Subject: "Hunting for Souls."

Text: "He was a mighty hunter before the Lord."—Genesis, x. 9.

In our day, hunting is a sport; but in the lands and the times infested with wild beasts, it was a matter of life or death with the peo ple. It was very different from going out on a sunshiny afternoon with a patent breech-loader, to shoot reed-birds on the flats, when Pollux and Achilles and Diomedes went out to clear the land of lions and tigers and bears. My text sets forth Nimrol as a hero when it presents him with broad shoulders and shaggy apparel and sun-browned face, and arm bunched with muscle—'a mighty hunter before the Lord." I think he used the bow and the arrow with great success practicing

I have thought if it is such a grand thing and such a brave thing to clear wild beasts out of a country, if it is not a better and braver thing to hunt down and destroy those great evils of society that are stalking the land with fierce eye and bloody paw, and sharp tusk and quick spring. I have wondered if there is not such a thing as Gospel hunting, by which those who are flying from the truth may be captured for God and heaven. The Lord Jesus in His sermon used the art of angling for an illustration when he said: "I will make you fishers of men." And so I an illustration of Gospel truth; and I pray God that there may be many a man in this congregation who shall begin to study Gospel archery, of whom it may after a while be "He was a mighty hunter before the How much awkward Christian work there

How much awkward Christian work there is done in the world! How many good people there are who drive souls away from Christ instead of bringing them to Him! religious blunderers who upset more than they right. Their gun has a crooked barrel, and kicks as t goes off. They are like a clumsy comrade who goes along with skilful hunters; at the very moment he ought to be most quiet he is crackling an alder or falling over a log and frightening away the game. How few Christian people have ever learned the lesson of which I read at the beginning of the service, how that the Lord Jesus Christ at the well went from talk-Lord Jesus Crist at the well well troit calcing about a cup of water to the most practical religious truths, which won the woman's soul for God! Jesus in the wilderness was breaking bread to the people. I think it was good bread: it was very light bread, and the yeast had done its work thoroughly. Chairt after he had broken the bread said to christ, after he had broken the bread, said to the people: "Beware of the yeast, or of the leaven, of the Pharisees!" So natural a tran-sition it was; and how easily they all under-stood him! But how few Christian people who understand how to fasten the truths of who understand how to faster the truths of God and religion to the souls of men! Tru-man Osborne, one of the evangelists who went through this country some years ago, had a wonderful art in the right direction. He wonderiu art in the right direction. He came to father's house one day, and while we were all seated in the room, he said: "Mr. Talmage, are all your children Christians?" Father said: "Yes, all but De Witt." Then Truman Ochowa locked down in the came of the Truman Osborne looked down into the fire-

Father said: "Yes, all but De Witt." Then Truman Osborne looked down into the fire-place, and began to tell a story of a storm that came on the mountains, and all the sheep were in the fold: but there was one lamb outside that perished in the storm. Had he looked me in the eye, I bould have been angered when he told me that story; but he looked into the fire-place, and it was so pathetically and beautifully done that I never found any peace until I was sure I was inside the fold, where the other sheep are.

The archers of o'd times studied their art. They were very precise in the matter. The books gave special directions as to how the archer should go, and as to what an archer should do. He must stand erect and firm, his left foot a little in advance of his right. With his left hand he must take hold of the bow in the middle, and then with the righ hand he should lay hold of the arrow and affix it to the string—so precise was the direction given. But how clums was are and affix it to the string—so precise was the direction given. But how clumsy we are work! How little skill and the mark! Oh, that we might learn the art of doing good and become "mighty hunters before the Lord!"

In the first place, if you want to be effectual In the first place, if you want to be effectual in doing good, you must be very sure of your weapon. There was something very fascinating about the archery of olden times. Perhars you do not know what they could do with the bow and arrow. Why the chief battles fought by the English Plantagenets were with the long bow. They would take the arrow of polished wood, and feather it with the plume of a bird, and then it would fly from the bow-string of plaited silk. The fly from the bow-string of plaited silk. The broad fields of Agincourt, and Solway Moss, and Neville's Cross, heard the loud thrum of the archer's bow-string. Now, my Christian friends, we have a mightier weapon than that. It is the arrow of the Gospel; it is a sharp arrow; it is a straight arrow; it is feathered from the wing of the dove of God's spirit; it flies from a bow made out of the wood of the cross. As far as I can estimate or calculate, it has brought down four hundred million souls Paul knew how to bring the notch of that Paul knew how to bring the notch of that arrow on to that bow-string, and its whirr was heard through the Corinthian theatres, and through the court-room, until the knees of Felix knocked together. It was that arrow that stuck in Luther's heart when he cried out: "Oh, my sins!" If it strike a man in the head, it kills his skepticism; if it strike him in the heel, it will turn his step; if it strike him in the heart, he throws up his hands, as did one of old when wounded in the battle, crying: "Oh, Galilean. Thou hast conquered!" alilean, Thou hast conquered!'
In the armory of the Earl of Pembroke

are old corselets which show that the arrow of the English used to go through the breast-plate, through the body of the warrior, and out through the backplate. What a symbol of that Gospel which is sharper than a two-edged sword, piercing to the dividing asundary for the product of the country and the state of the state edged sword, piercing to the dividing assur-der of soul and body, and of the joints and marrow! Would to God we had more faith in that Gospel! The humblest man in this house, if he had enough faith in him, could bring a hudred souls to Jesus—perhaps five hundred. Just in proportion as this age seems to believe less and less in it, I believe more and more in in it! What are men about that they will no accept their own deliverance: There is nothing proposed by men that can do anything like this Gospel. The religion of Ralph Waldo Emerson was the philosophy of icicles; the religion of Theodore Parker was a sirocco of the desert, cov dore Parker was a sirocco of the desert, covering up the soul with dry sand; the religion of Renan is the romance of believing nothing; the religion of Thomas Carlyle is only a condensed London fog; the religion of the Huxleys and the Spencers is merely a pedestal on which human phitsophy sits shivering in the night of the soul, looking up to the stars, offering no help to the nations that crouch and graph at the last. Tell me where there and groan at the tase. Tell me where there is one man who has rejected that Gospel another, who is thoroughly satisfied, and helped, and contented in his skepticism, and I will take the car to-morrow and ride five hundred, miles to see him. The full power of the Gospel has not yet been touched. As a sportsman throws up his hand and catches the ball flying through the air, just coasily will this thereal after a while catch so easily will this Gospel after a while catch this round world flying from its orbit and bring it back to the heart of Christ. Give

it full swing, and it will pardon every sin, heal every wound, cure every trouble, emancipate every slave, and ransom every nation. Ye Christian men and women who go out this afternoon to do Christian work, as you go into the Sunday-schools and the lay preaching stations, and the penitentiaries, and the asylums, I want you to feel that you bear in your hand a weapon compared with which the lightning has no speed, and avalanches have no heft, and the thougher of the work in your war, it is the thunderbolts of heaven have no power; it is the arrow of the omnipotent Gospel. Take careful aim. Pull the arrow clear back until the head strikes the bow. Then let it fly. And may the slain of the Lord be many.

Again, if you want to be skillful in spiritual

hunting you must hunt in unfrequented and secluded places. Why does the hunter go three or four days in the Pennsylvania toreste or over Raquette Lake into the wilds of the Adirondacks? It is the only way to do. The deer are shy, and one "bang" of the gun clears the forest. From the California clears the forest. From the Cambridge stage you see, as you go over the plains, here and there a coyote trotting along, almost within range of the gun—sometimes quite within range of it. No one cares for that; it is worthless. The good game is hidden and secluded. Every hunter knows that. So, many of the souls that will be of west worth for Christ and of most value to most worth for Christ, and of most value to the Church, are secluded. They do not come in your way. You will have to go where they are. Youder they are down in that cellar, yonder they are up in that gar-ret. Far away from the door of any church, ret. Far away from the door of any cnurca, the Gospel arrow has not been pointed at them. The tract distributer and the city missionary sometimes just catch a glimpse of

them, as a hunter through the trees gets a momentary sight of a partridge or reebuck.

The trouble is we are waiting for the game to come to us. We are not good hunters. We are standing in Schermerhorn street, expecting that the time dependence will come up. ing that the timid antelope will come up and eat out of our hand. We are expecting that the prairie-fowl will light on our church-steeple. It is not their habit. If the Church should wait ten millions of years for the world to come in and be saved, it will will be the church should wait ten millions of years for the world to come in and be saved, it will will be the come of the world will be the world will be the come of the world will be the world wil wait in vain. The world will not come. What the Church wants now is to lift their feet from damask ottomans, and put them in the stirrups. We want a pulpit on wheels. The Church wants not so much he Church wants not so much ushions as it wants saddle-bags and arrows. cusnons as it wants saddle bags and arrows.
We have got to put aside the gown and the
kid gloves, and put on the hunting shirt.
We have been fishing so long in the brooks
that run under the shadow of the Church that the fish know us, and they avoid the

hook, and escape as soon as we come to the bank, while yonder is Upper Saranac and Big Tupper's Lake, where the first swing of the Gospel net would break it for the multitude of the fishes. There is outside work to tude of the fishes. There is outside work to be done. What is that I see in the backwoods? It is a tent. The hunters have made a clearing and camped out. What do they care if they have wet feet, or if they have nothing but a pine branch for a pillow, or for the northeast storm? If a moose in the darkness steps into the lake to drink, they hear it right away. If a loon cries in the midnight, they steps into the lake to drink, they hear it right away. If a loon cries in the midnight, they hear it. So in the service of God we have exposed work. We have got to camp out and rough it. We are putting all our care on the seventy thousand people of Brooklyn who they say come to church. What are we doing for the seven hundred thousand that do not come? Have they no souls? Are they sinless that they need no pardon? Are there no dead in their houses that they need no comfort? Are they cut off from God, to go into eternity—no wing to bear them, no light to cheer them, no welcome to greet, them! I hear to-day surging up from the lower depths of Brooklyn a grean that comes through our Christian assemblages and through our Christian churches; and it blots out all this scene from my eye to-day, as by the mists of scene from my eye to-day, as by the mists of a great Niagara, for the dash and the plunge of these great torrents of life dropping down into the fathomless and thun lering abyss of suffering and woe. I sometimes think that just as God blotted out the Church of Thyatira and Corinth and Laodicea, because

and preach the Gospel to every creature. He that believeth and is baptized shall be saved. and he that believeth not shall be damned. I remark, further, if you want to succeed in Gospel hunting you must have courage. If the hunter stand with trembling hand or shoulder that flinches with fear, instead of his taking the catamount, the catamount takes him. What would become of the Greenlander if, when out hunting for bear, he should stand shivering with terror on an ice berg! What would have become of Du Chaillu and Livingstone in the African thicket, with a faint heart and a week knee? When a panther comes within twenty paces of you, and it has its eye on you, and it has squatted for the fearful spring, "Steady there."

Courage, O ye spiritual hunters! There are

Thyatra and Corinta and Laodiesa, occase of their sloth and stolidity, He will blot out American and English Chritianity, and raise on the ruins a stalwart, wide-awake, missionary Church, that can take the full meaning of that command: "Go into all the world,

great monsters of iniquity prowling all around about the community. Shall we not in the strength of God go forth and combat them? We not only need more heart, but more backbone. What is the church of God that it should four to leak in the community. should fear to look in the eye any transgression? There is the Bengal tiger of drunkenness that prowls around, and instead of attacking it, how many of us hide under the church pew or the communion table? There is so much invested in it we are afraid to assault it; millions of dollars in barrels, in vats, in spigots, in corkscrews, in gin palaces with marble floors and Italian-top tables, and chased ice-coolers, and in the strychnine, and the logwood, and the tartaric acid, and the nux vomica, that go to make up our "pure" American drinks. I looked with wondering nux vomica, that 50 to make up our "pure" American drinks. I looked with wondering eyes on the "Heidelberg tun." It is the great liquor vat of Germany, which is said to hold eight hundred hogsheads of wine, and only three times in a hundred years has it been filled. But, as I looked at it I said to myself: "That is nothing—eight hundred hogsheads. Why, our American vat holds four million five hundred thousand barrels of strong drinks, and we keep sand barrels of strong drinks, and we keep three hundred thousand men with nothing to do but to see that it is filled." Oh, to attack this great monster of intemperance, and the this great monster of intemperance, and the kindred monsters of fraud and uncleanness, requires you to raily all your Chritians courage. Through the press, through the pulpit, through the platform, you must assault it. Would to God that all our American Christians would band together, not for crack-brained fanaticism, but for holy Christian reform. I think it was in 1793 that there went out from Lucknow, India, under the sovereign, the greatest hunting party that was ever projected. There were 10,000 armed men in that hunting party. There were camels, and horses, and elephants. On some, princes rode, and royal ladies, under exquisite housings, and five hundred coolies waited upon the train, and the desolate places of India were invaded by this excursion, and the rhi-noceros, and deer, and elephant, fell under the stroke of the sabre and bullet. under the stroke of the sabre and bullet. After a while the party brought back trophies worth fifty thousand rupees, having left the wilderness of India ghastly with the slain bodies of wild beasts. Would to God that instead of here and there a straggler going out to fight these great monsters of iniquity to our country, the million membership of our churches would band together and hew in twain these great cripps that make the land frightful with that make the land frightful with their roar, and are fattening upon the bodies and souls of immortal men. Who is ready and souls of immortal enen. Who is ready for such a party as that?" Who will be a mighty hunter for the Lord.

I remark again: If you want to be successful in spiritual hunting, you need not only to bring down the game, but bring it in. I think one of the most beautiful pictures of Thorwaldsen is his "Autumn." It represents a sportsman coming home and standing under a grapevine. He has a staff over his shoulder, and on the other end of that staff are hung a rabbit and a brace of birds. Every hunter brings home the game. No one would think of bringing down a reindeer or whipping up a stream for trout, and letting them lie in the woods. At eventide the camp is adorned with the treasures of the forest— I remark again: If you want to be success s adorned with the treasures of the forest-

beak, and fin, and antler.

If you go out to hunt for immortal souls, not only bring them down under the arrow of the Gospel, but bring them into the Church of God, the grand home and encampment we have pitched this side the skies. Fetch them in, do not let them lie out in the open field. They need onr prayers, and sympathies, and help. That is the meaning of the Church of God—help. Oh, ye hunters for the Lord! not only bring down the game, but bring it in.

If Mithridates liked hunting so well that for seven years he never went in-doors, what enthusiasm ought we to have who are hunting for immortal souls. If Domitian practiced archery until he could stand a boy down in the Roman amphitheatre, with a hand out, the fingers outstretched, and then the King the ingers outstretched, and then the king could shoot an arrow between the fingers without wounding them, to what drill and what practice ought not we to subject ourselves in order to become spiritual archers and "mighty hunters before the Lord!" But et me say, you will never work any better than you pray. The old archers took the bow, put one end of it down beside the foot, elevated the other end, and it was the rule that the bow should be just the size of the archer; if it were just his size, then he would go into the battle with confidence. Let me say that your power to project good in the world will correspond exactly to your own spiritual stature. In other words, the first thing, in preparation for Christian work,

"Oh! for a closer walk with God, A calm and heavenly frame, A light to shine upon the road That leads me to the Lamb."

I am sure that there are some here who at some time have been hit by the Gospel ar-row. You felt the wound of that conviction, and you plunged into the world deeper; just as the stag, when the hounds are after it, plunges into Scroon Lake, expecting in that way to escape. Jesus Christ is on your track to-day, impenitent man! not in wrath, but in mercy. Oh, ye chased and panting souls! here is the stream of God's mercy and salvation, where you may cool your thirst. Stop that chase of sin to-day. By the red fountain that leaped from the heart of my Lord, I bid you stop. There is mercy for you—mercy that pardons; that heals; everlasting mercy. Is there in all this house anyone who can refuse the offer that comes from the heart of the dying Son of God?

of God?

There is a forest in Germany, a place they call the "deer leap"—two crags about eighteen yards apart, between, a fearful chasm. This is called the "deer leap," because once a hunter was on the track of a deer; it came to one of these crags; there was no escaps for it from the pursuit of the hunter, and in utter despair it gathered itself up, and in the death agony attempted

to jump across. Of course, it fell, and was dashed on the rocks far beneath. Here is a path to heaven. It is plain; it is safe. Jesus marks it out for every man to walk in. But here is a man who says: "I won't walk in that path; I will take my own way." He comes on up until he confronts the chasm that divides his send from heaven. Now his that divides his soul from heaven. Now, his that divides his soul from heaven. Now, his last hour has come, and he resolves that he will leap that chasm, from the heights of earth to the heights of heaven. Stand back now, and give him full swing, for no soul ever did that successively. Let him try, Jump! Jump! He misses the mark, and he goes down, depth below depth, "destroyed without remedy." Men! angels! daylet what should we call that niges! devils! what should we call that place of

devils! what should we call that place of awful catastrophe! Letit be known for ever as "The Sinner's Death Leap."

It is said that when Charlemagne's host was overpowered by three armies of the Saracens in the Pass of Roncesvalles, his warrfor, Roland, in terrible earnestness, seized a trumpet, and blew it with such terrific strength that the opposing army reeled back with terror; but at the third blast of the trumpet this instrument broke in two. I see your soul fiercely a sailed by the powers of earth and hell. I put the mightier trumpet of the Gospel to my lips; and I blow it three times. Blast the first—"Whosoever will, let him come." Blast the Second—"Seek ye the Lord while He may be found. "Blast the third." Now it the second the property is the second to the property of the second the property of the p — Now is the accepted time now is the day of salvation. "Does not the host of your sins fall back? But the trumpet does not, like that of Roland, break in two: As it was handed down to us from the lips of our fathers, we hand it down to the lips of our children, and tell them to sound it when we are dead, that all the generations of men may know that our God is a pardoning God, a symare death, that are the gardoning God, a sympathetic God, a loving God; and that more to Him than the anthems of heaven, more to Him than the throne on which he sits, more to Him than are the temples of celestial worship, is the joy of seeing the wanderer putting his hand on the door-latch of his Father's house. Hear it, all ye nations! Bread for the worst hunger. Medicine for the worst sickness. Light for the thickest darkness. Harbor

from the worst storm.

Dr. Prime, in his book of wonderful interest entitled "Around the World," describes a tomb in India of marvelous architecture. Twenty thousand men were twenty-two years in erecting that and the buildings around it. Standing at that tomb, if you speak or sing, after you have ceased you hear the echo coming from a height of 150 feet. It is not like other echoes. The sound is drawn out in sweet processor of the standard sweet prolongation, as though the angels of

God were chanting on the wing.

How many souls here to-day, in the tomb
of sin, will lift up the voice of penitence and
prayer? If now they would cry unto God, the
echo would drop from afar—not struck from the marble cupola of an earthly mausoleum, but sounding back from the warm heart of angels, flying with the news; for there is joy among the angels of God over one sinner that

## HOUSEHOLD MATTERS.

Biting off Threads.

Many ladies use their artificial teeth as substitutes for scissors, and such use of them soon renders repair necessary. When told that they should not bite threads with them, they are surprised. But they should be taught not to use even their natural teeth for such purposes. But few think that in biting off a thread the entire muscular force of the jaws in use is concentrated into the small space measured by the diameter of a thread. Besides, thread after thread is applied to the same place on the teeth, and thus the enamel is soon broken there.

How to Boil Potatoes. No doubt every woman who pretends to cook thinks that if there is one thing she can do well it is to boil potatoes; yet it is very rarely that one has the privilege of eating a palatable boiled potato. It is either broken into scraps or hard at the centre. An evenly-boiled white potato is a treat. The New York Post contains the following recipe, which is worth trying: "Let them be carefully rubbed with a hard brush, disturbing neither the eyes nor the skin. Select them of equal size, and put them in a saucepan, with a tablespoonful of salt, and sufficient water to cover them. When boiled five minutes pour off the hot water, and replace with cold, and half a teaspoonful of salt. The reason innovation is that, the heart of the potato being peculiarly hard, the outside is generally done long first boiling strikes to the centre of the vegetable; the force gradually increases when the water boils again; by the time the outside has recovered from its chill, the equilibrium is restored, and the whole potato is evenly done. Potatoes must boil steadily, with the covers on, three-quarters of an hour, gently tested with a fork. if they be not cracked; when done, drain them dry, put a clean cloth upon them, cover closely with the lid, and let the saucepan stand until the dinner is ready to be served; then take out each one separately with a spoon, that they may not be broken in their floury state."

## Recipes.

TEA CARES.-Rub together four teaspoonfuls of butter and one cup of sugar, add one well-beaten egg, one teaspoonful of cream and two cups of flour, into which has been sifted two table spoonfuls of baking powder. Bake in small pans

and cat while fresh. GREEN PEA Soup .- Four pounds of beef, one half peck of green peas. Cut the beef into small pieces and boil slowly for an hour and a half. Half an hour before serving add the shelled peas, season with salt and pepper and add a little thickening; strain through a colander be-

fore serving.
BROILED FRESH COD.—When the fish is thoroughly cleaned, wipe dry and split open from head to tail, and remove the backbone carefully; salt well and put in a cool place for an hour before cooking, as the flesh becomes firm by so doing; broil over a bright fire of coals; place the inside to the fire first, then when turned over skin side to the coals, all the juices are retained. When thoroughly cooked, place on a warm platter, and dress with butter and bits of parseley. Mackerel are excellent when prepared

and cooked in the same manner. SHOULDER OF MUTTON BROILED .-Place the mutton over a bright fire of coals; let it broil gently, placing the inside to the fire first; cover it with a tin; when nearly done through turn it. Let it brown nicely; when it is done place it on a hot platter, sprinkle with salt and pepper, allowing about a teaspoonful of each; butter it freely; turn it once or twice in the scasoning; turn the inside down. Served hot, with boiled hominy or potatoes, it makes a nice breakfast dish. It is well to have the shoulder boned before broiling. A breast of lamb can be broiled in the same way.

STEWED RHUBARB .- To one pound of rhubarb, cut in pieces of one or two inches in length, allow one-half pound of loaf sugar and the grated rind of a lemon. Have ready a large saucepan of boiling water, throw the rhubarb in and stir the pieces down with a wooden or silver spoon. Put the cover on, and for three or four minutes it may be left, then the cover taken off; the rhubarb is not again left until it is done. It may be quietly turned in the sauce pan with the spoon so as not to break the rhubarb. The moment it boils it softens, and in three minutes or less time, according to whether the rhubarb is old or young, strain it off quickly with the cover tilted on the sauce pan. Let it slip from the saucepan into a pie dish; sprinkle the loaf sugar and grated lemon over it, and leave until cold. .\_\_

## FOND OF MUSIC.

THE INFLUENCE OF SWEET SOUNDS UPON ANIMALS.

How Two Elephants were Charme and How Cats are Affected by Music-Dogs an Exception -Singing Fishes.

That music has a charm on the anima creation has long been known, says Thomas J. Bowditch, in the Troy Times. The horse is particularly charmed with music. for 'At the shrill trumpet's sound he pricks his

and this fact is also illustrated by music heard in circuses and other equestrian entertainments where the horse is affected in a lively and exhilarating manner by the performances of the band, often waltzing and prancing and keeping perfeet time with the mhsic. The eccentric Lord Holland, of the reign of William III., used to give his horses a weekly concert in a covered gallery especially erected for the purpose. He maintained that it cheered their temper.

The Arab entertains his camel with music, songs and fairy tales, and with the plaintive tones of his voice.

Music is appreciated by the elephant in wonderful degree, and perhaps the most remarkable instance occurred at a menagerie in Paris in 1865, when a concert was given and two clephants were among the auditors. The orchestra being placed self."—Boston Transcript. out of their sight, they could not perccive whence the harmony came. The first sensation was that of surprise; at one moment they gazed eagerly at the spectators; the next they ran at their keeper to caress him and seemed to inquire what these strange sounds meant, but at length perceiving that nothing was amiss, they gave themselves up to the impressions which the music communicated. Each new tune seemed to produce a change of feeling, causing their gestures and cries to assume an expression in accordance with it. But it was still more remarkable that after a piece had produced an agreeable effect upon them, if it was incorrectly played, their passions were aroused to an uncontrollable fury.

Dogs are affected by music, but it is difficult to determine whether agreeably or otherwise. Many naturalists believe it to be disagreeable to them, a fact that is strongly supported by the fact that if left to their liberty, they generally take flight with howls as soon as the music reaches their ears. In 1664, "Doggies that dance the morrice" were mentioued as acting in Ben Johnson's play of "Bartholomew Fayne," and soon after a company of dancing dogs appeared at South-wark fair called the "Ball of little Dogs." The show bill said: "You sha'l see one of them, named Marquis of Gaillerdain, whose dexterity is not to be compared; he dances with Mme. Poncette. his mistress, and the rest of their company, at the sound of instruments, all of them observing so well the cadence that they amaze everybody." At the close it declares that they have danced before the queen, keeping perfect time to the music.

Cats are said to mew loudly on hearing the sounds of instruments. A noted singer of Paris once had a cat possessed of such an ability to detect a musi al imperfection that she never sang a piece in public until she had sung it to puss, confident that she would please an audience if her rendition was satisfactory to the

The tiny mouse is charmed by the whistle of the Alpine herdsman, will abide in his hut and come from its covert lowed to play on his flute, to soften his amounting in all to about a hundred rats in about three hours.

Among reptiles, the lizard shows, perhaps the most remarkable susceptibily to musical influences, lying first on his back, then on his side and anon on his stomach, as if desiring to expose every part appears to be very refined in his taste, soft voices and plaintive airs being his favorites, while hoarse singing and noisy

music disgust him. Birds are the true musicians of the animal kingdom. They have a genuine talent to learn and appreciate musical notes and melodies. The mocking bird is able to imitate all the minor sounds of nature. In his superb rendering of the song of the thrush he will pause to mimic the bark of a dog, the crowing of a cock or the creaking of a wheelbarrow. A stranger in the South would suppose that a magnolia grove was alive with songsters, in which, in reality, was but a single mocking bird. The song of the brown thrush, in the opinion of Audubon, is unsurpassed, except by the mocking bird. It pours out its melody without any regard whatever to the scientific properties of music, and the result

is perfection. Some fishes sing. A noted fishy vocalist is found in the Anevent Scarus, which was it mostly. Yes, there are one or two queer noted for the powers of its vocal organs. Pliny embalmed it in verse as the king of fishes, and Ovid and Ossian have also sung its praise in song. Seleucus stated, with all good faith, that it was the only fish that ever slept, and Ælian bestowed upon it the honor of being the best beloved by its fellows. Wonderful tales are told of its power of intonation, and although was in great demand for the table, the men were loth to take it in consequence of the wails and moans it gave vent to when captured. At other times, when free, its voice rose from the sea clear as a bell and ravishing in the sweetness of its melody.

## Mighty Big Roe.

In Johnstown the base ball grounds are along the Conemaugh river, and a great many balls are lost by being batted into the stream. During a recent game an entire dozen of regulation balls were thus lost. A stranger standing on the bridge near the company store had his ers think it is only good for pickling." curiosity excited by seeing a number of spheres floating down stream, and asked citizen what they were. Not wishing to let local pride suffer, he answered nonchalantly: "Those? Oh, they are only fish roe." The stranger departed with an exalted idea of Cambria county fish. - Pittsburgh Dispatch.

The sale of roses in this country amounts to fully a million plants per

world for the want of a little courage,

THE HOME POCTOR.

Best Time to Bathe. bed, says the London Loncet, as any danger of eatching cold is thus avoided, and the complexion is improved by keeping warm for several hours after leaving the bath. A couple of pounds of bran put into a thin bag and then in the bath tub is excellent for softening the skin. It should be left to soak in a small quantity of water several hours before being used.

Salt a Core for Falling Hair.

"I am very glad of the opportunity

given me by the query to thank "Notes and Queries' for the recommendation of dry salt as a cure for falling hair. My hair had come out frightfully for several months, so that I dreaded touching it with a brush. Thinking that salt could do no harm, anyway, and remembering the benefit always derived from sea air and bathing, I tried it, and was surprised at the result, for after three applications -putting it on at night and brushing and shaking it out in the morning--not one hair came out with the most vigor oue brushing. I have used it three or four times a week since the middle of November, and notice a perceptible thickening of my hair and no disagreeable results whatever. The treatment might not beso beneficial to every one; of course, but I have written this fully, feeling that I could hardly say too much in praise of what has been so suscessful with my-

Lemons in the Sick Room.

The lemon is a fruit much used in the sick room, and, many times, unwisely. Lemonade being a very refreshing and agreeable drink, is easily taken in excess by persons suffering from fevers, a fact which should not be forgotten. In tvphoid fever, for instance, its immoderate use would be attended with danger, inducing, as it might, additional derangement in an already inflamed intestinal mucous membrane. In all inflammatory diseases of the stomach and bowels lemonade should only be given after the attending physician has sanctioned its use. During the past few years lemon juice has become quite popular in the management of diphtheria from the supposed action on the membranous deposit in the throat. There have also been attributed to the juice marked virtues in the functional derangement of the liver, commonly called "bilious disorders." Some persons so affected have found benefit from its persistent use. The symptoms of others, however, have been aggravated by it .- Boston Herald.

To Allay Vomiting.

At this season of the year diseases of which persistent vomiting is one of the important symptoms are exceedingly common. In summer complaint especially, the stomach is often so excessively irritable that everything taken excites immediate vomiting. In such cases immediate vomiting. In such cases prompt measures of relief are required. The vomiting is then almost always attended with great thirst, and, as a rule, water or other drinks are freely given by those who have the patients in charge. Where much is taken into the stomach, even if it be simply water, the vomiting is sure to persist. Therefore, the most important thing to do is to give that organ opportunity to rest, for a time at least. Nourishment should be entirely dispensed with, if necessary, even for twenty-four hours. Experience shown that such a privation is borne well by infants even less than a year old, and it is certainly better than to continue to give them food that is thrown up again as often as it is taken. To reto listen to his song. An officer confined in the Bastile at Paris begged to be aladvised. If ice water is allowed at all, it confinement by its harmonies. Shortly must be restricted to teaspoonful doses. ment, he was much astonished to see a number of mice frisking out of their first to be given. That, also, should be ment, he was much astonished to see a milk and limewater in equal parts is the before it is softened. By chilling its holes and many spiders descending from limited to teaspoonful doses. One teaholes and many spiders descending from their webs and congregating round him, while he continued the music. Whenever he ceased they dispersed; whenever he played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the mister of the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, amounting in all to about a hundred the played again they reappeared. He soon had a far more numerous audience, a stanting the played again they reappeared the to teaspoonful doses. One teaspoon are all the soon that the mist to the teas mice and spiders. In the "Magazine of Natural History" (1836) it is related how the steward of a ship, by playing some lively tunes on a flute, bagged twenty so on. By this method nearly all cases of vomiting due to irritability of the stomach of recent origin can be allayed in from twenty-four to forty-eight hours. Under all circumstances, even light food is forbidden in such cases for at least three days after the vomiting has ceased, of his body to the effect of the sonorous and even then it should be selected with fluid which is so delightful to him. He exceeding care, and given in gradually increasing quantites .- Boston Herald.

How Blood Oranges are Produced. Strolling about the neighborhood of the Quincy market, writes a Boston correspondent of the Iowa State Regsster. my attention was attracted by the sign "Blood Oranges, \$7.50 a box," which decorated the exterior of an importer's shop. I had always supposed that the blood orange was a freak of nature, to be found semi-occasionally like a yellow fire cracker in a pack of the Golden Dragons brand: but this, it seems, was a mistake, for the dealer assured me that the ruddy fruit was a distinct variety.
"It is artistically produced," he said,

"by grafting an ordinary orange tree with the pomegranate. The result is an orange like any other, so far as flavor is concerned, but with red juice that is visible through the skin. It brings a higher price, because it is regarded as a curiosity. The people of Sicily cultivate kinds of oranges I know of. The pineapple orange, which has something of the pineapple flavor, is finding its way into the market. Then there is the naval orange," grown extensively in southern California. It is considered particularly fine, and sells at corresponding prices. The most curious thing about it is the astonishingly accurate imitation of the human umbilicus which ornaments the extremity farthest from the stem. It is from this peculiarity that the variety takes its name. The naval oranges, by the way, are of the feminine gender, and

have no seed at all. "I had a few sweet lemons in stock the other day," added the dealer. "They are quite a rarity. People in this part of the world have poor taste in tropical fruit, anyway. They will always pay fruit, anyway. They will always pay more for a red banana than for a yellow one, though the former is considered an inferior fruit where both are grown. The lime, too, is far more prized in tropical countries than the lemon, but northern-

A horse notices where he is going, and is on the lookout for a firm foundation to put his footon. It is an instinct with hum, therefore, to step over a prostrate man. Injuries caused by a runaway horse are nearly always inflicted by the animal knocking people down, and not by step-

In ploughing and planting a quarter section of land near Bethany, Ill., two A great deal of talent is lost to the farmers killed 160 rattlesnakes, some of them big fellows.

TEMPERANCE.

It is best to bathe just before going to Making Liquor Selling Disgraceful. The other day news came that the Missouri Masons were to enforce a rule excluding from their order all saloon-keepers. The action of this most powerful of secret societies, suplementing that of the Knights of Labor and all temperance societies, cannot but have a miguty influence in the right direction. You miguty influence in the right direction. You cannot prevent men from selling liquor by making the act diagraceful. It is a fact that occupations the most debased have always been willingly followed if the pecuniary reward vere large enough. But you can prevent young men from associating with those upon whom society has put its baz. When you make liquor selling disgraceful, you make the saloon even less respectable than it is at present as a place of resort.

> What Rilled Artemus Ward. James Parton, in writing of "Artemus Ward," gives the cause of his early death in these words: "Wherever be lectured, whether im New England, California or London, there was sure to be a knot of young fellows to gather around him, and go home with him to his hotel, order supper, and spend half the night in telling stories and singing songa.
>
> "To any man this will be fatal in times; but when the nightly carouse follows an eventuals send manner before an auditine.

> performance before an audience, and is suc performance before an audience, and is succeeded by a journey the next day, the waste of vitality is fearfully rapid. Five years of such a life finished poor Charles Browns.
>
> "He was not a deep drinker: He was not a man of strong appetites. It was the nights wasted in conviviality which his system needed for sleep that sent him to his grave forty

needed for sleep that sent him to his grave forty years before his time:

"For men of his profession, for all editors, literary men, and artists, there is only one safety—Teetotalism. He should have taken the advice of a stage-driver on the plains, to whom he once offered some whisky, and I commend it streets to commend it strongly to every young man: I don't drink, I won't drink! and I don't like to see anybody else drink. I'm of the opinion of those mountains—keep your top cool. They've got snow and I've got brains; that's all the difference.'"

Powderly's Advice.

Terence V. Powderly, Grand Master Work-man of the Knights of Labor, in a recent

speech at Lynn, Mass., said: speech at Lynn, Mass., said:
"Had I 10,000,000 tongues and a throat
for each tongue, I would say to every man,
woman and child here to-night: Throw
strong drink aside as you would an cunce of
liquid hell. It sears the conscience, it destroys everything it touches. It reaches into the family circle and takes the wife you had sworn to protect and drags her down from her purity to that house from which no decent woman ever goes alive. It induces the father to take the furniture from his house, exchange it for money at the pawnshop and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi river, and I know that the most damning curse to the laborer is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men than at the head of an organization of 12,000,000 drinkers, whether moderate or any 12,000,000 drinkers, whether moderate or any other kind. Every dime spent in the rumshop furnishes a paving stone for hell. In one Pennsylvania county in a single year \$17,000,000 was spent for liquor, and it was estimated that \$11,000,000 of the amount came from workingmen. In this county a Knight of Labor assembly, the members of which added much to the rum traffic, seeded from the order when asked for a certain from the order when asked for a certain

Why She Refused. You say you went to the party last night and you saw Mrs. Smith, an old friend, whom you had not seen since she and your sister were at school together. You had a very were at school together. You had a very pleasant talk until supper, when you gave her your arm and took her to supper. When some one came along with a few glasses of wine on a waiter and offered her a glass, you saw her shudder as she said "No!" and you wonder why Mrs. Smith, who didn't used to be so particular about such things, not only refused but shuddered when she said "No!" refused, but shuddered when she said You cannot tell why! I can tell why. You cannot tell why! I can tell why. You went on with your talk, and a little flirtation, did you! I won't say you didn't. She was very gay, and seemed very glad to forget herself, did she! Very well, I am very glad that you gave her that hour of the evening. I can tell you where she went after the party was over. She went home—the latest person from the party. She was glad it was late, for from the party. She was glad it was late, for her husband had not come home. She sat and read for an hour and her husband did not off his neck-coth and coat, and sat there dittil he should fall into a stupid sleep. She is the woman who refused the glass of wine with a shudder. You thought she was gay and bright. I know her story because I am her minister. They have a sort of skeleton in the closet, which we are permitted to see and you are not. And when we see that skeleton, do are not. And when we see that skeleton, you wonder that we sometimes say pretty sharp things about moderate drinking, and the temptations offered at parties?—Rev. E.

The License Train to Ruin. THE FOLLOWING IS THE CHARTER: "Licensed to make a strong man weak; Licensed to lay a wise man low; Licensed a wife's fine heart to break, And make her children's tears to flow.

"Licensed to do their neighbor harm: Licensed to nerve the robber's arm; Licensed to whet the murderer's knife."

REGULATIONS ARE AS FOLLOWS:

If not prevented by the No vote or the intimidation of our customers by the temperance people, we shall run our train to ruin at reduced fair. The down train leaves Ciderville at 6 A. M.; Portertown at 7 A. M.; Beerville at 8 A. M. At this station two extra cars will be added to the train to accommodate the 4 per cent. customers. Through tickets to Gallowsville can be pro-Through theses to Gallowsvine can be pro-cured on these cars by applying to the con-ductor who wears the large overcoat. Leave Wineville at 9 A. M. This is the most pop-ular station on the road. The train stops here for a short time to take on fuel. Leave Brandyborough at 10 A. M.; Whisky City at This train is express from Whisky City at M. This train is express from Whisky City to Ruin Depot. The train stops however to land passengers at Poorhouseville, Hospital-town, Prisonburg and Gallowsville. We are sorry to state that the Sunday train

is being tampered with so much by the fanatics that we cannot run regular trains on Sunday.

N. B. -All baggage at the risk of the own

M. D. All baggage at the risk of the own-er. Widows and orphans are requested not to trouble the directors with questions in ref-erence to persons or property lost, as they are not responsible for accidents or loss of prop-

The directors and stockholders will hold a grand jubilee over the city elections, at their headquarters in Distiller ville, on the 25th. All stockholders are earnestly requested to be present as business of great importance is to be transacted in relation to the Yes vote in the county towns. We have got the cities all right, but we must have the country towns also, or our stock will go down. Professor also, or our stock will go down. Professor Hellington has adopted a pian for us to ac-cept which, if we accept, will aid us very much and that is this: We propose to get up some spurious ballots something like this:
"Shall licenses be not granted for the sale
of intoxicating liquors in this town! No." Second .- "Shall licenses be refused for the

sale of intoxicating liquors in this town! Third,-"Shall licenses be withheld for the sale of intoxicating liquors in this town!

"Fourth.-Shall licenses be not granted for the sale of intoxicating liquors in this State?

We want the No in bold letters and them country greenhorns, who know better than to drink our poson liquors or ride on our train to ruin, will vote it all right, and it wou't count,

and in this way we will get license. Per order.

WM. WHOLESALE, President.

JAMES RETAIL, Vice-President.

The ostrich, which hides its head in the sand to escape a pursuer is not more foolish than the man who takes to drink to drown RELIGIOUS READING.

A Little While.

What is this that He saith? "It is but a little while," And trouble and pain and death Shall vanish before His smile. "A little while," and the load

Shall drop at the pilgrim's feet, Where the steep and thorny road Doth merge in the golden street. But what is this that He saith? "A little while," and the day Of the servant that laboreth

Shall be done forever and aye. Withe truth that is yet sotoid! O the songs that are yet unsung! O the sufferings manifold, And the sorrows that have no tongue!

O the helpless hands held out, And the wayward feet that stray In the desolate paths of doubt And the sinner's Downward way!

For a silence soon will fall On the lips that burn for speech, And the needy and poor that call Will forever be out of reach

"For the work that ye must do Before the coming of death There remaineth, O faithful few, But a little while," He saith,

The Gathering of the Saints;

The circumstances of the family of the redeemed have made it impossible that they should ever yet be assembled together at their father's home: But mensions are now being prepared for them; and the time is fixed when there shall be a final gathering of all the children of God. The hope of this gathering is most powerful in its present influence upon their feelings and conduct. The solemn appeal of the Apostle to the Thessalonians, "I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him," shows that, whatever mistakes were entertained in connection with the Lord's advent, this, at least, was well understood and greatly desired. Nor can we wonder, for, besides more general reasons connected with the Lord's glory and the salvation of the whole family, there are some special reasons which greatly tend to brighten and strengthen this blessed hope. Perfection will characterize that gathering. The education of the saints will be perfected. They are at school in this present world, and have often hard and difficult lessons to learn, the end and design of which they cannot always see. But while learning them they are unconsciously gaining knowledge and experience and habits, which fit them to glorify God in the enjoyment of their future inheritance. The time appointed of the Father will have to come. They shall no longer be under tutors and governors; their education will be finished. The character and graces of the saints will be perfected. Who ever saw a perfect character on earth, except in the person of our Lord and Saviour Jesus Christ? Abraham gave way to unbelief, Moses to passion, Job to impatience. Indeed, it is a common remark that the most eminent saints have failed in that particular, for which, on the whole, they were the most distinguished. The weeds of corruption in the heart stifle the graces of the Spirit, and the climate of this world does not favor their full develop ment. Bet then all will be perfect; every saint will have perfect joy, perfect peace, perfect gentleness, perfect goodness, perfect meekness. Who that mourns over present imperfections does not long for this blessed period? Truly may each then exclaim: "Let my beloved come into his garden and eat his pleasant fruits," Union will characterize that gathering. Then truly will the children of God that are now scattered abroad be gathered together in one. There is union among God's children now; but it is a union which is not openly manifested, and which seems often greatly interrupted. But when the saints are perfected, and the different members of the mystical

-[W. Cadman. Only ninety-five years have passed since the first English missionary went out to carry the gospel to the heathen, and to day there are "Christian communities more than three million strong, led by two thousand five hundred ministers of their own speech." In India alone, says a writer in The Quarterly Review, the last census showed nearly two million Christians.

body fitted for their respective place

are brought together, "the perfect

man" shall be exhibited, and all come

into the unity of the faith and of the

knowledge of the Son of God. Then

will the Saviour's prayer be fulfilled:

"That they all may be one; as Thou,

Father, art in Me, and I in Thee, that

they also may be one in

Us; that the world may be-

lieve that Thou hast sent Me." It is well

to strive after the realization of this

prayer by all lawful and fitting means

even now. The nearer we approach to

its realization the more we shall glorify

God. But why should we be surprised

that our eyes do not yet behold it? It

is the union in glory for which our Sav.

iour prays; evidently so from what our

Lord adds in the next verse; "And the

glory which Thou gavest Me I have giv-

en them; that they may be one, even as

We are one; I in them and Thou in Me,

that they may be made perfect in one."

Speaking of prohibition in Atlanta, Ga., the Rev. W. E. Tarpley, of that city, says: "I know the law does prohibit. From what I can see by close observation in some of the localities noted for drunkenness before prohibition, I have reached the conclusion that other laws are as frequently violated as the law forbidding the sale of intoxicants. I firmly believe that nine-tenths of the liquor drank in Atlanta is purchased outside the city limits and outside the limits of the

For many years Atkinson, New Hamp-ahire, has been without a saloon, and for ten years no money has been needed for the support of its paupers.