

SERMON.

AN ENLARGED VISION.*

BY REV. E. S. MILBURN.

TEXT.—"God opened her eyes and she saw a well of water."—Gen. xxi. 19.

THIS is an instructive incident of Hagar and Ishmael almost dying of thirst, while a well of water was close at hand, unseen, until an angel showed it to her. Very often we mourn when consolation is close by, and unseen. We bitterly lament when the water of life is at our side. We are weak and despairing, we cry in the dark, when God is very near with help.

It is a common failing of humanity to easily get discouraged. We all do. It is because we lack faith. What a glorious gift faith is! What a boon to man! How strong it makes the weak arm, how brave the timid, how hopeful the despondent. He who possesses not this blessed thing called faith,—the substance of things hoped for, the evidence of things not seen,—is poor indeed. Every business man knows that faith is an essential capital. Faith led Columbus to the New World, and faith reclothed it with civilization. Faith is one of the great sources of all of man's activities. Faith, hope, love are the fountains from which flow the stream of life, and with the merging of their waters, man's activities begin.

How miserable must he be who is so pessimistic that he lacks faith in God, in his goodness and in his manifest purpose in the creation of his offspring. But I believe him to be still more miserable who lacks faith in his fellow men; who is always viewing the acts of others with suspicion; who can neither trust nor believe. The world has little need of such narrow souls as these.

We become discouraged also because we are blinded. If we only could see things as they really are! "I never saw an atmosphere the color of that," said a critic, to my artist friend, glancing at a newly painted landscape. "No," was the reply, "Don't you wish you could?" Ah, we go through this world near-sighted, if not wholly blind; seeing not the beauty, perceiving not the virtue, knowing not the good. Man yearns for love and yearns in vain, while that which could supply his famished heart is close at hand, with no angel to point it out to him. He longs for knowledge, and the opportunity for acquiring it is at his very door, but he knows it not. He wishes to be charitable and to alleviate the sufferings of his fellowmen, but somehow the chances which are presented to him every day, are over-looked in his endeavor to find great opportunities, and the suffering continues. Would that some angel might point out to him the opportunity. He loves the beautiful, and hears with joy of the beauty of distant climes; longs to view it, frets away what should be happy hours, because he cannot, while beauty runs riot all about him. We need some angel's hand to point out to us the beauty which

"Lies around us like a cloud,
A world we do not see."

We are discouraged because we do not know or realize that "all things are working together for good." Hagar left her boy to die, turning her face away, so as to not see his agony, not knowing that Ishmael was destined to live and to found a great nation. Then it was that divine help interposed, and a heavenly messenger pointed out to her the well of water, which was to redeem the dying son.

I care not whether you think this account literally true, or with me, believe it based upon the fact of Hagar and Ishmael's wanderings, and the writer's great faith that they were protected and saved only by divine interposition, thus becoming one of the sacred legends, born of faith, which adorn the pages of Jewish and Christian scriptures,—the lesson which we are to derive from it is the same, namely: It is always the darkest just before dawn. Help appears in our distress when we least expect it, and from a source little dreamed of. Our case would never seem hopeless if we could but see what surrounds us. From our misfortunes spring our blessings; from our defeats our victories. When discouraged and well-nigh broken hearted, we fall; then some angel-hand, perchance of flesh and blood, will come to our rescue, help us to arise, and lead us to the fount, whose perennial waters will cleanse, refresh and save. The bitter agony is to give way to the gladness of joy. That which appears dead, whether it be a dead soul or a dead church, will be made alive. Hope will supplant despair. God will not forsake his suffering offspring, and in their direst need he will interpose with divine love and save.

"God opened her eyes and she saw a well of water." The well was there before but she failed to see it. She let sorrow blind her to the existing things which could alleviate. How

true it was that "God opened her eyes," the God which was within her breast; the love, which is another name for God, which ruled her heart. For awhile God was forgotten, and the mother gave way, with a hopeless spirit to what seemed to be a fatal doom; she let her despair blind her to the help. But after the first paroxysm of grief was over, the strong will, the God enthroned in her soul, asserted itself. She arose; no time for weeping now, but action; she brushed away the tears; she appealed to heaven for strength.

She did what duty prompted and returned to the dying boy, whom she had deserted in her anguish, with a clearer vision and a stronger faith; when lo! in the very performance of this duty she beheld the fountain of life. Had she remained, bowed in her sorrow, hopeless, forlorn, discouraged, who can tell whether she would have seen the help or not. Very likely the angel would not have found her.

What a profound lesson this is for us. While we have pains, endure suffering, bear sorrow, yet the will should be strong enough to master these things. We should be able to see the streaks of light which pierce the gloom. When told by his physicians that there was no hope for him and he must die, Douglas Jerrold said: "And leave a family of helpless children? I won't die!" He kept his word and lived years. "God works in a mysterious way his wonders to perform," and through the will he pointed out the fountain of life to this man whom the physicians said must die.

Put your trust in God. He rules the universe with a just hand, and his children with a kind heart. This is no idle talk; no weak and foolish sentimentalism; no puerile cant; no unmanly affectation. Put your trust in God! This is the greatest privilege and the highest duty of man. God enters more directly into your life and into my life than any of us realize. The world has a wrong idea regarding the workings of God, and thinks that he arbitrarily interposes to avert some great calamity which threatens his children, never manifesting himself except in a supernatural manner. This false idea has driven many honest thinkers into conscientious unbelief or doubt regarding God's help at all. Tourgee, in his novel, "Murvale Eastman," portrays such a character in the physician. A wonderful combination of circumstances had transpired which produced startling results; and the physician said to the minister, "Now, you would probably call this discovery 'providential.' To me it is only the result of fixed laws." "And may not Providence act through fixed laws as well as is contravention of them?" asked the divine. Trust in God and you are trusting the law which controls the physical and moral world. Trust in God and you are trusting the love which prompted the law. This is a manly thing to do. I have no sympathy with that oft repeated remark that religion is only for woman and children. I oppose it for two reasons: First, because it is a slur upon woman, intimating that her mind is so weak and so filled with vagaries, that she, with children, can be easily duped,—the one with Santa Claus, the other with God; both a myth to be cast off as the mind grows stronger. And secondly, because history and experience teach otherwise. The greatest minds, the strongest wills, the most manly men have been religious, some of them intensely so.

But there is a cause for this pessimistic sentiment,—this idea that faith in God is a weak and sickly substitute for the more manly unbelief. It is in the fault of that which passes as religion, which is supposed to constitute faith, but which is no more the genuine article than a dew drop is a diamond. It is the idea which has been mentioned, that God acts through contravention of law instead of acting in conformity to it. God is law as well as love.

Plan and purpose precede creation. This plan and purpose are manifested to us in all the workings of nature and man, viewed in the light of centuries, with their history and progress. Man should not kick against the goads, but should aid in the fulfillment of this plan and purpose. God's purpose; man's ability;—here the power is generated which moves the world towards the final goal for which it was created. The positive pole, God's purpose, coming in touch with the negative pole, man's ability, causes the electric spark to flash, and kindles in the souls of men and women a divine inspiration and purpose. New strength is gained; new enthusiasm added; new endeavor made; a new heart created,—a "birth from above;" new vision is granted, and Hagar sees "a well of water!"

Object not to the contact which produces the electric thrill. Bring your human heart into contact with the divine spirit through faith and obedience, and then power is engendered, by which you can overcome difficulties, surmount obstacles. Have a clearer realization of your duty

and there will be given you a more penetrating vision to see the innumerable things which are working together for your good.

Thus far we have been applying this principle individually. It will solve the difficulties, lighten the burdens and minimize the discouragements of the church as well.

The Universalist Church has been struggling for over a century. It has been compelled to battle for life, for the same spirit which formerly burned at the stake, which crucified Jesus, opposed it. But it has survived; it is a case of the survival of the fittest. It has grown to such greatness that Lyman Abbott and some others kindly suggest that there is no need of us any longer living; that we have triumphed, our essential belief having been incorporated into the beliefs of all denominations. Mr. Elbert Hubbard applies the same test to the sect of which Dr. Abbott is a member, and found no good reason for its existence also. However that may be, we boast that the heaven of the Universalist Church has leavened all the others.

Credos are softened; ideas ameliorated; thoughts more rational; beliefs more in accord with the grand lessons taught us by nature, revealed to us through Scripture—harmony and progress. But let us not be self-deceived in this matter. Look at the facts:

First: All the churches have not ceased to be centers of orthodox teachings.

Second: Not a minister can be found in an orthodox pulpit who teaches an affirmative Universalism. Although he may be anti-orthodox, yet he is negative in his preaching.

Third: The ministers and laymen either believe this partialistic theology, or else they do not believe it, and are too cowardly or dishonest to maintain what they do believe. In either case there is plenty of work for the Universalist Church to do.

Fourth: Even if every denomination taught the cardinal principles of Universalism there still would be need of the Universalist Church as well as every church. For man is a religious being, and churches are essential instruments in awakening his religious feelings and powers. The world can never have too much goodness nor too much truth. Because all the churches are good and teach the truth, must one good and true one cease to exist?

Finally: We affirm that, owing to the growing liberalism in the churches, there is more need of the Universalist Church today than ever before. The liberalism is negative. Old ideas are doubted but the new ones have not been ingrafted. Orthodoxy is shaken to its foundation, but Universalism has not reared her head among the ruins. The ground is being cleared; the rubbish is being removed; weeds which have been taken for God's flowers are being uprooted; but the work must not cease here. The seeds of truth, the germs of a belief in everlasting love, eternal hope, and complete happiness must be sown broadcast. A sense of God's love must be impressed upon the hearts of men; they must be made to feel that love, more wonderful than the chemistry of nature, is the leaven of heaven which is to transform the entire measure of humanity until the whole becomes leavened. Because the old dogmas are disintegrating, the world was never so ready to listen to the story of eternal hope. Christianity made such rapid strides in Greece and Rome in the first few centuries because the religions of those nations were losing their power over the people. As the old crumbled the new easily stepped into their places. We are told that Japan is passing through such a crisis at the present time; hence, there is urgent need for a just and rational presentation of Christianity to these people; supplant the religion for which they are losing respect. The mission which we have planted there should be loyally supported. There is a supreme need of the Universalist Church to give an emphatic faith to those who have cut loose from the old anchorage. Today there is need of the work of the Universalist Church,—an aggressive, emphatic, affirmative work. The work of our church is to give humanity a clearer sight, a vision that can discern the beauties of righteousness, which is a necessary prerequisite to a heaven of "peace and joy." Its mission is not to tear down, but to build up. That which is termed orthodoxy is already disintegrating, and the crumbling walls are tottering. From the debris a more beautiful and permanent structure must be reared. The liberal church says, use freedom in your thought, conscientiousness in your principles, and manhood in your actions; then you will accept all truths, from whatever source, and be respected and loved by all truth-seekers, whatever the name. But our church must give to the world a deeper trust, a holier faith, a higher spirituality, as well as a more rational belief.

However we may delude ourselves, there are grave problems confronting us as a denomination, in spite of the progress made by the world toward Universalist thought. Yet these problems are not as grave as those confronted by our fathers. The outlook is not nearly so dark as at times it was for them. There may be those who, looking out over the denominational field, are discouraged at the prospects. Especially is this true if they are isolated from the denomination at large, and striving to let their own little individual church-light shine, without any reference to denominational loyalty, or without heeding denominational appeals. The light will be dim and flickering indeed. The person—or the church—who shuts himself up in his own society, and, clam-like, closes his shell to all outside movements, is not only very narrow in his vision, but invariably he will become pessimistic in his conceptions regarding the denomination. Those who know other people besides themselves are the most hopeful; those who minister to the needs of others, forget their own discouragements; those who help bear the burdens of others are the strongest. But, whatever the cause may be, there are those—possibly they are in this Convention—who are discouraged and disheartened regarding the denomination. To such ones we say, let the memory of the heroism of our fathers, their self-sacrifices and their triumphs stimulate you. Be true to the sacred trust bequeathed to you. Lift your "pale foreheads from the dust" of despair; look about you; enlarge your vision; do your duty and God will point to you the way. Angels appear to those who do their duty; in fact, the desire to perform the duty is the angel which points out the "well of water."

Occasionally we find a pessimistic and discouraged minister, who prophesies ruin and defeat. To him we say, Thou art a blind leader of the blind; thou art denominationally near-sighted. A friend tells me that a new world of beauty, undreamed of before, was revealed to him when he overcame his physical defect of a near-sighted vision with glasses, and he could see things as they really were. Too many of us need glasses,—spiritual glasses, formed of the crystal of faith, so that we may be able to see things as they are; to drink in the beauty, partake of the hopefulness, and glory in the exquisite sublimity of the universe which time is perfecting, instead of forming our opinions from our little narrow vision, and then lamenting because of the unsatisfactory outlook. We should have a vision large enough to see the beauty and permanency of our religion, a religion based upon a trust in him, whose name is Love.

When Elisha's encampment was surrounded at night by the host of horses and chariots of the enemy, his servant in the morning was frightened, but the brave prophet and soldier said, "Fear not; for they that be with us are more than they that be with them." And he prayed that the young man's eyes might be opened: "And behold, the mountain was full of horses and chariots . . . round about Elisha." If our vision, which often is too narrow, could be enlarged by an angel, named Faith, we, who are working in this branch of the visible church of God, will take new heart and new courage and put on new life, because we will see that "they that be with us are more than they that be with them." The powers of darkness and of evil are small indeed, in comparison with the power of light and goodness. When we are discouraged, when, Hagar like, we sit down and give way before what seems an inevitable catastrophe; when the powers of evil encompass us, if we but have the faith to use the eyes which God has given us, eyes which can see through matter and beyond the present, we will find that the world is full of heavenly messengers round about us. See, see, my brethren, comrades as well as foes; friends as well as enemies; saviors as well as destroyers; God as well as the evil.

Omnipotence stands ready by our side to lay his hand upon our purblind eyes, if we will but let him. Man must bend his will to the will of God. "Working together with God" is the only satisfactory or successful way. In that homely old adage, "None so blind as those who will not see," is a profound truth. Use your faculties, make active your powers, perform your duty, increase your faith in God and man, and let that faith crystallize into action, devotion and service, and a more hopeful outlook and a clearer vision will be your reward. Your eyes will be opened and you will see the mighty host which is for you. You can say, "Whereas I was blind, but now I see."

The motto which the venerable author, clergyman and philanthropist, Edward Everett Hale, not only gave to the world, but embodied by his own life, should be our guide: "Look up and not down, Look out and not in, Look forward and not back, And lend a hand."

Then we will not only be able to see the perennial springs of life all about us, sources of inspiration which prompt to a new and successful endeavor, but we will be "angels of God" as well, lifting up the weary and discouraged traveler, pointing to him "the way, the truth, the life."

I have no doubt nor fear as to the future of Universalism. Its permanency is unquestionable. Away with the pessimistic thought that our church has outgrown its usefulness, that it is losing prestige, that it is not permeated with the spirit of devotion. Thank God she may have less "cant" than some others, but never less spirituality. The Universalist Church always has, is and always will, ride upon the crest of the topmost wave of the onward movement, which sweep like a spring-tide over us, giving us new methods of work, new ideals, new morals. Her work is not done. Nothing is settled in this world until it is settled right.

The theological, religious, economical, social and moral questions are not settled right, and the Universalist Church will have a hand in settling them. Its idea of God, and of man's nature and destiny, is the belief which will mould the religion of the future, and correctly solve the social questions which so agitate and divide mankind.

Would that every delegate and visitor of this Convention might go back to his home, back to his local church, feeling the sacredness of his faith; realizing the beauty of his religion; seeing, with prophetic eye, the future triumphs of his church. May this Convention be an "angel of God" indeed, opening the eyes of those who, because of their isolation or reverses are weary, faint-hearted, discouraged, or hopeless; until, with an enlarged vision, can see the "well of water" which will give eternal life.—the Almighty God, source of all life, love and activity, and the goal towards which we, his offspring, are all travelling.

"Ah, Lord of life, though spectres pale,
Fill with their threats the shadowy veil,
With thee my faltering steps to aid,
How can I dare to be afraid?"

"THE BUSINESS IN HAND."

BY EMILY L. SHERWOOD,
(Corresponding Secretary W. C. A.)

The topic chosen is rather suggestive, and owes its origin to the fact that the modern editors have shut out from reports some of the things that every secretary feels in her inmost being she must say or literally "boil over."

It is not to be expected that we, of this society, are going to do business on a business basis until we have learned how any more than the members of other organizations. It is the first lesson woman has to learn how to attend to the business interests of their societies.

Not Fault Finding.

Now, I trust no one will imagine there is any unnecessary fault finding on this occasion, although our speaker does feel like speaking out plain enough to be understood. She has suffered, and some of you have suffered in this meeting, from not having insisted in your State work on all the sisters of the Mission Circles coming to time with their returns and their reports that you might have them in time to get your returns in at the time specified by the corresponding secretary. It has been said that when one brick falls all the bricks in that row fall. It is just so when one person is "slow." She cannot live any more than she can die for herself alone. All the other officers to whom she should report have to be slow just because she is. They cannot do anything until the slow woman catches up, and while she comes creeping along, everybody who has to report has to be watching that little fox of a temper of theirs to keep them from flying off the handle, to be more expressive than elegant, while waiting for the woman who is always behind hand.

To Illustrate.

To illustrate. The national officer, along early in March, began to send out the formulas to be filled up by State officers. Some of them wrote to her and asked what was the need of being in a hurry, since the annual meeting was still two months ahead. There is only one reply. It takes time to get around, and unless some date is fixed many never get around on time, and then they wonder if they are not offended because their State is not fully reported by the general officers, when, perhaps, as happened this year, several States reported after the treasurer and corresponding secretary had closed the reports for the auditors.

Now that we have got up a little enthusiasm do go home resolved to be prompt in your State reports this year. There is almost two hundred dollars this year out of the treasurers' annual report that ought to have arrived in time for this year, but it didn't. Somebody was slow, not necessarily your State officers because they were waiting for the slow women in the Mission Circles who neglected their duty, not so much because they could not do it, as because we have yet all to learn how important every single individual is and how important her little one dollar is.

*Read at the W. C. A., Philadelphia.

One slow person can keep all the rest back. Well, we know there are some who cannot always do just as they desire, even for the church they love. With such we can truly sympathize, and these remarks do not apply. Every woman's own conscience will tell if she is to blame or only careless.

Things to Take Home.

Next to taking home with you the determination to be prompt, take home that other decision to use all the means we have adopted to cultivate and keep alive the missionary spirit. We heard last year of some few Mission Circles that never got down to work until January. They just deliberately skipped all the influences of companionship and Christian fellowship which the monthly meeting might have brought them, and the information and impulse a monthly study of the topic cards or some other subjects—for one is not obliged to use the topic card if other themes seem better adapted to their needs.

What kind of a president is it who lets all the months, except the very last, slip by before she calls a meeting of the circle that only meets once or twice a year? She cannot expect to have much influence in the parish or the community, nor can such a circle expect to be recognized as a part of the church work at home or anywhere else.

We sometimes think that some pastors are remiss in their duty towards the Woman's Missionary Society. It does not always appear chronic as it should among the other auxiliaries of the church. Perhaps the sisters have not insisted as they should that the missionary meeting is at the very foundation of church life. There are very few of the ministers who will deny that if it is rightly presented to them.

Go home sisters, determined to do better this year if you have been at fault in any of these particulars. Do not be too easy with yourselves, but show some life, and I dare say if you are blessed (?) with an indifferent pastor, you will convert him before the year is out. Insist on being catalogued with the other church helpers, the Ladies' Aids, the Y. P. C. U's, and the way will grow easier. It is use that makes things easy, and the regular meeting, and the fresh topic will help to make collecting easier.

Receipts.

One of the stumbling blocks that mar the peaceful lives of the State secretaries is that we require a receipt for the memberships retained at home. If you will consider a moment it will become plain why, although it has been explained over and over by letter, and some treasurers and secretaries never send a receipt for amount retained until it is sent for, and sometimes not then. Another reason why our National Treasurer's report is not as large as it ought to be. Having employed two expert auditors to audit her accounts, they would not credit anything she has not a receipt to show for, even if it was down on her books. Neither the secretary nor the treasurer ever credits anything on the books until there is something to show for it the shape of a check, draft, postal order or cash in hand. That is business. We are always confident that the memberships at home are as large as those sent to us, but we want you to go home this year remembering that when you send memberships from the States we want a receipt for the amount retained to accompany it. Red tape? Yes. But red tape has done a lot of saving and the lack of it caused loss of time and opportunity many times.

Suggestions.

Some of you send letters to the corresponding secretary without date or place that could identify it in case it went astray. Some of you have sent money to the National treasury without stating whether it were for the Pacific Coast Mission, or for membership, or what. Some of you have not yet learned how to properly endorse a check.

Another thing we women in societies need is a knowledge of how to do business in a parliamentary way when assembled together. We should all find it advantageous to know how to stop debate in a simple manner according to rule without being rude. We would expedite our business.

To bring my talk to an end I will sum it up by saying the business in hand is to be more prompt this year than last in rendering accounts; more prompt in getting the Mission Circles at work, and the topic cards in their hands. Don't think a society is going to be alive and useful without some effort, systematically applied, to make it so, and act as though you believed in it.

Get some kind of a little book that treats of how to do business in a business way, and you will save yourselves and your National Secretary, whomsoever she may be, a lot of annoyance, and also expedite business.

Our business in hand is to increase our membership by the doubling on one time one, each one of you. Get one woman to join your circle. Each one of you get one and we have doubled our membership.

Begin early to lay plans to get a delegate from every Mission Circle to attend the National as your delegate. Women sometimes have to have time to get a good ready for a trip, even to the church societies. The more you talk about and plan for it the greater is your success likely to be.

I take it for granted every one of us have received some enthusiastic impulses since we came here. We have felt it a privilege and good for us. Now don't let us go home and drop down into inertia and indifference, but treat our enthusiasm as some precious perfume to be treasured as precious ointment and used with discretion and care, that our supply may last through the next twelve months, and tell in our work for missions at home and abroad, not forgetting the earth is the Lord's and the field the world.

WELL KNOWN PERSONS.

Anecdote and Reminiscence.

—Dr. John Lewis Smith, the patriarch of Methodism in Indiana, now in his eighty-second year, has written a book giving his reminiscences of Indiana Methodism.

—It was in 1747 that a German chemist named Marggraf, discovered that sugar could be made from beets; but the beet sugar industry did not begin till half a century later.

—Edward Schieffelin, the discoverer of the silver mines at Tombstone, Ariz., and founder of that place, was found dead in his cabin twenty miles from Canonville, Ore., the other day.

—Baron Krupp's visiting cards are made of iron. Several other well known manufacturers have had the metal rolled in sheets so thin that it has been successfully employed for this social use.

—The Rev. Dr. David S. Schaff, of Jacksonville, Ill., who has been called to the chair of ancient history in Lane Theological Seminary, Cincinnati, is known as the father of the Rugby football in America. He was the captain of first Yale football team when it played its match with Columbia, in 1873—the first intercollegiate football in this country.

—Ex-Mayor Stokely, of Philadelphia, who lately celebrated his seventy-fourth birthday, has held nearly all the great municipal offices in Philadelphia. Under the new city charter he was the first director of public safety, holding the office from 1887 to 1891, and he is now active in the public buildings commission. Judging from his present excellent state of health, he bids fair to reach the century mark.

—Bishop Vincent, of the Methodist Episcopal Church, who recently returned from a Episcopal tour in South America, is reported as saying: "The Spanish blood takes to the Methodist spirit, and likes the Methodist way of taking hold of religious matters. Spaniards in South America have religious experience, and they tell about it in a hearty way. They sing heartily. What the Latin races need is a subjective piety. They find it in Methodism."

—Miss Phoebe Cousins, the prominent advocate of woman's suffrage, is reported as repudiating her former beliefs and as saying that "woman in public life will never be satisfactory." The Boston Post says: "It is easy to attach too great importance to the reported statement of Miss Phoebe Cousins, that 'woman in public life will never prove satisfactory because of inherent limits that prevent her success.' Miss Cousins, an invalid, racked with pain and probably at the end of her own active career, naturally takes a more despondent view of things than when in physical and intellectual vigor she held the place of a leader in the 'woman's movement.'"

—In prosecuting his researches under the auspices of the Palestine exploration fund with a view to determining the exact line of the old wall of Jerusalem, Dr. Bliss has come upon "the stairs" mentioned by Nehemiah "that go down from the city of David." The stair consists of thirty-four large broad steps leading down to the "Pool of Siloam," precisely as Nehemiah says, indicating a way of communication with the Ophel ridge and Temple hill, which most authorities believe to be the site of the royal palace and "king's garden." It is not unlikely that these steps, laid bare after the lapse of centuries, may turn out to be a portion of the "ascent" which so astonished the Queen of Sheba.

—Samuel Maxim, says the Boston Transcript, "a brother of the famous Hiram, inventor of guns, lives in the little village of Wayne, Kennebec county, Me., and is himself an inventor. Some time ago his attention was called to the fact that both India and Japan have produced swords that will cut through a gun barrel without losing their edge. This led him to study old Hindoo literature on the subject of steel manufacture, and then to begin at Wayne a series of experiments which soon resulted in the production of a small quantity of steel possessing a remarkable temper. From these few ounces of steel he had one or two drills forged, and with these he was able to drill holes through an ordinary file without damaging the drill at all. He has not yet made any steel for sale, nor does his process, at present, always produce the desired results."

—Governor Drake, of Iowa, in a recent speech, told a new story of a meeting between Lincoln and A. H. Pickering, of Chicago. Mr. Pickering, who is a very tall man, was a resident of Iowa at the time of Lincoln's election, and was engaged in shipping cattle. He and Mr. Drake came to Chicago on business, and hearing that Lincoln was in the city, they sent up their cards, and were shown to the President-elect's room. "When we got to Lincoln's room," said Governor Drake, in his speech, "he opened the door, and on seeing Pickering asked, 'How tall are you?' Pickering said, 'Six feet four.' 'Why,' cried Lincoln, 'that's my height.' Let's measure." And then the President of the United States and the cattle-shipper stood back to back, while the first lady of the land, Mrs. Lincoln, who was a little woman, after standing on tiptoe and reaching to the tops of their heads, decided that it was a tie.