

LOVE'S SUFFICIENCY.

aid by the poet, it is better far To love and lose. never to have loved at all. But I— I may not choose, here has come into my life a love So fierce, so strong, I am helpless in its grasp, content To drift along.

PITH AND POINT.

leader of men is often a follow her. He was only a finished gymnast when fell from the trapeze and broke his back. Very often the "May I?" of courtship answered by the "You must" of matrimony. In teaching a boy drawing give him the compass and let him draw his own compass. In all the vocabulary of quarantine life is no such word as hospitality. That bread riot in France was participated in by loafers. When poverty is abolished, what a hard every one will have doing all his own work. Do not insult the under man in a fight reminding him that there is plenty of room on top. No wonder there is deceit about the football game, when the baseball player wears a mask. If the hired girl is frozen to death in the ice chest, would it be proper to say that the refrigerator ate her? Money makes the mare go, and sometimes the mare makes the money go, usually at the races. The hymn sung at the funeral of the late Mr. Crowley was: "I Was Only a Simple Blossom."

POPULAR SCIENCE.

The Lick Observatory is to have a rival in Colorado, 5000 feet above the sea-level. The specific gravity of milk is about 1.035. Its actual weight is 2.15 pounds per quart, or 8.6 pounds the gallon. A German professor says that thirty-five flashes of common lightning would keep an incandescent lamp burning for an hour. According to Pasteur and Chamberland, typhoid bacillus is in ninety-nine cases out of a hundred communicated through drinking water. The Gastroscope is an instrument by which the interior of the stomach may be illuminated, and the condition of the lining membrane determined. It is a delicate and costly instrument. The range of 20,000 yards, attained by elevating one of the newest breech-loaders to 45 degrees, has led to the calculation that the 111-ton gun fired at that elevation would carry twenty miles. The greater part of our asbestos comes from Canada. The mineral is also mined in this country, but that found here thus far has been shorter in fibre than the Canadian, and is not equal to it for many purposes. Crude petroleum is increasingly used as substitute for coal on account of cheapness and ease of handling. The four mills and evaporator works at Fenon, Mich., will be run with this "fuel oil" hereafter. The metal balls inside the round sleigh-bells are placed inside of the sandcore, which occupies the space inside the bell. In casting the sandcore is burned away and the piece of metal is closed in the bell form. Dr. Donald C. Hood has collected many facts relating to the use of salicylic acid for rheumatism. Of 75 patients treated with salicylates, 521 were relieved of their pains within seven days; whereas, of 412 patients treated by other methods, only 110 were relieved within the same time. A new disease has broken out among the grape vines of Santa Anna and San Gabriel valleys of California. It is termed the sapwood, and the cause of it no one knows. The vines begin to wither and in a short time die. The disease is infectious and spreads very rapidly. A new use for wire is described. It is stated that in various military districts of North and South Germany, as well as in Holland, trials have been made of wire soles covered with a substance resembling India rubber. These soles are said to be more durable than those made of leather, and to cost only about half the price of leather. A novel electric railway is undergoing construction in a suburb of St. Paul, Minn. The railroad is an elevated structure, and the cars are hung below it close to the street level. They hang from sets of wheels taking their power from the tracks, which are charged with electricity. A speed of from eight to ten miles an hour is claimed for the car. The quantity of ice that sometimes adheres to the branches of trees has been greatly over estimated, according to Mr. C. E. Bessey. In a freezing storm last February a fine box elder, twenty-five feet high, with a rounded top fully twenty-five feet in diameter, was brilliantly covered with crystals, whose weight did not exceed 300 pounds. Admiral Luce on Coast Defence. The following views of Rear-Admiral Luce, given to a Baltimore Sun man, will be read with interest. In speaking of the interior waterways running parallel with the Atlantic Coast, near the shore, he says: "The need of an inland system of canals along the coast is undoubted. The strategic naval waterways in a war would be Long Island Sound, by holding which New York and Brooklyn could be protected, and the Delaware and Chesapeake Bay, commanding the approaches to Philadelphia, Baltimore, Washington and Norfolk. It is not so much necessary to have a large naval force as it is to have an efficient one that could be quickly transferred from one point to another. As soon as the enemy begin to concentrate their fleet at any one point our monitors and gunboats could, at a moment's notice, be sent through the inland canals, with nothing to molest or disturb them, to the threatened points. "The Delaware and Raritan Canal should be deepened so that big vessels could run through it. The Chesapeake and Delaware Canal should also be broadened and deepened, and its approaches, which are bad, should be improved. The Government and private corporations should work together in improving these canals. The Erie Canal should be widened and deepened to accommodate war vessels, so that the lakes would be easy of access. By holding the Welling Canal England can dispatch her big gun boats and ironclads into the lakes, where they would work destruction. The United States could only send some small gunboats through the canal and over the railroad. "If I were going to improve the navy," said Admiral Luce, "I would begin by improving the merchant marine. One may be said to be indispensable to the other. I would change the law so that a foreign built ship could sail under the American flag. Then I would, as far as practicable, offer bounties in some form or other for building steamers. Italy, France and England have employed this bounty system successfully, and I do not see why we cannot do so equally as successfully. A Billion Dollars Go Up in Smoke. A. Hafner, Sr., of Eaton, Ga., smokes a pipe every day that tradition says is over 200 years old. On an average twelve pounds of tobacco are now annually consumed in this pipe. Assuming that this amount has been about the average of consumption since the day of its initiation, 2400 pounds of the weed have been burned in this bowl. The cost of this tobacco yearly can safely be put down at \$12. Now, if the first \$12 thus spent had been put out on compound interest at the rate of ten per cent, it would have grown into the snug little sum of \$1,755,433,200.—Atlanta Constitution.

The proverb says that the good die young. But if that's so, what a hard lot of sinners these old folks must be!—Smithville (Ga.) News.

Street Cars Decimate the Horses. The Superintendent of a New York street railway company estimates the wear and tear on horses at about \$50 a year each. Each car has on the average ten horses, so that horseless worth \$500 is used up annually in each car. On some of the longer lines as many as 150 cars are run, so that the total annual consumption of horses would seem to be on these roads \$75,000.

RELIGIOUS READING.

Both Sides—Which is Yours? "What a tedious prayer-meeting," said John Brent to his wife at half-past eight one recent Thursday evening. "I'm glad to get back to my own little cheerful fireside. The minister's remarks were as long as the moral law. Deacon Paul went over the same ground, with a few prosy variations. Mr. Langdon stammered and blundered all the while, and I was relieved when he said, 'As Christ said the same thing she has said for the last twenty-five years; at least I suppose she did. I couldn't hear it all. Mrs. Brown uttered a few prim, stiff words, just as though she thought she must. The young church members kept up a continual silence. The songs were the same old draggy ones, sung better-skilter, anywhere, without any soul or music to them. The pauses were the most frequent part of the meeting, and I believe on my soul they were the most impressive. If we are to have a prayer-meeting, why not have one? I don't like so much talk.'" "Now, John," said Mrs. Brent, "how different we look at things! I thought it was one of the best prayer meetings we ever attended. The minister's talk was just what I needed. I had been worried all the week, and what he told me about trusting in God in little things fitted my case. I was sorry when he closed his Bible and said, 'The meeting is open for others.' "Deacon Paul's remarks on the same subject interested me exceedingly, for I knew he had many trials and could speak from experience. As to Brother Langdon, he seemed so much in earnest that I did not notice whether he blundered or not. I was thinking of my own shortcomings. "The songs were old, to be sure, but for their reason they touched my heart. I never enjoyed singing like I do now, as I did tonight. Perhaps I helped to make it 'draggy,' but the music was in my soul for all that. As to the young people I never saw them so attentive and quiet. Many of them seemed to be listening to me, and very fitting. One of them told me after church that he had decided this night to become a Christian, and it has been a good meeting to me!"—Golden Rule.

Light Breaking. "Like a mighty army, Marched the Church of God; Brothers, we are treading Where the saints have trod; We are not divided, All one body, One in hope, in doctrine, One in Charity." The midnight has passed! The dawning is at hand. The long undisturbed slumber of the Church is broken. Signals have sounded that have called dreamers to become workers. All through the camp there is a stir of life. We have heard a Chaplain tell of having bivouacked with his brigade upon an open field, each soldier wrapped in his blanket, and with nothing over him but the cold, cloudy sky. Early the next morning he arose, and as he looked over the little mounds like new-made graves, each covered with a drapery of fleecy snow, which had fallen two or three inches deep during the night, and covered every sleeping soldier, as if in the winter of his death, he cried, "I never saw a man so dead as I see these men here, and there a man would stir, rise, shake himself, and stand forth in honor and amazement at the sight. It was like a resurrection scene, and failed not to make my impression upon me." So the Churches have been camping, slumbering amid the frosts of worldliness that have well nigh filled them to the heart, and the world has seen more snow-covered graves than before.

Back from woodland, moor and lake, from sea shore and from lands across the sea, come thousands and tens of thousands of the summer tourists. Back to renewed consecration we hope, back to work for God and his glory, to the great meetings, are many who are homeward bound have spent the summer season seeking pleasure simply for pleasure's sake. For them life is one continual round of excitement, without which it would be meaningless. Theirs is a butterfly life, but many others have a more exalted view of life. They realize their responsibility to God, and have sought to recruit health and strength that they might the better serve their day and generation. Christian workers, who are weary and weary, are weary, and their health and strength are being worn out by the daily scenes of life, and breathe other air, and witness other sights, and make new friendships, or revive old ones. All this is right, provided that through the work of the Holy Spirit, they are made to serve God better. There is no pity in a sickly constitution or a weak and ailing body. God may glorify himself in the patience and resignation of the suffering ones, but if we can by any means lay hold of health and strength, we ought to make them ours, for the work to be done is great and needs the healthiest tool of the healthy as well as the holy. Surely we may be both these. Spirit, soul and body may be in vigorous health. We may prosper in them all, and bring them to the altar, our God will exceeding joy. The health he bestows may well be devoted to the tasks he assigns.—N. Y. Observer.

When the ore in the fable was asking Jupiter if it might be fashioned into a saw, it was asking for the furnace and the anvil, the furnace and the forge, the sifting stream and the shattering hammer-stroke. It was useful for the file to bite, and the brazer to burn; it would have to be melted and re-melted before it could be tempered into delicate splendor and strength, and made meet for service in battle. This is the ordeal through which must pass that which is destined to be "a polished shaft" in the hands of our King.—Dr. Charles Stanford.

Christ is not, as we may never despair when we are beset by difficulties; we in Him, that when we have attained something we may reach forward to greater victories.—Canon Westcott.

There is marked difference between the W. T. U. Union and the W. T. U. officers and workers in the former are American missionaries, while in the latter, the native women take full control—preach, lecture, write and publish leaflets, and carry on the enterprise successfully.

TEMPERANCE READING.

Who is Thy Neighbor? Thy neighbor! It is he whom thou hast power to aid and bless; Whose soul is in pain; Whose soul is in sorrow; Whose soul is in distress; Thy soothing hand may press. Thy neighbor! 'tis the fainting poor Whose eyes with want are dim; Whom hunger sends from door to door; Go thou and succor him. Thy neighbor! 'tis the drunken man, Whose years are at the brim; Bent low with poverty and pain; Go thou and rescue him. Thy neighbor! 'tis his wife, bereft Of every earthly gem; Thy wife and children helpless left; Go thou and shelter them. Where'er thou meetest a human form 'neath drunkenness bent down, Remember that thy neighbor worna. Thy brother, or thy son. Pass not, oh pass not heedless by—Thy neighbor's soul is in pain; Himself and his from misery (by evil) Go reason, plead with him. G. W. Cook, in "Battle-Axe of Temperance."

A Child's Work. A few months ago a cosy little chapel was dedicated as the Third Lutheran Church of the city. It was a happy occasion, for the other churches welcomed the young sister, and very wonderful did the blessing seem. Five years before there was only one Lutheran Church in the town, and it seemed like only yesterday that the parent church had hidden "Godsend" to a little company as they left to form the second church. And now there are three. How God has blessed them and multiplied their numbers! And think that it has all, under God, come about through the influence of a man, once her drunken father to go to Sunday-school with her! It happened in this wise: About forty years ago, in a little mountain town in an early day, a young boy, named John, came in from the mountains, and became a dissipated youth. His parents moved at last to Ohio, and for a while he began to grow steadier, and married a lady in the city. But when he came back again he became a drunkard, and he became a drunkard not, given up to all kinds of evil and sin. One day when he happened to be molesting a young girl, his father, who had just come in from the mountains, and he came in and climbed upon his lap. Facing her arms around his neck, she exclaimed: "My dear little drunkard!" "No, I did not tell her," she has heard it somewhere else," was her answer. It startled and roused him; for, wretch as he was, he had a little child. Francis Murphy came to the town some after; and one day little Nell came dancing up to her papa, with a dozen or so little blue Temperance Badges pinned all over her hat. A few days after, a fellow-drunkard, who had already signed the pledge, came and asked him to sign it also. He agreed to do so if some others would; and as a result, nearly thirty of the lowest men in the town were rescued from the power of strong drink. A little time passed, and Nell started to the Lutheran Sunday-school; and very soon came the pleading little voice: "Papa, won't you go to Sunday-school with me next Sunday?" He could not resist the little one, and went with her. The sweetest-sounding voice he had ever heard, and after his second visit, he hunted up an old associate, now a sober man, and said to him: "Brother Johnson, if you'll go to Sunday-school, I will!" Johnson laughed and scoffed a little, but finally agreed to try it. He, too, was pleased, and they, after a while, got a dozen more to go with them. They formed a Bible class. They discussed the lessons, often with ridicule and unbelief; and by and by the Holy Spirit began to work in the midst, and some of them were converted, among them little Nell's papa. The class began to grow—now to twenty-five, fifty-five, one hundred, one hundred and fifty! All men, and all interested in the lesson study. In the meantime all this was having its influence with the school proper, and its number increased from four hundred to nine hundred in a very short time. The church also caught enthusiasm, and at last grew so in numbers that it divided into two churches, the second church—and now a third. Humanity speaking, this has come from the seed sown by a little girl.

All this happened about ten years ago. Now, what an honor and blessing to the business man, and his elegant home speaks of his prosperity. He is an earnest Christian worker, a devoted temperance man, and an active prohibitionist. Is it not wonderful! With Christ multiplying His work, a very tiny effort may become mighty in its influence. "Be ye steadfast and unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."—Sunday School Times.

Temperance News and Notes. There is in East Delhi, N. Y., a temperance school with about 50 pupils. One hundred and sixty-five drunkards die every day. That was Horace Greeley's estimate twenty years ago. Ten of the Baptist Associations of Pennsylvania met last year at a convention for constitutional amendment. One of the special features of the International Temperance Convention to be held in Melbourne, Australia, is an exhibition of temperance journalistic literature from all parts of the world. Mrs. Leavitt, who is now in Ceylon, writes that she has been much more temperance work done in that country than in most places in India. Bands of Hope are common and there are some total abstinence societies of adult men. The petition prepared by the temperance friends and presented to the Queen, asking that the bar-rooms be closed on Sunday, already weighs several hundred pounds, and contains nearly a million signatures. In 1880 as many as 23,334 soldiers in the British army were fined for drunkenness. In addition, 1419 men were punished by court-martial for being drunk on duty, and 1772 for simple drunkenness. The saloonkeeper is alcohol's soldier; he is America's danger and disgrace. Do not, I pray you, go off into the regions of the abstract, and dream of the possible saloon-keeper—the law-abiding citizen, engaged in deal bartering, honest and honorable in his dealings with his customers. Study him in actual life. The fourth week of November is set apart by the Right Worthy Grand Lodge of Good Templars as Missionary Week throughout the order. Each lodge is urged to hold an open meeting on that day in its power to advance the interests of the organization.

The Legacy of Liquor. The evil of strong drink would be comparatively small magnitude if only those addicted to its use were involved in the deplorable consequences. The editor of the Northwestern Lancet, in a suggestive article on "The Medical Aspect of Intemperance," says: "The chief elements of insanity, epilepsy, and inebriety is strongly shown by the remarkable manner in which, through heredity, one form of disease may pass into another, as where drunkenness in one generation is followed by epilepsy or insanity in the succeeding generations." It is this inevitable nerve or brain deterioration on the part of those of a previous generation who indulged in alcoholic beverages, and became drunkards, which undoubtedly would, if carefully investigated should be made, account for the presence therein of many at the present time of those by whom our insane asylums and hospitals are overcrowded. The drink evil involves not only those immediately connected with the drinker here and now, but leaves a fearful legacy of suffering and incompetency to future generations.

SUNDAY SCHOOL.

THE LESSON FOR NOVEMBER 4. "Defeat at Ai." Joshua 8: 1-12—Golden Text, Isaiah 53: 6.—Notes. The promises of God are generally conditioned upon obedience and separation from sin on our part. "These shall not stand before thee all the days of thy life," was the promise to Joshua (4, 5), but the conditions were faith and obedience on his part (4, 6-9). Complete victory had been the result, as in reliance upon the Lord, separation and obedience to Him, they compassed the walls of Jericho, and the same success would have attended them at Ai had they been humble, obedient and separate from sin; and did attend them when they fulfilled these conditions (viii). "This is the victory that overcometh the world, even our faith" (1 John v. 4); and always when we are overcome, either by the world, the flesh, or the devil, instead of being overcome, it must be because of the lack of humility, or faith, or separation from sin. 1. "The children of Israel committed a trespass in the accursed thing." This city and all in it had been accursed, or devoted to utter destruction (vi, 7, margin), according to v. 21, where "utterly destroyed" is the same word as also I Sam. xv, 21; Zech. xiv, 13, and the people had been forbidden to take for themselves anything of the accursed or devoted city. How fearful is the sin of disobedience, and how far-reaching the effects of sin. One man sees, covets and takes that which he had been forbidden to touch (v, 21), and the result is that the whole nation suffers because of a broken law through his sin. The first verse of our lesson is an epitome of our whole lesson and it opened up to us as we proceed. 2. "At Ai and Bethel." These names carry us back some five hundred years to the time when Abram first entered the land and having pitched his tent between Bethel and Ai, he built an altar unto the Lord (Gen. xii, 8, xiii, 3), having (at the hour of sunrise) besought his Lord, the Lord, as he called him before him. On such historic ground it would have been well to have remembered the God of Bethel and humbled themselves before Him. 3. "And all the people go up for they are but few." Such was the advice of the men sent to view the country, but they had not the mind of God, for his command was: "Take all the people of war with thee" (vii). It was not a thousand, or two thousand, or three thousand of the enemy; we must not be anxious nor discouraged, neither should we be careless or boastful; but having on the whole a pleasant and joyful heart, we must ever be watchful, and especially when the occasion seems a little one. 4. "They fled before the men of Ai." This was not according to the promise that one should slay a thousand, and another two thousand to fight (Deut. xxvii, 30). But the fault was their own; they were unfaithful of their Lord, and pulled up by the victory at Jericho, as if their arm had done it. They had been warned that if they failed to obey the Lord He would cause them to be smitten before their enemies (Deut. xxvii, 15, 25), and now it has come true. 5. "The hearts of the people melted and became as water." And yet it was not a very great defeat; they had only lost thirty-six men, and there was an army of over 6000 ready for war. Why was this trembling of heart and this great and seemingly unexplained fear? It was all through failing to see the Lord and hear His voice. 6. "Joshua rent his clothes and fell to the earth upon his face before the ark." This was a new experience to him as the leader of Israel, and to humble himself before God in the right way to do, but who can tell what the result might have been if Joshua and the elders of Israel had done this before setting out to attack Ai? Where was the man with the drawn sword, the captain of the Lord's host, all this time? Had he made good his word, and led them, or been defeated? No, He was simply left out, and they had gone without him, and He had let them do it. He does not take command when He is not wanted, nor does He give wisdom where it is not asked. We forget His voice, and without Him, He lets us go our own way that we may learn our folly and become more humble and trustful. 7. "Alas! O Lord God, wherefore hast thou done this to Israel, and to the next day we have Joshua's prayer. He became a little hastily and impatiently for God had not brought them over Jordan to destroy them or to deliver them to the Amorites; but rather to deliver the Amorites unto them (Deut. x, 11), and to give them the land. We are apt to say that God has brought us into this or that trial, when we have brought it upon ourselves by disobedience or by failing to follow Him. "Wisdom's ways are ways of pleasantness, and all her paths are peace." The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iii, 17, iv, 18); so if we find ourselves in dark and troubled ways we may be sure the Good Shepherd has not led us there; and if we do find ourselves in such places, and humbly look up to Him, He will lead us out into the light. 8. "O Lord, what shall I say when Israel turneth their backs before their enemies?" It is not that we do not seem to get and lose the victory over so many professing Christians, when those who name the name of Christ turn their backs upon the prayer meeting, and prefer the theatre or the entertainment, and their hearts are not in the work, but a novel or magazine; when they are overcome by the follies and vanities of this heap of ruins, this present evil world, and are more in love with it than with the house of God; when they do not do His will. The great name! Joshua suggests the possibility of their name as a nation being cut off from the earth and identifying them with Him, he asks this question. God has chosen Israel to make Him a name. (1 Chron. xvii, 21). The question of the name came to Solomon, because he heard of his king concerning the name of the Lord. (1 Kings x, 1). So we should remember that they are chosen to bear His name, and in all things glorify Him. There is a time to pray and a time to act, a time to confess sin, and a time to rise and search out and put away sin. Joshua knew not the causes of Israel's failure, he went in humiliation and prayer to the Lord, to perfect in knowledge, and now that God has revealed the matter to him, it is time for him to rise and put away the sin from Israel. If we are conscious of failure in our Christian life, and are unable to find the cause of our failure, we surely show us, provided he sees that we mean to be honest with Him and put the sin away. 9. "This then was the cause of Israel's failure, and they could not stand before their enemies, much less subdue them, nor would the Lord be with them any more except the accursed thing be taken away and the accursed person be destroyed. So the tribes are to be cut off, and the people of the land and the lot falls upon Judah, them of the families of Judah the Zarahites are taken; of the Zarahites, Zabeli is taken; and of the household of Zabeli, Achan is taken. Oh, Achan, why did you sin? Having sinned why did you not come and confess it without waiting to be found out? Were you not sure that your sin would find you out? (Num. xxxii, 23). Did you not know that "he that covereth his sins shall not prosper, but who confesseth and forsaketh them shall have mercy?" (Prov. xxviii). Why did you do it? For the sake of the little gold and silver, a goodly Babylonian garment. Tell me, dear reader, have you sinned by the fall of Achan, or are you dishonoring the name of Christ, and proving a hindrance rather than a blessing in your home or church or Sunday-school, because you have an inordinate desire for goodly raiment, or that silver and gold, the love of which is the root of all evil? Love

not the world; be content with such things as ye have; if riches increase, set not your heart upon them; seek first the kingdom of God and His righteousness; lay up for yourself treasures in heaven.—Lesson Helms.

Rank and Divisions of Railroad Work. Says Harry C. Raymond, the noted railway passenger agent of St. Louis: "The employes of the railroads are a world within themselves, having griefs, ambitions, hopes, and rewards that are familiar, and yet they are divided into little worlds of their own. For instance, a young man entering the clerical department lives to become a chief clerk, an auditor, treasurer, or other fiscal officer. The locomotive fireman becomes in time an engineer. The freight brakeman expects to become a freight conductor, and the freight conductor looks forward to the day when he will run a passenger train. The passenger brakeman readily becomes a master of transportation. The engineer some day to be master mechanic. The passenger conductor may become a master of transportation. The switchman develops into a yardmaster, and then, perhaps a division superintendent. The lines are broadly drawn. The instances of men rising from the brakes to the superintendency and presidency of the road, as did A. A. Talmage, are so few as to be notable."—St. Louis Globe-Democrat.

How Women Should Get Off Cars. Woman, lovely woman, will wilfully persist in getting off street cars backward before they stop, despite conductors' cautions. A young woman fell flat on Niagara street a day or two ago because she jumped off while the car was moving, and that same night the writer saw an elderly woman saved from a like fate on a Main street car by the conductor's seizing her just as she was about to leap. Of course the innocent creatures think that if a man can jump off a moving car with impunity they can. But no man can get off at right angles with a car, putting down first the foot on the side toward the horses, without spilling himself promiscuously on the pavement.

If women won't wait till the cars stop, they should remember these simple rules: (1) Face the same way the car is going. (2) Pull skirts clear of the car. (3) The outside foot well forward and back. (4) The body back. (5) Hold on with both hand until the driver stops the horses. (5) Step off.—Buffalo Express.



Fig. 1. Fig. 2. Fig. 3. Fig. 4.

The necessary tools to work with are a sharp pen knife or scalpel (figure 1), a pair of small forceps (figure 2), a pair of scissors (figure 3), a button hook (figure 4), a narrow spoon, a spool of thread, a needle and a bottle of arsenical composition, for which the recipe will be given further on. A fair specimen being obtained, take some cotton wadding and plug up the throat and nostrils so as to prevent any flow of blood from spoiling the feathers. Take a board, lay the bird on its back and part the feathers from the insertion of the neck to the tail. Cut the outer skin the entire length, taking care not to penetrate the flesh too deeply, or through the inner membrane which covers the intestines. The skin can then be easily separated from the flesh, by passing the fingers or some blunt instrument between the skin and the body. By laying hold of one leg and pushing it forward you will be able to bring the bare knee through the opening you have made. With the scissors cut it off at the joint; pull the skin still adhering to the leg till the skin is turned back as far as it will go, remove all flesh and sinew from the bone and wrap a piece of cotton wadding around it, dip it in the arsenical composition and then pull the leg by the claw back to its proper place. After having done this to both legs, skin carefully around the back, cutting off the tail, leaving it adhering to the skin with that into which the feathers grow, that is, the rump or "ope's nose." Serve the wing-bones the same as the legs, cutting them off close to the body; next turn the skin inside out, down to the back of the skull, in which make a cut of the form shown in Figure 5; with the knife this is turned back like a trap-door, and then with the spoon clean out the brains inside well with the arsenical composition and fill it with cotton wadding. The next operation is getting out the eyes. This is done by cutting cautiously until the lids appear, being careful not to cut the eye itself, and with a pair of forceps, which will be found generally useful, pull each from its socket. Wipe out the socket very carefully, wash thoroughly with the arsenical composition, and fill it with cotton. Cut off the neck close to the skull, wash the stump and whole of the inside of the skull with the composition, and the skinning is done.

ARSENICAL COMPOSITION. Arseniate of potash, 2 drachms. Sulphate of alumina, 1/2 " Powdered camphor, 1/2 " White soap, powdered, 1 1/2 ounces. Spirits of wine, 6 ounces. Essence of thyme, 3 drops.

The arseniate of potash, sulphate of alumina and soap are put into a large mouth bottle, and the spirits of wine poured on them at the heat of twenty-five degrees; cork and let stand twenty-four hours, then add the essence of thyme. Shake well before it is used. Do not use as a beverage.—American Apothecary.