

Woman and the World.

A Ministering Woman.

New York Observer.

Life poured out for the good of others, and personal salvation as a means to such a life of service, constitute what ought to be the ideal of a follower of Jesus Christ. Fortunately, that ideal is laying hold of the most generous and pious spirits of our generation, stimulating them to lives of such nobility as call all of us to go and do likewise. From time to time biographies come before the public which exemplify the noble truth that the mottoed hero Christian should be that of the heir-apparent to the British throne—Ich dien, I serve. Of such biographies not one is more emphatic in its message or more urgent in its appeal than the story of "Adeline, Countess Schimmelpenninck."

Born in the lap of luxury in the Castle of Ahrenberg, in Holstein, this lady was so highly favored as to be appointed at the early age of 18 to the proud position of maid of honor to the late Empress Augusta. For eighteen years she lived and moved in the dazzling brilliancy of court life. The pomp and pleasures of the royal circle could not, however, satisfy her craving for her higher nature. All the time she longed for something loftier and better. Nominally a Christian, she knew in her heart of hearts that she did not live the Christ life. Circumstances connected with her father's death revealed to her the fact that she did not love God supremely, and forced to her lips the eager and oft-repeated petition: "O, God! give me but a drop of the love of Christ and I will be the fire of the Holy Ghost." That prayer was answered at the right time and in the right way—as every earnest prayer must be answered. Pastor Funcke inaugurated in Berlin a crusade against the indifference of women of rank and fashion to the sorrows of the poor which surged around them. But moved them not to pity. One evening he saw before him a very distinguished lady, whose appearance attracted his attention. Her face darkened and brightened as he spoke. At the close of the address she came forward and announced herself as Countess Schimmelpenninck. Frankly confessing the insignificance and purposelessness of the life of luxury she led, she deliberately expressed her intention to do something to help her fellow-creatures. Four years passed before the pastor and his hearers met again. The cloud had lifted from the dissatisfied countenance, and into the life had entered the peace and happiness which come from self-sacrificing activity for God and for humanity. Countess Schimmelpenninck found her life by losing it. She selected a fishing district near Gohren as the sphere of her service. It was but a sandy waste on the shores of the Baltic, peopled by men degraded in their habits and handicapped by the most abject poverty. There she made her home in a little cottage of four rooms, and gave herself with the most heroic persistence to the education and moral salvation of the fishermen. The only places open to them were drinking dens which robbed them of their scanty pay and increased the brutality of their character. The countess built for them a sailors' institute, where coffee, lemonade and cheap but good food were supplied. At first she encountered the most discouraging opposition from those she sought to aid. Some thought her un ladylike and advanced in her opinions. But gradually a change for the better set in. The rude and noisy men of the coast began to show her manner and the magnetism of her appeals. She talked to them about whatever she knew would interest them, and by and by led up to some Bible lesson. Psalms and hymns took the place of bacchanalian songs. The "mad countess" came to be spoken of as "our mother" and her sweet influences descended on houses that formerly were unworthy of the name of homes. Rude men grew gentle in their speech and ways, and carried to their wives the money they used to spend in drink. In short, a moral revolution was wrought about in what had been a German pandemonium.

Space would fail if we attempted to tell what Countess Schimmelpenninck suffered and accomplished in her work of reform, but the story of service is told at length in a book recently given to the world. That book should be read by every woman of whom we can soaks a lesson in the art of helping humanity. It is an eloquent and convincing proof that the fairest, sweetest, most lasting joy of earth is the labor of love that sweeps one out of self into the very life of God, which is the redemption of the world.

Literature as a Resource.

The great books refresh and restore our idealism. You cannot read the great books without having strongly brought back to the horizon those dreams of your youth in which you once believed, but to which you may have proved faithless. Young men and women, you will hear all sorts of judgment on life as you go out into it. You will read all sorts of judgment on life from all sorts of people. Let me say to you what I believe is true: The only man or woman who has anything to tell you about life that has any authority, is the man or woman who has dealt with life nobly from the divine point of view. There is no other way of interpreting it, and any

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Yours truly, ANDREW FULKINS.

London, W. C. Kansas.

other interpretation is misleading and false. Great books have the power of nobly interpreting life. They restore us to the ideal. People speak of the ideal as if it were a dream or vision of the poets, something iridescent and fading, something delightful to amuse oneself with, but not the food for daily human life. Everything else may go and the world be saved; but when the ideal dies, then the world dies, because the imagination will fade, and all that is great and heroic in the possibilities of the human race will vanish with it.

Great literature is charged with the ideal. There is Helen for beauty, and Penelope for faithfulness, and Rosalind for that exquisite combination of purity and freedom and vivacity which makes up one of the most charming types of womanhood; there is Agnes Copperfield for all womanly sweetness, and Anna Karenina for the fathomless tragedy of womanhood; then there is Arthur for purity, and Ophelia for singleness of heart, and Lancelot for courtesy, and Roland for knightliness, and Horatio for manhood, and Henry V. for kingship, and Colonel Newcome for the ideal gentleman. Books are full of these beautiful and varied characters, more real to us than those persons who live next to us, and we take away their voices we hear. They represent in one form or another what is noblest and best in us. Then there are the great interpreters of life, the great renewers of our faith in what is highest and greatest, and the great idealism—Hamilton Wright Mabie.

Colton's Advice.

The other day, as I was clinging to the strap of a Lexington avenue car, says a writer in the Christian Advocate, two ladies sat near me, and as one opened her portmanteau to pay her fare a scrap of paper pasted to the leather was disclosed.

"Is that your shopping list?" asked the other; "it doesn't look like a long one."

"No," was the reply; "it is not the list, but it is what keeps the list from being a long one," and she read:

"He who buys what he does not need, will soon need what he cannot buy."

"What a capital guardian of your capital! You must let me copy that for my leaky purse. Who wrote it?"

"I don't know, but I wish I did, for he has saved me a dollar from the lightly rolling from my hands since I put it here."

"I was intensely interested in the conversation, for at that very moment there lay in my note book a scrap which I would have brought forth but for the fact that my own corner was reached."

I publish it, for, if the truth which it contains were assimilated, many a pocketbook would remain a pocket-book.

"We are ruined, not by what we really want, but by what we think we want; therefore, never go abroad in search of your wants. If they are real, they will come home in search of you; for he that buys what he does not want will soon want what he cannot buy."—Colton.

Not Lacking in Respect.

The Pacific Ensign, of San Francisco, Cal., tells of a recent occurrence which apprehensive "remonstrants" would do well to consider. The Ensign says:

It has been urged by some that if woman was granted the ballot she would be put more on the footing of men, and they would not be inclined to respect her. The contrary was demonstrated on Monday, when Miss Susan B. Anthony, Mrs. Sargent, president of the State Suffrage Association, and Mrs. Ida Harper, chairman of the press committee, boarded a street car on Market street. They were promptly given seats, and one of her ladies took out her purse to pay the fare, a gentleman standing near by said: "Don't trouble yourself about that; I will attend to it." Another gentleman stepped up to the conductor and handed him the fare, and remarked, "These ladies shall never pay anything when I am on a car with them."

This looks as if the suffragists would not only be given seats in cars, but have their fares paid also, if they will permit it. Instead of a decrease in courtesy, there will be an increase if woman is granted the ballot, for there is not anything which commands respect like power. Feminine refinement and a womanly deportment, combined with power, will exert such an influence as to make a potentate bow before it.

For Women Inebriates.

Lady Henry Somerset is making a new departure in temperance work in the village she is building for women inebriates. This is to be near the town of Duxbury, and here she has laid out a pretty hamlet, with pleasant grounds and cozy cottages, where the inmates can be treated, not as criminals, but as patients. In order to restore them to a healthy bodily condition they will have plenty of active employment, such as the raising of vegetables, the care of fowls, book-keeping, dairying and laundry work. Each woman will be charged \$1.25 a week, and this she will work out, while all she earns above that at her regular labors will be given to her at her departure. Six women will be in each cottage, and the village will have, besides its homes, a chapel, a hospital, a public hall, etc. One hundred and eighty acres are included in the area of the village. They will be resident physicians, and very effort will be made to keep the minds and bodies of the patients pleasantly occupied and free from temptation. They will be received as rapidly as the accommodations will permit.

The Making of a Genius.

Harper's Bazar.

The self-contained woman of a moody and brooding temperament nearly always thinks herself misunderstood and unappreciated. She is conscious of many ideas and emotions which are seldom expressed by those around her. So she imagines that they are unique, and that she herself is an original thinker. She finally concludes that these vagrant and fleeting thoughts, which would be rejected by stronger minds, are worth preserving, and that, as much courage is required to speak or write them, such courage argues the possession of genius. It is thus very easy for an egotist to grow to consider itself unique and a genius.

A notable example of this absurd mistake was shown by the late Marie Bashkirtseff. Her great terror was lest her "feelings" should be forgotten. She would have shown higher

courage if she had consigned her emotions to oblivion and allowed only her work to stand. The most profound feeling which her story arouses in the mind of the reader is of pity for a woman who struggled was overwhelmed, and sank in such shallow waters. Her sufferings, which were real enough, arose from an over-supply of the most unfortunate passions of the human heart—great self-conceit and profound self-absorption. And to these added the moral blindness of never quite perceiving that they were contemptible.

But there are many other men and women, dubbed geniuses by the world, whose genius consists in the fact that the only passions in their natures which they find strong enough to give the world are the lowest, of which human nature is capable. The genius is rarer who knows that there must be omissions, that the lowest passions must always be sacrificed to the higher, and that in the soul's struggle upward it is wisest not only to crush out but to bury without an epitaph feelings of which we should be ashamed.

Evening Twilight on the Hills.

By David Mills.

My sister and I, from the hills,
Watch'd the last glimmer of day;
We were sooth'd by the murmur of rills—
By songs that they sung on their way.

The night on the world was descending,
The day had fled far, far along—
The sounds that through valleys were wending
Were touched by the Angel of Song.

Though damp'd by the dew-fall we listen'd
To sounds from the valley below;
We saw the dense mists with white banners,
And forgot we should not linger so.

The sheep, in their fold, were in safety,
The warm moon came up in the sky;
Because on the hills we had linger'd,
We mark'd not the moments go by.

The wolf pack now howl'd in the woodland
That stretch'd far away in our rear;
We saw that the night was descending,
And knew, then, that danger was near.

Our hearts, at that sound, ceas'd their beating.
My sister cri'd, "Is it not wrong
To loiter, to look, in the twilight,
And listen to waters and song?"

We started, and homeward we hasten'd;
When a leaf or a bramble was stirr'd;
We thought that the wolves were upon us,
When 'twas but the flit of a bird.

Our father had come forth to meet us.
"My children, why linger so long?
You mother is worried about you;
To wait for the night's very wrong."

"Abroad I have hasten'd to find you;
The wolves to the woods now have come.
There's death on the hills, in the twilight;
This danger should hasten you home."

We told of the beauty in sunset,
How mists in the valley did grow;
The chatter and chuckle of waters,
And songs that came up from below.

He said: "What of sky, or of music,
Or mists in the valley, or hills,
If wolves had devour'd my daughter
And son, in the dusk, on the hills?"

Said mother: "You greatly alarm'd me;
Now what, for this wrong, do you say?"

"We'd so the beauty of twilight,
And its rest at the close of the day.
The brooklets told tales to each other—
Sometimes they spoke softly and low,
And then, much louder they babbl'd,
Where fast down the hillside, they flow."

Said father to us: "On the morrow,
We three shall go up to the hills,
And listen in twilight together,
To songs of the birds and the rills;
We shall rest in the dusk of the ev'n,
Till night shuts the world from our view,
Then down from our place on the hills,
I'll back to your mother with you."

The beauties discover'd in even,
The peace that contents them the heart,
Are met as first given from heaven—
They're born of the Spirit of Art;
They're a glimpse of the senses as giv'n
Before evil had shut from our view
The beauties that bloom'd once in Eden,
Which twilight awakens anew.

London, Aug. 15, 1896.

Make the Most of Yourself.

It is the duty of every man to make the most of himself. Whatever his capacities may be, he is sure to find some place where he can be useful to himself and to others. But he cannot reach his highest usefulness without good health, and he cannot have good health without pure blood. The blood circulates to every organ and tissue and when it is pure, rich and healthy it carries health to the entire system, but if it is impure it scatters disease wherever it flows. The blood is the one true blood purifier. It cures salt rheum, scrofula, catarrh, dyspepsia and rheumatism, because these diseases have their origin in the blood.

Sir A. C. Mackenzie is said to be co-operating with F. C. Burnand, the editor of Punch, in the production of a comic opera.

How to Cure Skin Diseases.

Simply apply "Swayne's Ointment." No internal medicine required. Cures itchy, eczema, itch, all eruptions on the face, hands, nose, etc., leaving the skin clear, white and healthy. Its great healing and curative powers are proved by no other remedy. Ask your druggist for "Swayne's Ointment." Lyman, Sons & Co., Montreal, sole agents.

EDISON'S PHONOGRAPH

Reproduces Songs With Marvellous Sweetness and Purity.

Washington, Sept. 6.—Li Hung Chang will meet Edison at Niagara Falls Monday, when he will be shown his two latest improvements on machines in which the Viceroy is greatly interested. Li desires Edison and his European representative, Col. George E. Gouraud, to go to China and introduce the telephone there.

Edison's latest inventions comprise an improved telephone and a perfected phonograph. The latter has been Edison's dream for years, and it has only been completed recently.

The phonograph works without the scraping sound which is now audible in the instrument, and the tone of the sound which it takes is reproduced with the utmost accuracy. If a tenor or a soprano sings into the new phonograph the person who hears the song from the phonograph receives as much enjoyment as if he had listened to the song in person. But one of these instruments has been made, and it is in very rough form. It was tried the other night at Orange in Edison's house, and worked perfectly, though the sound was transmitted through five miles of wire.

The telephone is a marvel of convenience to the busy man. The instrument is placed on the wall, near the desk, as at present, it is automatically arranged, so that when the bell rings all the man at the desk has to do is to pick up the receiver and ejaculate "Hello!" Then, sitting at his desk, and without touching or going near the instrument, he carries on the conversation. There is no trouble about taking down the receiver and screwing it to your ear, or tearing through the maze of the mousers which are now necessary. The conversation with a man 100 miles away is carried on as easily as if he were in a chair by your side. The Chinese which comes from the telephone is distinctly audible to the person by whom it is intended that it should be heard, but does not fill the room.

The phonograph, on the other hand, when brought into action, fills the room with sound. By means of this instrument Melba can sing to 1,000,000 persons at once. It is so perfected that the sound will pass over as many miles as desired. She can, for instance, sing to an immense audience in New York at the Metropolitan Opera House. Phonographs may also be connected with Washington, Boston, Philadelphia, St. Louis, and if Edison's assertions are correct, big audiences there can hear her voice as well as those in New York.

QUESTIONS ANSWERED.

Chickens.—Is it lawful for chickens to run at large? Ans.—No.

Test.—A tenant farmer cannot pay his taxes. What can he claim exempt from seizure? Can a team of horses be seized that are not worth more than \$25? Can a wagon, buggy or small implements be seized for having no cattle or pigs or sheep? Ans.—There are no exemptions of his property for taxation.

Gait.—I had a life assurance policy of over \$3,000 for upwards of ten years. I wish to raise \$600 on it, either by sale or mortgage of it, for a term of years, in which I would, of course, expect to pay fair interest. Where and how can I do it? Ans.—Such a security is not readily saleable. The company who issued the policy would probably buy it from you or give you a loan on it. Write to the head office and inquire. You might also apply to several money brokers in this and other cities, some of whom may have a customer prepared to invest in it.

Duties.—In a bill of an auction sale, the terms are: All sums under \$10 cash; and all over, approved joint notes, upon which a certain per centum will be allowed as discount, for cash. Suppose the time of credit on note to be for nine months, is the discount allowed for one year, or for nine months; and is the amount \$10, to be included in calculating the discount along with the amount of purchase, over \$10? Suppose a bidder bought \$25 worth of goods, should discount be allowed on \$25 or on \$15? Ans.—The purchaser of goods up to \$10 must pay cash, but if he buys more, he is entitled to "give an approved joint note for the sum" of his purchase, at such a term of credit and rate of interest as may be agreed upon, or to have the discount allowed on the sum total for cash payment. The discount would be on \$25 in the case mentioned.

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