

TALMAGE'S SERMON.

"CONTRARY WINDS" THE SUBJECT LAST SUNDAY.

From the Following Text, "The Wind Was Contrary"—Matt. 14:24—The Voice of Christianity the Only Alternative in Misfortune.



AS I well know by experience on Lake Galilee, one hour all may be calm and the next hour the winds and waves will be so boisterous that you are in doubt as to whether you will land on the shore or on the bottom of the deep. The disciples in the text were caught in such a stress of weather and the sails bent and the ship plunged for "the wind was contrary." There is in one of the European straits a place, where, whichever way you sail the winds are opposing. There are people who all their life seem sailing in the teeth of the wind. All things seem against them. It may be said of their condition as of that of the disciples in my text: "the wind was contrary."

A great multitude of people are under seeming disadvantage, and I will today, in the swarthiest Anglo-Saxon that I can manage, treat their cases; not as a nurse counts out eight or ten drops of a prescription, and stirs them in a half-glass of water, but as when a man has by a mistake taken a large amount of strychnine, or Paris green, or belladonna, and the patient is walked rapidly round the room, and shaken up, until he gets wide awake. Many of you have taken a large draught of the poison of discouragement, and I come out by the order of the Divine Physician to rouse you out of that lethargy.

First, many people are under the disadvantage of an unfortunate name given them by parents who thought they were doing a good thing. Sometimes at the baptism of children, while I have held up one hand in prayer, I have held up the other hand in amazement that parents should have weighted the babe with such a dissonant and repulsive nomenclature. I have not so much wondered that some children should cry out at the christening font as that others with such smiling face should take a title that will be the burden of their lifetime. It is outrageous to afflict children with an undesirable name because it happened to be possessed by a parent or a rich uncle from whom favors are expected, or some prominent man of the day who may end his life in disgrace. It is no excuse, because they are Scripture names, to call a child Jehokim, or Tighath-Pileser. I baptized one by the name Bathsheba! Why, under all the circumambient heaven, any parent should want to give to a child the name of that loose creature of Scripture times I cannot imagine. I have often felt at the baptismal altar, when names were announced to me, like saying, as did the Rev. Dr. Richards, of Morristown, N. J., when a child was handed him for baptism and the name given: "Hadt't you better call it something else?"

Impose not upon that babe a name suggestive of flippancy or meanness. There is no excuse for such assault and battery on the cradle when our language is opulent with names musical and suggestive in meaning, such as John, meaning "the gracious gift of God;" or Henry, meaning "the chief of a household;" or Alfred, meaning "good counselor;" or Joshua, meaning "God, our salvation;" or Ambrose, meaning "immortal;" or Andrew, meaning "manly;" or Esther, meaning "star;" or Abigail, meaning "my father's joy;" or Anna, meaning "grace;" or Victoria, meaning "victory;" or Rosalie, meaning "beautiful as a rose;" or Margaret, meaning "a pearl;" or Ida, meaning "godlike;" or Clara, meaning "illustrious;" or Amelia, meaning "busy;" or Bertha, meaning "beautiful;" and hundreds of other names just as good, that are a help rather than a hindrance.

But sometimes the great hindrance in life is not in the given name, but in the family name. While legislatures are willing to lift such incubus, there are families that keep a name which mortgages all the generations with a great disadvantage. You say: "I wonder if he is any relation to So-and-so," mentioning some family celebrated for crime or deception. It is a wonder to me that in all such families some sprit-ed young man does not rise, saying to his brothers and sisters: "If you want to keep this nuisance or scandalization of a name, I will keep it no longer than until the quickest course of law I can slough off this gangrene." The city directory has hundreds of names the mere pronunciation of which has been a life-long obstacle. If you have started life under a name which either through ridiculous orthography or vicious suggestion has been an encumbrance, resolve that the next generation shall not be so weighted. It is not becoming to change a name. Saul of Tarsus became Paul the Apostle. Hadasah, "the myrtle," became Esther, "the star." We have in America, and I suppose it is so in all countries, names which ought to be abolished, and can be, and will be abolished for the reason that they are a libel and a slander. But if for any reason you are subjugated either by a given name or by a family name that you must bear, God will help you to overcome the outrage by a life consecrated to the good and useful. You may erase the curse from the name. If it once stood for meanness, you can make it stand for generosity. If it once stood for pride, you can make it stand for humility. If it once

stood for fraud, you can make it stand for honesty. If it once stood for wickedness, you can make it stand for purity. There have been multitudes of instances where men and women have magnificently conquered the disasters of the name inflicted upon them.

Again, many people labor under the misfortune of incomplete physical equipment. We are by our Creator so economically built that we cannot afford the obliteration of any physical faculty. We want our two eyes, our two ears, our two hands, our two feet, our eight fingers and two thumbs. Yet what multitudes of people have but one eye, or but one foot! The ordinary casualties of life have been quadrupled, quintupled, sextupled, aye, centupled, in our time by the Civil War, and at the North and South a great multitude are fighting the battle of life with half, or less than half the needed physical armaments. I do not wonder at the pathos of a soldier during the war, who, when told that he must have his hand amputated, said: "Doctor, can't you save it?" and when told that it was impossible, said, with tears rolling down his cheeks: "Well, then, good-bye, old hand; I hate to part with you. You have done me a good service for many years, but it seems you must go. Good-bye."

A celebrated surgeon told me of a scene in the Clinical Department of one of the New York hospitals, when a poor man with a wounded leg was brought in before the students to be operated on. The surgeon was pointing out this and that to the students, and handling the wounded leg, and was about to proceed to amputation, when the poor man leaped from the table and hobbled to the door, and said, "Gentlemen, I am sorry to disappoint you, but by the help of God I will die with my leg on." What a terrific loss is the loss of our physical faculties!

Put to full use all the faculties that remain, and charge on all opposing circumstances with the determination of John of Bohemia, who was totally blind, and yet at a battle cried out, "I pray and beseech you to lead me so far into the fight that I may strike one good blow with this sword of mine." Do not think so much of what faculties you have lost as of what faculties remain. You have enough left to make yourself felt in three worlds, while you help the earth, and bask hell, and win heaven. Arise from your discouragements, O men and women of depleted or crippled physical faculties and see what, by the special help of God you can accomplish!

The skilled horsemen stood around Bucephalus, unable to mount or manage him, so wild was the steed. But Alexander noticed that the sight of his own shadow seemed to disturb the horse. So Alexander clutched him by the bridle, and turned his head away from the shadow, and toward the sun, and the horse's agitation was gone, and Alexander mounted him and rode off, to the astonishment of all who stood by. And what you people need is to have your sight turned away from the shadows of your earthly lot over which you have so long pondered, and your head turned toward the sun—the glorious sun of Gospel consolation, and Christian hope, and spiritual triumph.

Now, suppose a man finds himself in mid-life without education, what is he to do? Do the best he can. The most effective layman in a former pastoral charge that I ever heard speak on religious themes could, within five minutes of exhortation, break all the laws of English grammar, and if he left any law unfractured he would complete the work of lingual devastation in the prayer with which he followed it. But I would rather have him pray for me, if I were sick or in trouble, than any Christian man I know of, and in that church all the people preferred him in exhortation and prayer to all others. Why? Because he was so thoroughly pious and had such power with God he was irresistible; and as he went on in his prayer sinners repented and saints shouted for joy, and the bereaved seemed to get back their dead in celestial companionship. And when he had stopped praying, and as soon as I could wipe out of my eyes enough tears to see the closing hymn, I ended the meeting, fearful that some long-winded prayer-meeting bore would pull us down from the seventh heaven.

Not a word have I to say against accuracy of speech, or fine elocution, or high mental culture. Get all those you can. But I do say to those who have been brought up in the day of poor school-houses and ignorant schoolmasters, and no opportunity: You may have so much of good in your soul and so much of heaven in your everyday life that you will be mightier for good than any who went through the curriculum of Harvard, or Yale, or Oxford, yet never graduated in the school of Christ. When you get up to the gate of heaven no one will ask you whether you can parse the first chapter of Genesis, but whether you have learned the fear of the Lord, which is the beginning of wisdom; nor whether you know how to square the circle, but whether you have lived a square life in a round world. Mount Zion is higher than Mount Paran.

But what other multitudes there are under other disadvantages! Here is a Christian woman whose husband thinks religion a sham, and while the wife prays the children one way the husband swears them another. Or here is a Christian man who is trying to do his best for God and the Church, and his wife holds him back and says on the way home from prayer-meeting, where he gave testimony for Christ: "What a fool you made of yourself! I hope hereafter you will keep still." And when he would be benevolent and give fifty dollars, she criticizes him for not giving fifty cents. I must do jus-

tice and publicly thank God that I never proposed at home to give anything for any cause of humanity or religion but the other partner in the domestic firm approved it. And when it seemed beyond my ability and faith in God was necessary, she had three-fourths the faith. But I know men who, when they contribute to charitable objects are afraid that the wife shall find it out. What a withering curse such a woman must be to a good man!

Then there are others under the great disadvantage of poverty. Who ought to get things cheapest? You say those who have little means. But they pay more. You buy coal by the ton, they buy it by the bucket. You buy flour by the barrel, they buy it by the pound. You get apparel cheap, because you pay cash. They pay dear because they have to get trusted. And the Bible was right when it said: "the destruction of the poor is their poverty."

Then there are those who made a mistake in early life, and that over-shadows all their days. "Do you not know that that man was once in prison," is whispered. Or, "Do you know that that man once attempted suicide?" Or, "Do you know that that man once absconded?" Or, "Do you know that that man was once discharged for dishonesty?" Perhaps there was only one wrong deed in the man's life, and that one act haunts the subsequent half century of his existence.

Others have unfortunate predominance of some mental faculty, and their rashness throws them into wild enterprises, or their trepidation makes them decline great opportunity, or there is a vein of melancholy in their disposition that defeats them, or they have an endowment of over-mirth that causes the impression of insincerity.

Others have a mighty obstacle in their personal appearance, for which they are not responsible. They forget that God fashioned their features, and their complexion, and their stature, and the size of their nose, and mouth, and hands, and feet, and gave them their gait and their general appearance; and they forget that much of the world's best work and the Church's best work has been done by homely people; and that Paul the Apostle is said to have been hump-backed, and his eye-sight weakened by ophthalmia, while many of the finest in appearance have passed their time in studying killing attitudes, and in displaying the richness of wardrobes—not one ribbon, or vest, or sack, or glove, or button, or shoe-string of which they have had brains to earn for themselves.

In the way of practical relief for all disadvantages and all woes, the only voice that is worth listening to on this subject is the voice of Christianity, which is the voice of Almighty God. Whether I have mentioned the particular disadvantage under which you labor or not, I distinctly declare, in the name of God, that there is a way out and a way up for all of you. You cannot be any worse off than that Christian young woman who was in the Pemberton mills when they fell some years ago, and from under the fallen timbers she was heard singing: "I am going home to die no more."

Take good courage from that Bible, all of whose promises are for those in bad predicament. There are better days for you, either on earth or in heaven. I put my hand under your chin, and lift your face into the light of the coming dawn. Have God on your side, and then you have for reserve troops all the armies of heaven, the smallest company of which is twenty thousand chariots, and the smallest brigade one hundred and forty-four thousand, the lightnings of heaven their drawn sword.

An ancient warrior saw an overpowering host come down upon his small company of armed men, and mounting his horse he threw a handful of sand in the air, crying, "Let their faces be covered with confusion!" And both armies heard his voice, and history says it seemed as though the dust thrown in the air had become so many angels of supernatural deliverance, and the weak overcame the mighty, and the immense host fell back, and the small number marched on. Have faith in God, and though all the allied forces of discouragement seem to come against you in battle array, and their laugh of defiance and contempt resounds through all the valleys and mountains, you might by faith in God, and impetuous prayer, pick up a handful of the very dust of your humiliation, and throw it into the air, and it shall become angels of victory over all the armies of earth and hell. The voices of your adversaries, human and satanic, shall be covered with confusion, while you shall be not only conqueror, but more than conqueror, through that grace which has so often made the fallen helmet of an overthrown antagonist the footstool of a Christian victory.

Deep Diving to Recover Treasure.

The greatest diving feat ever attempted was that of the raising of treasure that sank with the steamer near Seal Rocks, New South Wales. News has been received that every box of sovereigns that went to the bottom has been saved by the men who worked under the sea at a depth of twenty-seven fathoms. The names of the divers are Briggs and May. At times they were subject to a pressure of seventy to seventy-five pounds to the square inch, causing them great suffering.

The Catherine was wrecked in August, 1895, while on the voyage from Sydney to Hong Kong. Fifty-four of her crew and passengers lost their lives, including brave Captain Shannon. The vessel's cargo consisted of produce and £10,000 in sovereigns.—San Francisco Examiner.

FARM AND GARDEN.

MATTERS OF INTEREST TO AGRICULTURISTS.

Some Up-to-date Hints About Cultivation of the Soil and Yields Thereof.—Horticulture, Viticulture and Floriculture.



IN response to notices sent out for samples of corn to test germination, sixty-two have been tested from various parts of the state. Germination tests indicate that the crop of 1896 is not as bad as has generally been supposed. It germinates well where it has been kept in dry places. A few tests are here given: Calico corn, an early maturing variety, saved at cribbing time; two germination tests were made. First test, 33.33 per cent in laboratory; second test in greenhouse, 98 per cent.

Yellow Dent, collected in 1895 and kept in crib since time of collection; germination, first test in laboratory, 100 per cent; second test, in greenhouse, 100 per cent.

Sweet corn, crop of 1895, in shock over winter, one ear—none germinated, second ear—100 per cent.

Calico corn, crop of 1895, gathered after frost, kept over chicken corn during winter; first test, laboratory, 100 per cent; second test, greenhouse, 96 per cent. The latter probably in middle of shock.

White Dent, 1895, stored in corn crib, collected rather early; first test, laboratory, 95 per cent; second test, greenhouse, 94 per cent. Same variety, 1896; first test, laboratory, 100 per cent; second test, greenhouse, 96 per cent.

White Dent, 1895, gathered after frost, kept in crib; first test, 100 per cent. Same variety collected under same conditions, crop of 1896; first test, laboratory, 85 per cent; second test, greenhouse, 100 per cent.

Calico corn, closed crib, 1895 germination; first test, laboratory test, 98 per cent; second test, greenhouse, 100 per cent. Same variety corn 1896 open crib so that rain entered in from top; germination, first test in laboratory, 52 per cent; second test in greenhouse, 36 per cent. Same variety corn of 1896, but in a closed crib; first test in laboratory, 60 per cent; second test in greenhouse, 44 per cent.

The pop corn seed of 1894 and 1896 have shown a high percentage of germination. One hundred per cent germinating. Sweet corns have not germinated as well. These germination tests indicate that all corn kept in open cribs or shock where rain has had easy access, should not be used for planting. Seed kept in dry places germinates well, so that farmers need not purchase expensive seed. The changeable conditions of moisture and drying, greatly injuring the capacity for germination. Corn may show a high percentage of germination in laboratory and yet fail to germinate well in the field. If the weather is warm and soil has a sufficient quantity of water, the laboratory and field tests will nearly coincide, but with a soil soaked with water and cold weather, there will be a considerable loss. L. H. Pammel, Botanist. Iowa Experiment Station.

Sugar Beet Soil.

"The query that presents itself to most people when the matter of growing sugar beets is presented, is what kind of soil is best for them? This may be replied to in a general way by the statement that any moderately fertile soil, such as will grow wheat, corn, potatoes, cotton, etc., will be found suited to sugar beets, and even soils too salty or alkaline to grow these crops will produce good beets. Sugar beets have been found a good crop to plant upon soils somewhat alkaline, with a view of improving the soil, this crop having been found valuable for extracting and removing alkali in small quantities. Experiments have been made with growing upon extremely light, sandy soils and upon heavy adobe and clay soils; upon very sterile and fertile soils, with results leading to the conclusion that extremes in all these classes of soil should be avoided, while medium soils of all kinds give satisfactory yields. One of the essentials is that the soil shall have depth—that is, it must be of a friable nature to the depth of a foot or more. Another is that there shall be no "hard pan" near the surface. A calcareous soil has been found to produce the greatest per cent of sugar. In too rich a soil the beets grow too large, have little sugar and grow too much leaves. In a poor soil the beets may be rich in sugar, but the yield will be too small to be a paying crop. In a wet soil the beets are too large and contain an insufficient amount of sugar. A dearth of water produces a small crop and woody structure. A heavy clay or adobe is not loose enough to be easily worked and requires too much care in irrigating and cultivating to give good returns. The reports of experiments show that in Wisconsin the richest beets were obtained from a fertile clay loam. In Washington the best results were obtained from a soil intermediate between a clay loam and a sandy loam. In South Dakota a dark sandy loam and clay loam gave the most satisfactory crop. In Nebraska the best crops are grown upon a sandy loam. In Kansas the best results are from a loam. In Iowa a dark loam proved best. In Indiana most arable lands gave about equally good results though a moderately sandy loam seemed rather better than others. From these results the ideal soil for the sugar beet may be called a moderately fertile rather porous, deep sandy loam, with a porous subsoil."—Wm. Stone David, in Bulletin of the Iowa Experiment Station.

A Peculiar Practice.

The Washington Star of the 13th inst. makes a vigorous and just protest against the practice of the treasury department compromising oleo prosecutions, says Chicago Produce. It is the practice of the government officials when a dealer is arrested for violating the internal revenue laws, to give him every opportunity to pay his fine and escape prosecution, thus making his offense disagreeable to him in no way except in the loss of a certain amount of money, the aggregate of which may not be as great as one month's profits from his fraudulent practices.

In the case of one retailer in Chicago who was recently apprehended for illegally selling oleomargarine, the internal revenue collector simply called him up, secured from him an offer to compromise, and forwarded this offer to Washington for approval of the treasury department. If the offer is accepted he will suffer no further inconvenience from this case, and the public will be none the wiser. His case will not serve as an example for other offenders. It will be necessary for the prosecutors to hunt up individual cases and prosecute each separately.

The Star puts it very pointedly and very justly in an editorial of some length, in which it says: "There is grave doubt whether the principle of compromise, as applied to criminal cases, operates to the advantage of the community by the discouraging of crime. It has even been asserted by some observers that compromises tend to foster daring operations in defiance of the law, especially when no question exists as to guilt and conviction is within reach. In the case of the pending oleomargarine prosecutions the officials of the internal revenue bureau acknowledge that they are now considering the advisability of accepting an offer made by the alleged violators of the law prohibiting the sale as butter of imitations of that product, who propose to pay a heavy sum in consideration of the dropping of the cases against them. This method of settling proceedings under the law is permitted by the statutes, and involves no impeachment of personal integrity, but it is a serious question whether the best purposes of the law are furthered by acquiescence in such suggestions. The chief purpose of the penalties provided by the law is not to mulct the offenders to the enrichment of the treasury, but to discourage further violations. The people of the district and others who suffer from the operations of these dealers in imitations of butter, who persist in marketing their products as the genuine article, are not concerned in the least in the state of the 'fraud fund' of the internal revenue office, into which these compromise payments are paid, but they are deeply interested in the success of the efforts to stamp out the frauds, and to this end they hope to see the law relentlessly applied and the just penalties incurred exacted to the letter when convictions are obtained. An offender who is confident of securing an acquittal will not generally offer to compromise and such an offer may be taken as fairly good evidence that he fears conviction. If he anticipates benefit from the lack of positive proof or from the interference of some technicality, he will save his funds and defy the officers of the law to prosecute him. His offer to pay a large sum, even when more in amount than the fine that would be imposed in case of conviction, would not serve the full purposes of the law, which also calls for a term of imprisonment. It is this latter mode of punishment which is most likely to deter an evil-doer from a repetition of his crime. The money fine may only be partially representative of the profits of the illegal practice at which the law aims, and a system of fines without imprisonment would practically amount to licensing a fraudulent business. The imprisonment is dreaded by violators, and as long as there is the least opportunity to secure conviction which will result in the application of this penalty all offers of compromise should be rejected. If, however, there should be enough doubt of success in case of active prosecution to warrant the acceptance of a compromise offer, the fine exacted in this way should be large enough to put a heavy premium on good behavior in the future."

This "compromise" feature of the internal revenue law is one of the greatest obstacles in the way of enforcing the oleomargarine act.

New Asparagus Blight.—Professor Byron D. Halstead, of the Rutgers College Experiment Station, gives a somewhat emphatic warning concerning the evil results of neglect to combat the new asparagus rust. This has already been reported from all the Atlantic states north of Virginia, so much so that no other known rust has been so overwhelming in its attacks. It is a fungus growth, and as it develops the field turns prematurely brown, while the stalks themselves seem blistered, and are heavily covered with lines of brown. The spores germinate most quickly in the warm, moist weather of spring. These must be destroyed immediately after the season's cutting is over, and it is necessary to take the additional precaution to carefully burn all brush and remnants in the fall. Burning the fields may do some damage, but it is not to be mentioned beside that induced by the ravages of the rust. The variety Palmetto seems to be partially exempt from attack.—Ex.

Make Farm Work Pleasant.—Make the farm work as light and pleasant as possible for the young folks, remembering that they cannot see it from the same point as do their elders. Routine work is tiresome to young or old in any calling. In many ways the monotony may be avoided.—Ex.

THE SUNDAY SCHOOL.

LESSON X—JUNE 6—THE SINS OF THE TONGUE.

Golden Text: "Keep Thy Tongue from Evil, and Thy Lips from Speaking Guile"—Psalms (for XXXIV, Verse 13)—Power of the Tongue.



THE full text of the lesson includes James 1:11-13, as follows: 1 My brethren, be not many masters, knowing that we shall receive the greater condemnation. 2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. 3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. 4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. 5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! 6 And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. 7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind. 8 But the tongue can no man tame; it is an unruly evil, full of deadly poison. 9 Wherefore bless our God, even the Father; and therewith curse we men, which are made after the similitude of God. 10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. 11 Doth a fountain send forth at the same place sweet water and bitter? 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. 13 Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness and wisdom.

We find in this lesson a strong statement of the dangers of the tongue. The first danger lies in its accountability to God. "Be not many teachers," Verse 1. Revised Version. "Those who aspire to teach and lead others are held to a judgment from on high more severe than that of other men. How great the responsibility of those who by false teaching lead others to error! See Matt. 18:6. 2 There is danger in the tongue because its use is a test of character. Verse 2. By the tongue the character is revealed. The ancients took the owl as an emblem of wisdom, because it looks wise and keeps its mouth shut. The utterance of our lips shows the measure of our self-control. He who can rule his tongue can govern himself. 3 The tongue has dangers because of its influence. It is like the rein to the horse, the rudder to the ship, a little member, but one that has power; and power and peril are always close together. Steam, gunpowder, electricity, all have power, and they all have danger. The orator's tongue has set a nation aflame; an emperor's tongue can let loose a million muskets; a slanderer's tongue can make trouble for a whole town; a false teacher's tongue can divide a church. On the other hand, what power for good there may be in a wise, pure, well-ordered tongue! 4 There is danger in the tongue because its reformation is difficult. Verse 7. 5 Wild beasts can be tamed, but who can change an evil tongue? The swearer says, "You must excuse me, I can't help swearing." The passionate man says, "I can't control my temper." Those are tongues like Mazeppa's steed, whose rider was tied helpless on his back. Yet what man cannot do, God can. He can curb the tongue and transform it from evil to good. The conversion of the tongue is the strongest evidence of Christianity. 5 There is danger in the tongue because of its contradictions. Verses 8, 12. Who ever heard of a fountain pouring out both sweet and bitter water? or of a tree that yields two kinds of fruit? Yet just that paradox we see in the utterances of the tongue. It needs to be harmonized, purified, gentle, wise. 6 The tongue has dangers, but its dangers may be avoided if underneath it is a heart of wisdom and love. And such a heart He who made man can impart to man.

A Strange Picture.—At the Palais d'Industrie, in Paris, there is a landscape made of insects. The foreground of the picture is composed of 45,000 coleoptera, the remainder of the landscape being formed of over four thousand varieties of insects. All colors and shadings required to represent grass, shrubs and flowers are furnished by natural specimens. The artist gathered his material from all parts of the world, and was occupied in the work about four years.

SMILES BETWEEN SERMONS.

"Some men," said Uncle Eben, "kin train er dog ter do anyting day tells 'im an' at de same time raise de most disobedient chillun in de neighborhood."—Washington Star.

Why do you do your hair up in those papers, dear? asked Gen. Weyler of his wife, as she came down to breakfast in the Cuban boarding house. "Why, that's the way you do the enemy up in it, dear?" replied the general's spouse.—Yonkers Statesman.