PEOPLE.

Six of the famous Beecher family are

SENATOR KENNA, of West Virginia, is an enthusiastic amateur photographer.

AUGUST STRINGBERG, the Swedish author, is famous for his hatred of women. Ex-GOVENOR BERRY, of Bristol, N. H.,

has recently observed his ninety-sixth birth-day in good health. SIR ANDREW CLARK started the title of "Grand Old Woman" for Mrs. Gladstone, and it is going the rounds of the British

CONINGSDY RALPH DISRAELL, the nephew of Benjamin Disraeli, who has just been elected to the British Parliament, is only

twenty-tive years of age. JOHN D. ROCKEFELLER, the Standard Oil magnate, has given \$40,000 to erect a building in Atlanta, Ga., which will accom-

comodate 800 colored students. By the death of ex-Governor Myron H

survivor of those distinguished men who have held the Governorship of New York prior to 1979.

Dr. Pierson, of Philadelphia, has accepted the call of the Metropolitan Tabernacle, of London, to become the successor of the Rev. Charles H. Spurgeon, and will begin his pastoral duties on January 1, 1893. GILMORE, the New York bandmaster, besides being a wonderfully swift music pen-man, has the largest stock of orchestral scores in America, if not the world. The cash value of his musical library is estimated at about

JOHN JACOB ASTOR, the New York millionaire, has invented an automatic sweeper which can be drawn by one horse and is in complete control of the driver. It can be used to advantage on all village roads scientifically laid out.

WILLIAM REESE, the pioneer iron mill ounder of Pennsylvania, who died recently founder of Pennsylvania, who died recently at Bolivar, Westmoreland County, at the age of 102 years, leaves, it is said, about 600 descendants. Several sons of the dead man are in business in Pittsburg.

AGAINST LIZZIE BORDEN.

The State Will Try to Prove a Suspicious Trip to Providence.

The State is ready to prove, it is alleged,

that six months before the Borden murders at Fall River, Mass., Lizzie Borden went to Providence by way of New Bedford and there consulted with a lawyer as to the pos-sible disposition of her father's property. veeks before the murder she again went to Providence, and received all th formation the lawyer culd give her. Then she went to several stores in Providence and made purchases. When the story of the was published the lawyar

TEMPERANCE.

THE GROGGERY CASH BELL. The earliest glimmer of day
To the setting of every sun.
There's a chiming of bells that merrily tells
Of shame and of crime begun. Ching!
Five cents for a glass of beer;

Ching!
Ten cents for a whisky straight.
And the devil stands near with a horrible Like the wrath of a hideous fate.

And all through the wearisome night

In noisone and smoke-tainted air.

Men are mixing their brains with horrible pains
And branding their souls with despair. Ching!

Ten cents for a glass of rye Ching! Fifteen for a Bourbon sour. While little babes cry because hunger And tortures them hour after hour.

Ob, vain for the church bells to sound The beautiful praises of Christ. By a merrier chime ringing all the time Are the souls of our brothers enticed.

Ten cents for a glass of wine;

Ching!
Fifteen for a bumper of rum,
While the desolate pine with a patience And the mourners with sorrow are dumb. Then what though hard times be abroad,

And the gaunt form of famine appear?
There is gold and to spare to buy whisky and care, And enough to buy sorrow and beer. Ching! Ching!
Ten cents for insanity's spell;
Ching!
Five cents for a bumper of woe—
Tis a musical knell ringing souls down to

And to frenzy and shame ere they go!

—George Horton, in Chicago Herald.

WINE AND BEER INCREASE. According to a Government statistical abstract, there has been a small per capita de-cline in the consumption of distilled liquors in this country since 1875. In 1875, when in this country since 1875. In 1875, when the population was about 42,000,000, the aggregate consumption of distilled liquors was 66, 120,158 gallons; in 1821, with a population of 64,000,000, the aggregate was 91,157,365 gallons; a per capita consumption of 1.50 in 1875, and of 1.42 gallons in 1891. The per capita consumption of wine and beer, according to the same authority, has in the same period largely increased. In 1875 the wine consumption was 12,954,961 gallons; in 1890, 29,000,000 gallons, of which 24,000,000 gallons were of domestic manufacture. The beer increase is still more striking. In 1875 the beer aggretate was 294,953,157 gallons; in 1891 it was 977,479,761 gallons; a per capita consumption of malt liquors in 1875 of 6.71 gallons; in 1891 of 15.25 gallons! The field is indeed white unto the harvest for total abstinence missionaries.—National the population was about 42,000,000, the agtotal abstinence missionaries. - National

TWO ILLUSTRATIONS.

Temperance Advocate.

The effects of license and prohibition are clearly seen in two towns lying side by side in our Empire State. The one is a city of ten thousand inhabitants with ninety-nine licersed drinking places. It goes without saying that poverty abounds and crime is rite. The many manufactories render it results for each poor men to own his home. possible for each poor man to own his home. Instead, in most cases, his earnings go into the rumseller's till, and the hearts of many good citizens who love purity and temperance are filled with sorrow and discourageance are filled with sorrow and discourage-ment. The other, a village of three thou-sand five hundred inhabitants, has had no license for fourteen years. The law is en-forced. It has one of the finest Normal Schools in the State. The building, costing one hundred thousand dollars, was the gift of citizens to the State.

of citizens to the State.

It is hard to find a home of destitution and most citizens own their pleasant homes. They have a fine water system owned by the town; electric lights, also the town's property; and a line of electric cars connecting her with her less favored sister.

If one is willing to see, it is easy to determine the claims of license vs. prohibition by these two illustrations.—National Advocate.

A LESSON FROM A PRIZE FIGHT. The prize fight between Corbett and Sullivan was, as all prize fights are, a brutal affair; but if a valuable lesson can be extracted from it, it seems to us well worth while to extract it. Corbett, if not a total service of the service of abstainer, is the next thing to one will not, we hope, be disposed to knock us out if we observe that he is not. Imme-diately after the fight, when Corbetts friends drank enthusiastically to his health, he drank with them in a cup of milk. A friend who had not for two years drank liquor declared that for once he was going to break his pledge, but Corbett is said to have threatened never to speak to him again if he did. The first thing Sullivan did after he pulled himself together was to go on a continuous jag, lasting until he was placed on the homeward-bound train and his trainer succeeded in seeing that the supply of liquor ran out. The speech which his trainer made to him on the train will not rank with one of Demosthenes's orations, but it had plth and

point to it nevertheless. He said:
"Boozs has brought you down to the level of a fourth-rate fighter from the top of the ladder. Isn't that enough? You made a game fight, and will have no trouble in getting along if you let the bottle alone. If you keep on, though, you'll be a common bum in six months."

Among those who took care of Corbett during the fight was Mike Donovan, trainer of the New York Athletic Club. To a friend of ours several years ago, in explaining why he did not drink, Mike said: "Whisky takes the heart out of a man." The strongest man of the century, perhaps, and one of the most perfect president of physical manhood that of the century, perhaps, and one of the most perfect specimens of physical manhood the world has ever seen, was whipped, as one paper observes, not so much by Jim Corbett as by jim-jams; and he is not a sot, either—not yet. But no man yet tackled the demijohn and came off first best. The greatest prize fight of many years in the minds of "sports" who make a living punching each other's heads has this as one reing each other's heads has this as one re-deeming trait in its demoralizing influence, that it is a temperance object lesson that will be seen and pondered over by thousand will be seen and pondered over by thousands who never heard a temperance speech and never had the glorious privilege of reading the Voice. Thus, even as Samson, the strong man of old, expanded sweet honey from the carcass of a dead lion, so from the beaten, bruised and besotted body of John L. Sullivan is extracted, a lesson that gives L. Suilivan is extracted a lesson that gives strength to the cause of sobriety and self-restraint.—The Voice.

TEMPERANCE NEWS AND NOTES. Eighty-five towns in the province of Mantoba have local option. The new British House of Commons will

ontain eighteen brewers. The prohibition town of Pullman, Ill, with population of 11,000, employs two police-Maine has a population of 661,000, of whom

46,688 have deposited \$50,278,452 in savings banks. There were 263,935 public school teachers and 204,913 liquor dealers in the United

Of a total of 266 patients admitted to the ondon Dalrymple Home for Inebriates, 234 so used tobacco. Harriman, Tenn., founded upon the basis of prohibition title-leads, now has a popu-lation of upwards of 4000.

In Guinness's great brewery there are fourteen millions of capital investel, and three thousand men employed. The latest victim to the bi-chloride

The latest victim to the oi-enioritie of gold treatment for confirmed inebriates is Mr. Brooks, a propainent Memphis lawyer, who after one injection had a violent attack of convulsions, which soon caused death. The Band of Hope Union in England reports 18,441 Bands of Hope and other juve nile temperance societies with a membership nue temperance societies with a memoership of 2,613,000 young people. In London alone 1723 meetings were held during the past year, and special lecturers had visited 2549 schools, while 1,243,100 copies of the societies undiscrete.

ties' publications nad been sold. Southeastern Kentucky, once the scene of wild brawls, raids and terrible debaucheries, is fast becoming entirely changed by the determination of some of its best inhabitants. Many counties have prohibited the sale of liquor, and emigrants of good character are buying the rich farming land. Temperance, education and religion have gone hand in

RELIGIOUS READING.

YOUNG CONVERTS HOLDING ON. Very much depends upon starting right, but the start is not the finish, and many that make a most hopeful beginning come after all to an ignominious end. The apostle Paul. writing to the Galatians, says: "Ye did run well; who did hinder?" Something hindered, and hence they halted who awhile the head hand account the race. ago had been so eager in the race. There are many things that hinder, as any pilgrim who sets out for "the celestial city" will very

who sets out for the celestraterly win tely soon discover.

Bunyan's pilgrim sets out on a run, with his fingers thrust in his ears and shouting: "Eternal life, eternal," at the top of his voice, but he had not gone far before heplunged into the "Slough of Despond," where he wallowed in a fearful way. Mady never get any farther than the s'ough, and they served out on the side on which they they craw! out on the side on which they fall in and go back to "the weak and beggarly elements of the world." This is the crowning test of discipleship. "If ye continue

in my word, then are ye disciples indeed."

Almost anybody can make a spurt, but only those who are soundly principled can stand the long stretch of heroic effort. "They that wait upon the Lord shall renew their strength," and this language implies that there is constant waste and wear and tear making content renewal necessary. tear, making constant renewal necessary and this is true alike of our physical and intellectual and religious nature. We need perpetually fresh impulses of power or pres-ently we shall come to a dead stop. And this is the meaning of that other Scripture: "He hath saved us by the washing of regeneration, and the renewing of the Holy Ghost."
The first refers to the change that is wrought once for all, and the other to that constant impartation of fresh grace and strength to repair the loss of power that comes from contact with the world; and this we must have, and this we may have, if we will only have, and this we may have, it we will only keep up our connection with our base of supplies. "My grace is sufficient," saith the Lord. Only let the golden pipes be unobstructed, and the grace will flow steadily in; and steady flow is what we want. Enthusiasm is peaceful, but "patient continuance is well doing"—this, after all, is the thing that

To "mount upon wings as eagles" is doubt less very fine, but to "run and not be weary" finer still; while to "walk and not faint" on the long, long tramp is the highest of all the long, long trainp is the highest of all tests of true soldierly quality. There is no "hurrah" about that. Beautiful and enjoyable is the flush of feeling, but there will be times when feeling is faint, and if we simply "go by our feelings" we shall presently cease to go at all.

In times of revival it is easy enough to be religious, for the current sweeps powerfully in the direction of religion, and even things without life may be horne along by it. But

without life may be borne along by it. But when the revival is over the current sets the when the revival is over the cutter was the other way; then it takes life to stem it.

Not that all who temporarily lose their interest lose their souls, or are to be counted as spurious professors because they do not go constantly and rejoicingly forward.

Alas! who of us has not had his sad season of decleration? of declension? And after mountain-top experiences, such as some of us have been joying, we are apt to go down for a time into the valley.—[The Rev. Dr. P. S. Henson, in "The Standard."

SENATOR COLQUITT'S IDEA OF WORSHIP. What an idea we have nowadays of wor

ship. We sometimes think that churches are only made for talking and preaching, that they are only to be made comfortable and of good acoustic properties, and that we are doing our whole duty when we get there at all o'clock on Sunday morning to hear the preacher talk. Some of us have an idea that we are worshiping God when we come in on Sunday morning, all dressed in our best bibs and tuckers, and sit up and criticise the preacher, never getting on our knees to pray, but putting two fingers of a tightly-gloved hand to one of our temples, as if we were reflecting about some-thing. This is what some people call church service. It's a mockery. In the early days the service consisted of some-thing more than prophesying, which meant preaching. The almsgiving was one of the principal parts of it. The church, in order to accomplish its work in missionary enterprises or in anything else, must have services different from those I have described. It must be composed of warm-hearted, true men and women. It must be active and energetic, and somebody besides the pastor has got to do some of the work. Every man, woman and child in the church has a duty to perform, and these duties should not be neglected. I believe as firmly as I believe anything in the world that what this New Testament. in the world that what this New Testament says is literally and emphatically true. I believe it is right when it tells us that it is more blessed to give than to receive. Yet the philosophy of today teaches that it is blessed to get all you can and keep all you get. Ta'k about the teachings of the skeptics and infidels. I believe this doubting of one of God's fundamental laws is the cause of more skepticism than all their teachings combined. There is really no true happi-ness in this world for the man who doesn't feel for his neighbor. The man who lives a life so narrow that he can think of no one but himself, that he can see no one's needs but his own, who can think of only what he can get, can find no real happiness in this world, and it's doubtful if he will get any in

the next .- [Paltimore Sun.

TRUE GREATNESS. The greatest man is he who serves the greatest number of his fellow-men in the best manner. The man who seeks to make others serve him is not a great' but a small man. He who tries to elevate himself by bringing others down is the smallest and worst man. "Whosoever of you will be the chiefest, shall be the servant of all," is the rule of greatness as laid down by the Saviour. This service is not to be a menial servility required by the command of authority of the one served. It is free in its

exercise and its reception.

It cannot be required or given under compulsion. The ministration of love is limited only by the ability of the one exercising it. It is not bounded by the narrow lines certain party to which one belongs. It is the same principle which in the Father of All reaches to every one of his creatures. In him it is un.imited, because he is able to extend his benefits to all. In finite beings the same kind of love may exist, but it will

necessarily be limited.

While we cannot bless every human being with our ministrations, we may exthink. We can help very many if we only try. We need not do much to any, and therefore be able to do a little for many. But if it is necessary that we do all for one, or for a few, and nothing therefore for others, we are none the less dutiful for so limiting our ministrations in extent if we do not limit in amount.

But let us not forget God's rule of greatness and seek our greatness in serving others rather than requiring others to serve us. "For the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many."

PRAYER.

"There is no way." said the late Dr. Alexander, "in which we can more surely increase mutual love than by praying for one another. If you would retain warmth of affection for an absent friend, pray for him. If you would live in the regards of another, beseech him to pray for you. If you would conquer enmity in your own soul toward one who has wronged you, pray for him. Dissension or coldness can not abide between those who bear each other to God's throne in supplication. It is what we meet to do in family worship. "Often has the tenderness of a half-dying

Everything connected with such utterance of mutual good-will in the domestic worship tends to foster it, and thus the daily prayers are as the dews of heaven."

attachment been renewed and made young

elves kneeling before the mercy-seat

again, when the parties have found them-

BATTLE IN DAHOMEY.

The Natives Lose 1200 Killed and Wounded.

Advices from Porto Novo, Africa, say that the troops under Colonel Dodds, commander of the land forces of France in Dahomey, met and defeated 4000 Dahomeyans at

Dogba.
The fighting la-ted four hours. The Daho meyans lost about 1200 killed and wounded. Colonel Dodds lost five killed and fifteen wounded. The Dahomeyans fought dog-gedly, and retreated from the field slowly.

HOUSEHOLD MATTERS

HOW TO FLAVOR A TENDERLOIN. To assure a delicious steak, broil tenderloin and at the same time a piece of round, which usually contains a great deal of well-flavored juice. Then cut the round steak into small pieces and squeeze it in a lemon squeezer over the tenderloin. Tenderloin is usually neither very juice or particularly well flavored, but by this method one gets a very delicious steak .- St. Louis Republic.

SATISFACTORY WOOD STAINS.

A very satisfactory stain may be made as follows: Wash the wood to be stained with a weak solution of sulphuric acid. using about half an ounce of the acid to a pint of warm water. Use this solution while warm, and follow with a stain made by boiling a pound of cheap tobacco in water until it gains the consistency of syrup. Strain and apply lightly with a fiannel cloth. Finish with the following preparation: Half a pound of common beeswax, dissolved in a half pint raw and half a pint of boiled linseed oil. If the stain is desired light use one coat; if darker, apply oftener .- Detroit Free Press.

COLD WATER COFFEE.

For every cup of water use a heapi ng ablespoonful of coffee. Soak the coffee for several hours in cold water—it may be soaked all night. Then bring it to the boiling point and let it simmer for a few minutes just before using. This is said to be the most economical way for more is obtained from the coffee by this treatment. This flavor is certainly fine. Long boiling dissipates the delicious aromatic oils, and as probably these are the most valuable properties of the coffee the necessity of preserving them is easily seen. Be careful not to boil for more than from three to five minutes, and simmer rather than boil, so as to preserve as much as possible the fine flavors which are so quickly dissipated by boiling, yet the high temperature seems to be necessary to extract the desirable properties of the bean. One must therefore ever bear in mind the seeming paradox-that coffee should reach the boiling point and yet not boil .- Atlanta Constitution.

HOW TO COOK SWEETBREADS.

Sweetbreads are the pancreatic glands of the calf. They are good while the animal lives on milk, but change when It begins to eat grass and hay, and are no longer useful for tood. The gland consists of two parts, the long, slender portion called the "neck" sweetbread. and the round, thick part known as the "heart" sweetbread. These are sometimes sold separately, but they should be together. Among epicures they are considered a dainty, and are certainly a most acceptable form of food tor the

As soon as sweetbreads come from the market they should be cleaned and parboiled. Cut off the pipes, fat and any bruised portion, and wash quickly in cold water. Pour into a saucepa some boiling water, salt it and add a little lemon juice or viniger-not more than a teaspoonful to a pint of water. Parboil the sweetbreads in this for fifteen minutes if they are to be creamed, broiled or baked, or again cooked in any way. If they are to be served plain with peas they should cook twenty-five or thirty minutes. When done, drain off the water and cool.

Sweetbreads must always be parboiled as soon as possible after being taken

from the animal. Make a cream sauce with a cup of sweet cream, a tablespoon of flour and a half tablespoon of butter. Then cut a sweetbread in half-inch cubes, salt it slightly, and sprinkle on a little white pepper. Mix equal quantities of sweetbread and cream sauce together, put the mixture into individual porcelain patty dishes or scallop dishes, sprinkle the top with buttered crumbs, and bake in a hot oven on the grate for ten minutes. This will give sufficient time to finish the cooking of the sweetbread without hardening it. The sauce may be made quite acceptably with milk by using a whole instead of half a table-

spoon of butter. This is a most delicious way of preparing sweetbreads, and one particularly desirable for the sick. They will be tender and delicate if care is taken not to overcook them, in either boiling or baking .- Chicago News Record.

RECIPES.

Chocolate Candy-Take one cup of grated chocolate, three cupfuls of granulated sugar, a piece of butter the size of a walnut, one cupful of hot water, and one teaspoonful of vanilla. Boil for ten minutes, stirring constantly; fry in a cup of cold water, and as soon as it is of the consistency of molasses pour into buttered tins. Take a silver knife and stir back and forth until it sugars, then mark off into little squares

and set away to cool. Fried Liver-Have the beef or sheep's liver cut in slices balf an inch thick. Dip them into salted flour and put into hot lard in your skillet, with a small piece of breakfast bacon added. Fry brown quick on both sides, then add a little hot water, and cover close. Set upon the back part of the stove and cook slowly till well done, being careful to keep it from cooking hard. Take the liver out upon a platter; make a nice gravy and pour over it.

Scalloped Chicken-Cut the cold cooked chicken into small pieces, and to each pint of meat allow one-half pint of sauce made as follows: Melt one teaspoonful of butter and rub in it one even teaspoonful of flour, then add one-half pint of milk; stir continually until it boils, add one-half teaspoonful of salt and a little pepper. Chop four hardboiled eggs, and alternate in layers with: the chicken in an earthen dish. Senson with a little salt and pepper, and moisten with the sause. Cover the top with bread crumbs, dot here and there with butter, and bake in a hot oven for fifteen minutes.

Hashed Potatoes-Take six cold boiled potatoes, mince them and season them with salt and pepper, adding a little milk or a little stock as you prefer. A scant half cupful of liquid is generally sufficient. Melt a teaspoonful of butter in an omelet pan, and when the pan is very hot pour in the potatoes, spread them evenly, and set them a little back on the stove or in the oven, well covered, to brown. When they are a golden brown on the bottom, fold them over like an omelet and serve. The addition of a little parsley minced, or a teaspoonful of onion, gives a new zest to this dish.