

Intercede for Me.

O blessed feet of Jesus,
Weary with seeking me!
Stand at God's bar of judgment
And intercede for me.

O knees that bent in anguish
In dark Gethsemane!
Kneel at the throne of glory
And intercede for me.

O hands that were extended
Upon the awful tree!
Hold up those precious nail-prints
Which intercede for me.

O side from whence the spear-point
Brought blood and water free!
For healing and for cleansing,
Will intercede for me.

O head so deeply pierced
With thorns which sharpest be!
Bend low before Thy Father
And intercede for me.

O sacred heart! such sorrows
The world may never see
As that which gave Thee warrant
To intercede for me.

O holy, scarred and wounded,
My sacrifice to be!
Present Thy perfect offering
And intercede for me.

O loving risen Saviour,
From death and sorrow free!
Though throned in endless glory,
Still intercede for me.

—Trans. from a pillar in a little church in Italy.

Cutting Mica.

At the glass-house the mica is put into shape for shipment. The blocks vary greatly in size. One from the Wiseman mine, near Spruce Pine, is reported to have been six feet long by three wide. Pieces a yard in diameter have been obtained at the Ray mine, in Yancey county, and similarly large plates have been found in Siberia, but these are exceptional. The average block is little larger than the page of a magazine, and is generally less than six inches in thickness. It separates very readily into sheets parallel to the base of the prism. It is estimated that this cleavage may be carried so far that it would take three hundred thousand of the mica plates to make an inch. It is needless to say, however, that such a thickness is not suitable for service in stoves and furnaces. The mica is generally split into plates varying from about one eighth to one sixty-fourth of an inch in thickness. In preparing these plates for market, the first step is to cut them into suitable sizes. Women are frequently employed in this work, and do it as well as, if not better than, the men. The cutter sits on a special bench which is provided with a huge pair of shears, one leg of which is firmly fixed to the bench itself, while the movable leg is within convenient grasp. It is requisite that the shears shall be sharp and true, for otherwise they will tear the mica.

The patterns according to which the mica is cut, are arranged in a case near at hand. They are made of tin, wood or pasteboard, according to the preference of the establishment. Generally they are simple rectangles, varying in size from about four square inches to eighty.

The clergy have tested K.D.C. and pronounce it the best.

The Dog in the Earthquake.

A gentleman was sitting alone with his dog when the recent earthquake at Casamicciola took place, and they were buried, but not crushed. The dog, within twenty-four hours, scratched a hole large enough to get out. He reconnoitered around and saw a peasant carrying bread. He rushed at him, seized a large loaf, and ran away. Bread being scarce, he was pursued with sticks and stones, but he fled till he reached the hole, and then plunged in and gave the bread to his master. The peasantry at once understood that there was something there, and they dug until they rescued both master and dog alive.

"Saying One's Say."

It has for a long time been taken for granted by certain worthy people that silence under provocation is a feminine virtue which it behooves all wives and mothers to cultivate. May a woman be allowed to express a doubt as to whether it is always desirable for them to do this? The best-managed and happiest homes are not those in which women quietly endure what is wrong, but those in which they try to mend what is wrong. Without denying at all that patience, forbearance, and good temper are virtues beyond all praise, we may still hold the opinion that mutual love and respect flourish best in the homes in which women kindly, but honestly and bravely, say their say. For the benefit of those who find it difficult to accept this opinion, the following sentence is quoted from the writings of Ida Alden: "Married life is too often traversed single file. John leads, and in the rut behind him walks Martha at her leisure, expecting that he will steer clear of mud-holes that she may go dry shod. How much better for Martha to muster courage, and step forward to walk by John's side in tracks of her own; to keep his warm, loving hand in hers at every faltering step, and with clear eyes look forth with his, upon their little world. The woman who could do this would be neither a weak wife nor a timid mother."

A Halt in the Desert.

Perhaps the most useful animal known to man is the camel, which is called the "Ship of the Desert," as it conveys men and merchandise over long distances. In the countries east and south of the Mediterranean Sea, the great, lonely deserts can only be crossed by the aid of this most patient beast, which in spite of its slender legs and awkward build, is very fleet, and able to abstain for days from food and drink.

This is why the camel is so superior to the horse in those countries where water is found only in the scattered oases, often several days' journey apart.

Traders who wish to sell their goods in the interior, travel in large companies called caravans. This is for protection from the Bedouins, who live in the desert, and often subsist by plundering passing travellers. A caravan frequently contains a thousand camels, travelling in single file, some carrying the goods to be sold. The Arabs are very kind to these valuable creatures, and instead of beating them to increase their speed, will frequently sing cheerful songs for their encouragement. The camel kneels to receive his burden, and if too heavily laden will complain of the cruelty in bitter cries and refuse to rise.

Trifles.

The massive gates of circumstance
Are turned upon the smallest hinge,
And thus some seeming pettiest chance
Oft gives our life its after-tinge.

The trifles of our daily lives,
The common things scarce worth recall,
Whereof no visible trace survives,
These are the mainsprings after all.

—Secretary Langley, of the Smithsonian Institution at Washington, has been experimenting for some time past with fireflies from Cuba. He says that the light they give is the cheapest in the world; produced, that is to say, with the least heat and the smallest expenditure of energy, and he believes that a successful imitation of it would prove a most profitable substitute for gas and electricity. The insects are beetles two inches long, and belong to the family of "snapping bugs," so called because when one of them is laid on its back it snaps itself into the air with a clicking sound. The secret of the light this firefly gives is as yet undiscovered. Apparently, it is connected in some way with the mysterious phenomena of life, and chemists and physicians have sought in vain to explain its origin. On each side of the animal's thorax is a luminous membranous spot, and these flash at intervals, so the Cubans put a dozen of the insects in a cage together, and so obtain a continuous illumination bright enough to read by comfortably.

Treasures in Heaven.

Work for eternity, then you can afford to wait for results. Serve God as having your eye on the judgment seat. The servant who is working for eternity and not for time, will expect to have his work tried of what sort it is by the fire that shall try every man's work. It is a small matter to him, therefore, to be judged of man's judgment. He does not stand, like the time-server, before the judgment seats of time and men, to gain their plaudits of success or fall before their verdict of failure. The wood, hay and stubble, the perishable work, may easily pass inspection and be acceptable among men; but if we have worked for eternity, we are more likely to find our work gold, silver, precious stones, that the fire of that judgment does not injure.

An Image of Gold.

Two miles out from Kamakura and about twenty miles from Yokohama, Japan, on a terrace, near the temple of Kamakura, sits the most gigantic idol, or heathen god, now known to exist. This immense brazen image of a deity was built or made during the reign of Shomu, who was forty-sixth in the present line of Emperors, and died in the year 748 A.D. This idol, which has been prayed to daily for more than 1,200 years by the crowd of devotees that hourly cluster about it, is still in perfect repair, and justly reckoned as one of the greatest wonders in the Orient. Frank Dobbins, who visited Dia Butsu the same summer that the writer worshipped (?) at the shrine, and has given the best description of the god that has yet been written, says:

"The dimensions of the god are truly colossal. His height from the base of the lotus flower, upon which he sits, to the top of his head, is 63½ feet; and above this rises an aureole 14 feet wide, and above which again rises for several feet the flame-like glory which encloses or arches in the whole figure. The face proper is 15 feet long; its width 9½ feet. The eyes are 8 feet 9 inches long from corner to corner; the eyebrows 5½ feet, and the ears 8½ feet. The chest is 20 feet in depth, and the middle finger is exactly 5 feet long.

"Around the sides, shoulders and head of the god, in front of aureole, are 16 figures, each in a sitting posture, and each 8 feet in height. The leaves of the immense lotus, upon which the god sits, are each 10 feet long and 6 feet wide, there being 56 of them in the cluster. The casting must have been wonderfully well executed, although the fineness of the leaf edges and other parts which I was able to examine, and the elaborate engravings which can still be traced upon the lotus flower itself in the uninjured parts, leave no doubt that the founder's art was supplemented here and there by artists with file and graver. The right hand is open and raised upward; the left rests upon the lap."

The image weighs about 450 tons, and is made of a combination of gold, tin, copper and mercury in these proportions:

	Pounds.
Gold	500
Tin	16,827
Mercury	1,954
Copper	986,080

Total1,005,361

All the other existing colossal images are pigmies compared with Dia Butsu, whose hard visaged face has looked down on the meaningless rites of heathen idolators for more than twelve centuries.

Personal Aims.

It is neither necessary nor possible that we should penetrate into each other's secret aims and thus judge one another; but it is essential that we do so for ourselves. Our motives are so mixed and entangled that we may find it very difficult to set them in orderly arrangement; but we may at least discover for ourselves whether upon the whole our general aims are selfish or altruistic. While fully admitting the need of self-care and self-culture to ensure the good of others, as well as the need of seeking the good of others to ensure our own, and while ever welcoming the increasing intelligence that reveals to us more and more of