

THE GOSPEL HERALD

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THE BIBLE AND ITS RIVALS

THE supreme reason for keeping up the habit of using the Scriptures daily is a solemn one, namely, that in them we have the words of eternal life. In them one finds light on the daily path, light on the path which leads to everlasting felicity. For these reasons it would be worth while to read the Bible, though it were the driest and least attractive of all books. The Bible, however, is not a dry or tedious book. It is first-class in literature. It is splendidly written. That is a reason for reading it, in addition to the primary reason for reading it which I have given. It has something else in it which the reader gets into the bargain. That is what I am going to preach about.

In that respect our Bible differs from all other Bibles. There are many other religions which have works of the kind, and not long ago a large number of them were published under the name of "Sacred Books of the East." At that time some timid people were suspicious of the enterprise, being afraid that there might be turned out some books that would be formidable rivals to our Bible. It soon became evident that nothing of the kind was going to happen. Though the publication was a meritorious one, having great scientific value, it soon became evident that it had little or no significance for the common man, because the books were altogether unreadable.

If any one wants to be assured of that, let him try to read the Koran. He will, I think, find it a very tedious and difficult performance. Some of these productions may, in the original, have a certain amount of literary merit; but it has evaporated in the progress of translation. But our Bible has survived that process, and wherever it is published it takes up the foremost position in that language. It has done so in the English language.—*Prof. Stalker.*

WORK AS A HEALTH FACTOR

CONGENIAL work with mind and hands should be encouraged in all persons, for its prophylactic as well as its curative influences. Rest will prove serviceable doubtless in num-

bers of cases, but its application should be restricted and carefully studied. There are many conditions where absolute rest will not only prove useless but really harmful. To send a man from an active business life to one of complete inactivity will often prove disastrous, as much as to prescribe all food for the obese.

The nervous will complain that they do not feel like work. If left to themselves and told to do absolutely nothing, not even to read, they are sure to dwell upon their infirmities and grow thereby morose and hypochondriacal, thus increasing the invalidism. The desire for work should be encouraged in all conditions and in all classes.—*Medical World.*

A TEXAN'S STRUGGLE WITH THE TOBACCO HABIT

DEAR EDITOR: Having read in the *Witness* of October 11 of the burdened heart of the lady whose husband is a slave to the use of tobacco, and cannot give it up, I beg to give a little of my experience about the nasty stuff.

When I was a young boy, about twelve years old (I am now sixty-seven), I thought I could not be a man until I could smoke. Many a time I took my father's pipe and went in some secret place to learn. Many a drunk and vomit from it I experienced, but by persisting I conquered. Finally I got to love it. I became a slave to both chewing and smoking. I would chew and smoke together all day, and often get up at night to smoke.

After several years it commenced to tell on my system. From the use of it, I got sick. I managed by a great effort to quit chewing, but smoking held me fast in its chain. I still persisted in smoking; I knew it was killing me, but could not quit.

Some time after, during the Civil War between the North and South, being a soldier in the Southern army, I was made a prisoner and sent to Johnson Island, Lake Erie.

A revival was in progress at the time. Through the prayers of my mother I was enabled to see the sinfulness of continuing to smoke. I knew it was on my part a sin, as it was killing me fast. I had to come to some

decision. With a determined effort I gave my pipe and tobacco away. I then found my Saviour; but oh, the struggle I had afterward! My system was so used to it, my craving to take it up again seemed almost unbearable. For ten years I had been an excessive smoker. It took me about the same length of time (ten years) before the craving was overcome.

I am sorry to say, occasionally during that time I had to smoke a little to satisfy my craving. Thank God, for the last twenty years I have not used it, and I have no desire for it.

This is not the experience of other users of tobacco. Some have been enabled to quit without a struggle, while others have had to fight to conquer.

I believe it to be the same in the drinking struggle with some, and would be in my case, I know. About the same time or a little afterward I was enticed to drink whisky by my companions. At first I could not see how any one could like the taste of it; but it did not take long before I was liking and loving it. I got drunk twice from its effects.

I saw it was conquering me fast. In God's strength I was enabled to give it up, too. Today I thank God for keeping me and enabling me to set an example to my children, which I believe they are following.

I hope this husband may have strength and resolution from God to give up the use of it.—*E. L. Hutchison, in Weekly Witness.*

TRUE LIVING

"MAY every life that touches mine,
Be it the slightest contact, get therefrom
some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage
for the darkening sky,
One gleam of faith to brave the thickening
ills of life,
One glimpse of brighter skies beyond the
gathering mists,
To make this life worth living and heaven
a surer heritage."

—*Selected.*

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A THREEFOLD CORD

WHILE in one sense an acknowledged branch of the Southern Union Conference, in the past the Southern Missionary Society has been in large measure independent, and for this reason has not always received the hearty cooperation from the conference that the importance of its work demanded.

But at the late session of the Southern Union Conference, held in Nashville, January 4 to 14, a better understanding was arrived at between the Society and the Conference, and hereafter the relations of these two bodies are to be much closer than in the past.

Elder George A. Irwin, Vice-President of the General Conference, Elder I. H. Evans, Treasurer of the General Conference, and Elder W. C. White, a member of the General Conference Committee, were present at this meeting and were named as a committee to nominate a board of seven persons to be elected by the conference to take charge of, and to manage the affairs of the Southern Missionary Society for the biennial term ending Dec. 31, 1907. The board nominated by these General Conference men and unanimously elected by the conference, is constituted as follows: C. P. Bollman, G. I. Butler, J. E. White, W. B. Spire, F. R. Rogers, P. T. Magan, and G. H. Baber. This board was organized with B. W. Spire as Chairman and C. P. Bollman as Secretary and Treasurer.

Brother J. E. White retires from the active management of the Southern Missionary Society to devote himself more fully to his special work, namely, bringing out books peculiarly adapted to the needs of this field, a line of work in which he has shown marked ability.

But while no longer at the head of the Southern Missionary Society's work, Elder White will still stand as a valued counselor, giving the new management the benefit of his long experience. Indeed the new board has upon it a majority of men who have had considerable experience in this work. Brother Spire, the new chairman, served for years as Secretary and Treasurer of the Society; F. R. Rogers has had long experience right in the field; while P. T. Magan and C. P. Bollman were both members of the retiring board. Professor Baber's connection with the Huntsville school makes it peculiarly appropriate that he should be a member of the board to which is now committed the destinies of the Southern Missionary Society for the next two years.

The new combination is an exceedingly strong one. Hitherto the Southern Missionary Society has stood practically alone, working out as best it could the difficult problems by which it was confronted. Now there is linked with it the General Conference and the Southern

Union Conference, thus forming a threefold cord not easily broken. May we not therefore expect great things in the development of the work of this Society in the near future?

THE "STORY OF JOSEPH" AGAIN

IN its early history, editions of this book were dedicated by its author, J. E. White, to the support of mission schools, and our people were asked to sell it without commission, on the same basis as "Object Lessons."

A large number of copies of the "Story of Joseph" were sold in the manner indicated and the gross profits to the Society from this source have been in the neighborhood of four thousand dollars. But many of our people were beginning to find this plan burdensome. To most people time is money, and some were helping in this way beyond their real ability. It became necessary therefore to place the handling of this book upon another basis.

The author of the book was not in a position to make a full dedication of the "Story of Joseph" to the support of mission schools, and it was thought best by the board of the Southern Missionary Society to purchase the copyright, plates, etc., of the book and to push its sale through the Tract Societies as a forty per cent. subscription book.

It has been said that the forty per cent. books are not popular with the canvassers. That is probably true; it is not expected however that the regular canvassers will handle the "Story of Joseph" except as a help; but there are among our people thousands of men, women, and children, not regularly engaged in canvassing, who will esteem it a privilege to aid the work of this Society by selling the "Story of Joseph" in their own immediate neighborhoods.

The regular canvasser is usually away from home; his expenses are quite high. In order to live he must receive as high a commission as possible. But the army of amateurs which the "Story of Joseph" calls into the field will operate near their own homes. They will board and lodge with their own families. The forty per cent. which they will receive will be more to them than the fifty per cent. paid the regular canvassers on the larger books.

Doubtless some will still desire to sell this book on a missionary basis, giving their time as under the old plan. This they can still do by donating to this Society their commission. Some will wish to help the work of this Society and at the same time have something to put into other branches of the common cause. These can sell the "Story of Joseph," receive the forty per cent. commission and then make donations wherever they see fit.

Aged men, even though they may be quite infirm, can sell the "Story of Joseph" to their friends and neighbors, thus earning a little money to procure additional comforts or to put into other lines of the work. Women who have the care of families and who can leave home for only a few hours at a time can sell this book. Youth and children liv-

ing at home, going to school, or even those who have regular employment can sell this instructive and beautiful story, and thereby not only aid the mission schools but earn money, that will enable them to make donations from time to time as they may desire to other branches of the cause we all so much love.

Under the new plan of selling the "Story of Joseph" the profit on each book will not be as great as formerly, but we believe that many more copies will be sold, and that in the aggregate the profits will be much larger than ever before.

We ask all who are interested in the mission school work to cooperate with us in this new plan of selling the "Story of Joseph." Let us all work while we wait, knowing that in due time God will give the increase.

THE MISSION SCHOOL WORK

THE mission school work in the South has passed its experimental stage. It has been demonstrated that there is no more effective instrumentality of reaching the colored people than by means of small mission schools established wherever possible.

It is the policy of this Society not to abandon any field when once it is entered; for wherever our teachers have planted the standard of Christian education, there it still remains. As stated in these columns in months past, the establishment of a school means the organization of a church in a short time. Already fully two thirds of one conference is the result of the mission school work.

Just as soon as Sabbath-keepers are raised up and churches organized, they are turned over to the local conference, and those who have been brought out through the instrumentality of this Society contribute to the work of the conference; thus becoming a strength to the regular conference work.

We believe that this is as it should be, for the mission schools must be operated and supported on a missionary basis. No conference in the South is able as yet to maintain such schools; they must be supported by some organization drawing its means very largely from our brethren and sisters in the stronger conferences in the North and West.

As before stated, the responsibility for the maintenance of this work has not been laid upon the Southern conferences, but upon the whole body of Sabbath-keepers in the United States; therefore the schools must be under the management of a general organization looking to this widely scattered constituency for the means to carry forward the work.

We believe that these facts are seen and appreciated by a large number of our people; for we know that they are loyal to the principles here enunciated, and we want them to keep in such close touch with the work that they will have no opportunity to forget it or overlook and slight it.

We do not believe that the mission schools are second to any kind of work done in this field.

The only trouble in the past has been that the means at the disposal of the Society have

been so limited as to make it possible to do only a small part of the work that ought to be done. Then, too, the most of our people have known so little about the work here that a good deal of time and energy have had to be expended in writing, printing, and sending out leaflets and letters and circulars setting forth the needs of this work. We believe the time has come when the whole of this energy can be directed in mission school channels, for our people have certainly come to realize the fact more fully than in the past that the mission school work has come to stay; that it is the most efficient means yet discovered of reaching the colored people, and that we cannot afford to allow it to languish.

If the question be asked, How shall this work be supported? we reply, By the liberality of believers in the third angel's message. If the question be further asked, How shall means be contributed, and through what channel shall they reach this work? we reply, It is the Lord's cause; let him inspire the giving and let his providence determine the channels through which gifts shall be forwarded to this terribly needy and long neglected field.

It may as well be understood once for all, that the crumbs that fall from the tables of the older and stronger lines of work will not suffice to support the mission schools of the South. Here are ministers and teachers doing the Lord's work, and "the laborer is worthy of his hire." The Lord's stewards must determine what portion of the goods entrusted to them should come to this needy field. The Self-denial boxes and the "Story of Joseph" have each been helpful toward securing means for this work, but had it not been for larger sums coming to the Southern Missionary Society but little could have been accomplished.

Why should the stronger conferences spend dollars upon their own work and allow only pennies to filter through "the regular channels" to this neglected field? Is it not right here that we discover some at least of this neglect?

May the Lord help one and all to put away at once his share of the neglect with which this work has been treated. Let each one enquire, Am I doing my duty? Brethren, let us redeem the time.

A HIGH LICENSE TOWN

THE New York *World* wanted to know all about that \$30,000 liquor license down at Waycross, Ga., and accordingly wired to the *Waycross Journal* as follows: "File two hundred words explaining why Waycross has raised its liquor license to thirty thousand dollars. Are there any applications at new rate?" The *Journal* telegraphed to the *World* the following interesting reply: "For sixteen years the city license for selling has been \$30,000. Each succeeding Council fixes it, no change has ever been made, and no one has applied for the privilege within that time. This tax was levied as prohibitive, and has been effective. Not only is the legal sale prohibited, but illegal selling is kept to the mini-

mum, and four policemen keep order in this town of nine thousand. Ninety per cent. of white people own their homes. There are no paupers, no poor-house, no loafers, and ninety-three per cent. of the children attend school. The town supports twenty churches, and all are well attended. Swearing is rarely heard on the streets, and one does not see a drunken man in three months. Two large railroad shops and one car factory are operated here because the men are found to be more reliable than in liquor towns. These are some reasons why Waycross keeps the license at \$30,000."

AS MANY JEWS AS PROTESTANT CHURCH-GOERS HERE

"ORTHODOX Judaism in the Borough of Manhattan can now boast an actual following equal in total number to that of Protestantism. This astounding fact seems to have been taken into account by few persons.

"Within ten minutes of the City Hall, beyond the Bowery and below Houston street, lies a district of more than a mile square where that curious hybrid tongue, known as Yiddish, forms the common speech of two out of every three persons whom one meets. On all sides the chance pedestrian will be mystified by unfamiliar characters on the signs of the shops, the posters of the theatres and the newspapers sold on the sidewalks by bright-eyed, sharp-faced urchins. In this district now dwell upward of five hundred thousand Jews, most of whom have immigrated to this country since 1881. Almost invariably these people cling faithfully to the traditions and religion of their race.

"This district has no less than two hundred organized congregations which worship in their own synagogues and are entirely self-supporting. In addition to these there are a number of floating bands (Hebrahs and Hadarim), without definite status, recruited from the poorest classes, and renting a small hall from week to week, and the People's Synagogue, maintained by the Educational Alliance, in Seward Park."—*New York Correspondence of Public Ledger.*

ODD THINGS ABOUT GOLD

FEW people know the real color of gold, because it is seldom seen except when heavily alloyed, which makes it much redder than when it is pure.

The purest coins ever made were the \$50 pieces which once were in common use in California. Their coinage was abandoned because the loss by abrasion was so great and because their interior could be bored out and filled with lead. They were octagonal in shape and were the most valuable coins ever minted and circulated.

All gold is not alike when refined. Australian gold is distinctly redder than that taken in California. Moreover, placer gold is more yellow than that which is taken from quartz. This is one of the mysteries of metallurgy, because the gold in placers comes from that which is in quartz. The gold in the Ural Mountains is the reddest in the world. —*Philadelphia Inquirer.*

RECEIPTS FOR DECEMBER, 1905

DONATIONS.		Mrs. and Mrs. Charles Bell	1 45
L. H. Gudne	\$ 2 80	Mrs. John Cook	1 00
R. R. Hitchcock	2 53	Mrs. J. Robertson	1 00
Mrs. L. W. Smith	1 40	Frank Luminger	8 50
Annie B. Saunders	27 25	Wm. Luminger	1 00
West Washington Conference	1 10	Elizabeth and Katherine Nuding	1 00
Upper Columbia Conference	1 25	Alfred Anderson	1 00
California Conference	9 10	Mrs. Almira Goodrich	26
Mrs Julia M. Keebaugh	3 00	Tillie Boschen	1 00
J. H. W. Moore	1 00	E. D. Hurlbert	10 00
T. L. Copeland	2 00	Viola and Kelsey Miller	50
M. M. J. Gabby	1 00	Minnie Peet	15
W. S. Wright	5 25	Mrs. S. Heathcote	2 50
Mrs. Della Beckberger	7 92	Grandville Church	2 33
Mrs. Susie Miller	1 00	Mrs. John Steinel	2 70
Mrs. Luther Smith	1 00	L. O. Moore	1 25
F. H. Schramm	3 25	Miss Tena Draeger	5 40
Mrs. S. F. Reeder	3 00	W. S. North	6 33
Mrs. Sarah E. Kiger	1 00	K. V. Bjork	1 00
Lucy E. Mayo	4 00	Mrs. Mary Reed	50
Lillie A. Ganiard	77	Mrs. M. D. Sperra	1 00
Mrs. W. E. Hopkins	5 00	Lucy E. Mayo	2 85
Carey S. Smith	10 00	Mrs. Mamie A. Howell	60
Mrs. S. E. Campbell	10	Mrs. Fred Moody	45
Barbara H. Reams	25	Perry J. Lathan	5 16
H. C. J. Wollekar	15 60	Lillie A. Ganiard	73
Total	\$110 57	Mrs. Streeter	1 00
		Ruth Hussman	1 00
		Mrs. Emma McKinzy	1 56
FOR THE NASHVILLE COLORED SANITARIUM.		Mrs. Annie Fisher	44
Mrs. C. E. Halliday	7 00	E. O. Anderson	2 00
		Mrs. W. P. Wilson	2 00
FROM THE SELF-DENIAL BOXES.		Edward Morse and family	3 25
Mrs. John Eisanhower	2 00	Carey S. Smith and family	2 50
Mrs. B. F. S. Wooland	25	S. D. Chapman	4 00
C. G. Subke	1 11	Ella Abbott	25
C. N. Pike	1 75	M. L. and J. J. Taylor	50
Lydia Johnson	10 00	Ida E. Hill	1 50
Mrs. Job Lodge	1 00	Charles Hartman	1 00
Mrs. N. L. Wright	30	Geneva Anderson	55
Glen Eaton	20	Mrs. M. R. Wakem	1 00
H. C. Miller	2 67	Cyrus and Lizzie Whisler	2 00
Mrs. J. Frikart	1 00	Lake Union Conference	2 94
Alice Lawson	45	Total	\$129 26
Mrs. E. W. Peck	1 34		
W. W. Wheeler	5 00	FOR SUPPORT OF MINISTERS WORKING FOR COLORED PEOPLE.	
Birdie Curzon	1 50	H. C. Miller	15 83
Thos. D. Sanford	3 40	W. R. Beatty	13 05
A. J. Thomson	65	A Friend	4 50
W. F. Briggs	47	Mrs. J. M. Jones	43 80
Mrs. Anna Hess	3 00	Mollie Patterson	8 75
Fannie Olney	1 00	Cedar Grove church	5 00
Mrs. Ida E. Crow	1 00	Mrs. Mary Spencer	30 00
Mrs. Maybelle Showers	50	W. R. Beatty	12 85
Iva Stow	44	Mrs. M. E. R.	12 00
Mrs. S. C. Mansfield	50	F. H. Schramm	6 75
Mrs. James Smith	25	W. T. Dawson	8 00
H. L. Andrews	1 00	A Friend	3 65
Delia M. Briggs	50	J. E. White	79 26
Mrs. E. T. Nowlen	2 50	CP Bollman	20 00
Mrs. S. D. Wagon	1 00	Cedar Grove church	37 22
Colored Sabbath School	50	Total	\$300 66
Mrs. Anna Eds	1 00		
Mrs. Altmen	50	FOR THE COLORED ORPHANAGE.	
Mrs. Wm. C. Meyers	50	Mrs. M. J. Jones	2 50
Eva M. Davis	1 00	Miss Days	10
C. E. Maxwell	83	Total	\$2 60
M. A. Clement	2 00		
Tina Adams	60		
Kittie Bell	35		

THE so-called "Hottentots" who have so long and so bravely resisted the might of Germany, are akin to the Cape Boys—that is to say, a mixture of all races, but with Hottentot predominating. Many have a large proportion of white blood, and the writer has seen some that would pass at a glance for Italians or Spaniards. Their language is Dutch, they are Christians by religion, and their dress and customs are on the Boer model. Many of them can read and write, and their standard of morality is comparatively high.

In fact, life, property, and the honor of women are safer among these people, practically free from control as they are, than in too many well-policed areas in Europe.—*London Mail.*

THE GOSPEL HERALD.

The recent session of the Southern Union Conference was one of the most important ever held in the Southern field.

Read the article on another page entitled, "A Threefold Cord." The action to which it refers means much to the work of this Society.

The new mission school in Nashville has opened under encouraging conditions. The attendance is not large, but it is growing, and the teacher feels much encouraged.

In addition to encouraging reports from the school at Greenville, Miss., we learn that several at that place have recently taken their stand for the truth as a result of the work being done in connection with the school.

Elder F. R. Rogers brought to the recent conference in Nashville an encouraging report of the mission and intermediate school work in Vicksburg, Miss. The outlook is most encouraging.

The teachers of the Jackson, Miss., mission school write a letter of thanksgiving because of the arrival of the school seats donated by the College at Berrien Springs. This furniture was much needed and is much appreciated by the Jackson school.

The work of the Southern Missionary Society is to be greatly enlarged in the near future. The third angel's message must go to the millions of colored people in this great Southland as well as to the millions of white people.

The apostle Paul felt himself a "debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise." We too, who know present truth, must feel that we are debtors to all men. The great commission bids us preach to all nations.

The school at Columbus, Miss., is now in charge of a new teacher, the former teacher having joined her husband who has charge of the school at Greenville. These schools are both doing good work.

We are more thankful than we know how to tell to our friends who have so generously responded to our appeals for second-hand clothing to use in connection with the mission schools. But far beyond any thanks that we can give will be the words of the Master himself to the finally faithful: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was . . . naked and ye clothed me."

One of the most prosperous mission schools operated by this Society is the new school at Edgefield Junction, Tenn. This school is less than a mile from our office at Edgefield and we know whereof we speak when we write concerning its progress.

Joseph Lawrence, the mission school teacher at Jackson, Miss., writes us that a good deal of opposition has developed there on the part of ministers of other denominations. These men fear the influence of the mission school, for in it the children are educated away from the traditions of men and into obedience to the word of God. But there as elsewhere it is being demonstrated that men can do nothing against the truth but for the truth. God makes even the wrath of his enemies to praise him.

Look at the peril of slighting the Scriptures: (1) Imperfect knowledge of spiritual things; (2) warped character; (3) reversion to false authorities in spiritual truth and life; (4) worldliness in the church; and if that has not gone far enough, I wonder what evil has done so; (5) quenching evangelism. Where is the missionary evangelism of an unauthoritative Bible? It is on an absolute Bible faith that evangelism rests.

Lastly, there is this peril—the wrath of God. We are jealous of our little bits of books; God is jealous of his Book, and though you may have blotted it wholly out of your theology, you have not blotted it out of existence. And God is angry. Oh, how he must burn with anger when he sees some of his prophets whittling down his Book!

Remember Dr. Barnardo's last words to the boys: "Keep hold of the Bible. Living and dying, keep hold of the Bible."—*London Christian*.

NORWAY'S KING

NORWAY decides to remain a monarchy, and elects Prince Charles of Denmark as king, by a vote of 257,710 to 68,852. The comparatively small vote in the negative is a surprise, for it was believed that the republican sentiment in Norway was much stronger than this balloting indicates. Indeed some observers expected to see the monarchy rejected and a republic established. The vote shows the force of habit.

King Carl V. is a young man of good parts, with royal connections which give him the highest possible standing in Europe as a monarch and a man. He is the grandson of the King of Denmark, being second son of the Crown Prince Frederick. He is also son-in-law of the King of England, having married Princess Maud, fourth daughter of Edward VII. He is also nephew-in-law of the same monarch, his aunt Alexandra being the present Queen of England. Thus his wife is his first cousin. He is also nephew of the Empress Dowager of Russia, and is therefore first cousin to the Czar. He is nephew to the King of Greece. He has numerous family connections with the reigning princes of the German states, and one

of his brothers is husband to one of the Orleanist princesses, so that there is a relationship between his own royal circle and the claims to the French throne.

Thus Norway in choosing Prince Charles of Denmark has allied herself with virtually the entire royal family of Europe. The close relationships between the newly established throne of Norway and the courts of London, St. Petersburg, Copenhagen, and Athens will not militate against the little kingdom, but will rather serve as an element of strength.—*Washington Star*.

ICE AS A PROTECTION FROM FROST

To use ice to heat with sounds like an absurdity, yet not only is the thing entirely possible, but it is actually done in a commercial way and on a pretty extensive scale in the winter transportation of fruit. Many of the cars used regularly for bringing in oranges and other California fruit are supplied with large cylinders for holding ice. In summer this ice, of course, serves for refrigerating purposes, but in winter, when there is any likelihood of severe weather, the cylinders are also filled with ice. When the temperature outside the car is at zero or below, the ice-filled cylinders are warmer by thirty-two degrees or more than the surrounding atmosphere, and so give out heat.

But, more than this, ice is actually used sometimes to protect the contents of a car from freezing. When a train bearing fruit from the South into the Northern markets encounters an atmosphere below a certain temperature the perishable contents of the car are likely to be ruined. To prevent this, when such temperature is found, a jet of water is squirted upon the exterior surface of the car, and, freezing there, makes a thin coating of ice all over it. This, because ice is a good non-conductor, prevents the radiation of heat from the interior of the car.—*Philadelphia Record*.

PLANS have been made by the Federation of Churches and Christian Organizations in New York to open the churches in the tenement-house districts of the city in July and August for the benefit of the children. A two-hour session will be held daily in each church. One hour will be devoted to singing and the study of the Bible, and the other to instruction in some trade. The object is to keep the children from the streets, and to give them something to occupy their minds during the season when the ordinary public schools are closed. This is an extension under religious direction of the vacation-school plan of the board of education of the city, also adopted to prevent the children of the poor from going wrong in the summer, when mischief awaits idle hands and minds.

"FOREVER, O Lord, thy word is settled in heaven." Ps. 119:88.

"My help cometh from the Lord, which made heaven and earth." Ps. 121:2.

"He that walketh uprightly walketh surely." Prov. 10:9.