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followers of Jesus--this great calamity of happiness is raining "seeking whom he may devour." What work for a child of God to be engaged in--outwardly wearing the form of a Christian, but inwardly a ravenous wolf. Oh! followers of Jesus, remember. Thou art the salt of the earth! Iose not your salt--hide not your light, but let it shine before men that they may see your good works and glorify your Father which is in Heaven." The youthful voyagers launch their little boats upon the broad stream of the river Time, and hopeful they throw the tender vines of pure affections to twine around whom they meet in the field of battle. Tremblingly they cling to them till some ruthless hand with one blow tears them asunder--leaves them to the mercies of the waves, bleeding and quivering before a cold unfeelingizing world. Where, oh where! shall we seek shelter--where shall we find a friend upon this river in whom we can place our trust. Echo answers, "Look to Jesus!"--"A friend that sticketh closer than a brother." Oft on the wound of trouble is healed, it is torn afresh by the poisonous breath of slander; 'tis then the fluttering pinions are closely drawn--the deep low throbbings silenced by one convulsive effort and with in the veiled recess of its own mystic depths its silent workings must ever remain unrevealed and a cold placid exterior alone meets the gaze of the world. The helping hand of friendship is not extended--no smiles from hearts once warm now gush forth in gladness to greet you--all is dark and gloomy--and the world's cruel, misguided judgment falls with a heavy weight upon their consciences--'tis then the sunshine of our joy is overshadowed by the dark clouds of enmity and the stars of faith is sunk beneath the horizon of despair. Thus the poisoned arrow of slander is hurled not only at our brothers, but our own happiness. But can we not remedy this? Can we not drive this foul destroyer of our happiness far from us? Our Master says, "Love thy neighbor as thyself." "Love your enemy, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you." "Speak evil of no one." Do all this, then the bright sky of hope will appear--your brow once bowed down with trouble will be wreathed with smiles. Speak kindly to your erring brother--give him a helping hand--then will the world be to you what the Creator intended it to be, a field of contentment and happiness.

"O, sweet it is through life's dark way In Christian fellowship to move, Illum'd by one unclouded ray, And one in faith, in hope, in love. CAPITOLA.

For the American Lutheran.
"Neither Shall They Learn War Any More."

The passage from which this caption is taken, stands recorded in Isaiah, 2: 4, and is repeated, nearly verbatim, in Micah, 4: 3. The Prophets, in either instance, are undoubtedly, speaking of a time, when general (if not universal) peace shall reign among the nations of the earth; and this time is, by common agreement of writers in exposition of Holy Writ, placed in the period of the Christian, or New Testament dispensation. This Christian dispensation has, now, been in vogue, in large portions of the inhabited world, more or less extensively for more than eighteen hundred years; and yet the words at the head of this article are very far from being fulfilled. Either this prophecy has been too literally interpreted, or the time has not yet come, when nations shall learn war no more! It is still true of all nations, civilized, (called Christian) as well as uncivilized, that

"How to dislodge most souls from their shrines By bomb, sword, wall and bayonet, is the art Which some call great and glorious."

Whence, then, this apparent failure in the prophecies of the Old Testament? Have they been misapprehended by commentators and interpreters; or have they been with a bear a too general meaning? or, with reverence, but without a grain of doubt as to its divine origin and efficacy, we ask the question, has Christianity failed in accomplishing what has been foretold of its power and influence over the hearts of men and nations? This is, beyond doubt, a most important subject of inquiry to every intelligent and sincere believer in the Sacred Scriptures; and should be well pondered and prayerfully investigated by every disciple of the Great Prince of Peace. More especially, in these latter days, when many look for signs of the early "coming" of the Lord to accomplish fully "the things that were prophesied concerning Him;" and while war is, still, raging most fiercely and cruelly, between professedly Christian nations, to the deep sorrow of the sincere Christian, and to the severe trial of the faith of such as pray for the time, when wars shall cease.

But our object, in this brief writing, is not to discuss the war question;--the propriety or impropriety of any or all wars;--nor who is the censurable party, or the main cause of the present fearful carnage and destruction in Europe. We wish, merely, to stir up the pure minds of our Christian brethren, "by way of remembrance," that we, as believers in the religion of Christ,--in the Bible,--are, certainly taught, by that Holy Book, to "look for" a time when the barbarity, cruelty, slaughter and horrors of war, generally, shall cease. And, as it is every Christian's duty to "watch and pray" against all the seductive evils of the great enemy of souls, in regard to his own spiritual well-being and growth in grace; so should every true believer in Christ's blessed teachings, continually, pray for the speedy accomplishment of all the good things promised in the Divine Record, in regard to the "Peace of Jerusalem"--the glorious, peaceful reign of the Lord Jesus in and over the hearts of all people;--nations,--upon the face of all the earth.

The wonders of God's grace upon the heart, as well as all the wonderful works and ways of the Lord, are marvellous; but, in the All-wise economy of the Great Creator, they are all promised in answer to faithful prayer! This important truth seems to escape our minds too readily, when we search into "the ways of God to man." The prayer of faith seems to be lacking too much in all the followers of the Lord. Already, in the days of His human presence with the Twelve, He had occasion to upbraid them with this lack of faith; and intimated that, if their faith were as it should have been, they might have seen many things accomplished, which, for want thereof, they were denied; and were admonished to exercise more faith, if they desired the fulfillment of certain events. So with us, dear Christian friends--Christ is, undoubtedly, the Great Prince of Peace. He teaches us to expect His universal sway over the world; but let us bear in mind, that He has, also, put the accomplishment of this desirable period, in a great degree, into the power of the "faithful prayer" of His believing people. Brethren, if these things be so, how much may we not have, already, missed by our lack of faith; and what might not the children of God, throughout Christendom, speedily accomplish, by exercising the increased faith in Christ. Oh Lord! "increase our faith!" E. F.

The Pulpit.

From the Christian Union.

Lecture-Room Talk.

BY HENRY WARD BEECHER.

FISHING FOR MEN.

Friday Evening, Oct. 21, 1870.

Our Master in one place, told his disciples, that he would make them "fishers of men." In another place he said that the kingdom of heaven was like a net cast into the sea. And these two figures--a net and an angling line--very fitly shadow forth the two great methods by which men are brought by the grace of God from a natural into a spiritual life--namely, the collective influence of church meetings, and personal influence and Christian faithfulness thereby. These two should go together. It is the office of preaching to prepare the way; to remove objections; to fill the understanding with appropriate moral truths; to stir up the sympathies; to make all the heart alive. It is for the church meetings, by prayer and praise, to produce an atmosphere of love and of joy, so that men, thus affected by preaching, and coming into those meetings, shall be as fruit that, in July and August, shade itself ripening day by day, by the genial influence of the season; and so that what is begun under shall be ripened off here.

But that is not all. There is nothing more delightful, and there is nothing more comforting, than such a state of feeling that labor is a labor without fatigue. There is no responsibility, at such times. We go with wings, as it were. But we must not think that that is incompatible with being fishers of individual men. And it is at that point which I want to bring before your minds to-night.

There never were so many men, probably, as now, who were susceptible of personal persuasion. I remember in my boyhood those who were not in the church were inaccessible. I remember when you talk to a man on the subject of religion was almost like attacking him. He put himself on his defense, and oftentimes was opposed to religion, and resisted it as was urged upon him. I have known times and circumstances in which it was considered an intrusion almost unwarrantable and unforgivable. Those times have now passed away, and though the lines between the church and the world may have become somewhat obscured by the rigor of church morality, there is another reason for it--namely, what we call the secondary influence of religion. The reflected light of religion is very much greater than formerly, and men out of the church live a great deal nearer in their opinions and in their morality to the Christian life than they used to.

There is not such an opponent state of mind. It is thought by some men that it is as hard as ever to approach men one by one and talk with them on the subject of religion; but it is easy compared with what it used to be. We are perfectly certain that we shall be welcome. There is no question but that in such a community as is represented by this church and congregation, there are hundreds of persons who, if you were to approach them soberly and kindly and discreetly, would thank you. They have waited for it. They are waiting and wishing for it.

There are men who are like him of the pool of Bethesda; who have long lain in sight of healing; and yearned for the Savior to come past and say, "Wilt thou be made whole?" I think there are many young people who, if they had some companion in whom they could trust, whom they could lean upon, who would help weaknesses and inspire them in the moments of aberration, might be led into the Christian life rejoicingly. There are many men now who enveloped in the blinding atmosphere of the business world, would be very glad to have some one call out to them. They are like men in boats along the coast in a heavy mist or fog, who listen for the fog-bells and horns. There are many men in the fogs and mists of life who would be glad to have the clear voices of Christian men ringing in their ears from out of the Christian churches. There are many men in sorrow and trouble, if only one knew it, who might be led out of that sorrow and that trouble to the feet of Christ. They are softened--

many of you will make yourselves a sacrifice for a soul, through days, and weeks, and months, until you can make a brother of him, and bring him to the Lord Jesus Christ.

But is not that your first duty? Is not that which we see in every parent? Does not the mother empy herself for the sake of her child, that is unhappily organized and disordered in the family, and that is growing wicked and throwing himself away? And does she do any more than every one should do for another that is unfortunate in his organization, and has gone astray.

Take the case of a man who has been caught in the snare of drunkenness. It is hard to cure drinking, yet it is curable. It is hard to bring back a man who is beginning to go down the hill of intemperance--especially if he is young and self-confident, and thinks that drink does not hurt him, and says, "Though others will stumble I shall not." "Beest thou a man wise in his own conceit? There is more hope of a fool than of him." And yet, there is hope even of him. Love and fidelity can save a man from his cups. Why, there are men in this church who were once under the dominion of intemperance, but who are now good men, loving God and their fellow men, and who labor day and night, to rescue their friends from this terrible vice. There are men in this church, who were once terribly drunk, but who are now reformed and working among us, and who will tell you that men can be saved from intemperance, and brought back to a life of virtue. And they are worth saving. It is a great triumph, when you contend against this fiery devil, and wrest his victim from his clutches, and restore that victim to manhood.

But are you willing to take the time and pains? Is your piety such that you will sacrifice yourself to save him? Are you willing, not to sacrifice your life for him, but to love him, and to follow him up, and cling to him, till he is out of danger? There is a woman in Brooklyn (I believe she is alive and at work yet) who makes it her business to go after those who are most in danger of being destroyed by drink. She picks out her man, and goes to his house, or his place of business, and talks with him discreetly and affectionately. She knows what his surroundings are; she knows what temptations he is subjected to; she knows what companions are dangerous to him; and she follows him up, and goes after him, for months and months if need be, and at last wins him. In that way she has rescued many souls out of this mire and misery.

Now, how many of us have such a heart that we can wait on a man who is low and degraded, who is cast out and disgraced, and whose companions are ashamed of him? Do you remember how when the man was cast out of the synagogue, and all his fellows despised him, Jesus Christ found him and became companionable to him? When men are in trouble of this kind, when men have done wrong, and all their relatives and neighbors cast them off, how many Christians take occasion to befriend them? Just at that time when a man feels as though the solid earth was falling from under him, and when Christian faithfulness and kindness would make an impression upon him more than any other influence on earth, how many wait for the chance to go in and say to him, "Take a new start, my brother. Let me put my shoulder under your arm. Do not give up. There are folks that believe in you, and will help you?" How many persons are there that will do such a work as this in the world? How many men there are who are moody; who take a gloomy view of life; who are discouraged and sored; but who, if they were caught continuously and personally and faithfully, might be encouraged, sweetened and ripened into the royal life of love?

Now, my friends, I have no doubt that if I were to blow the trumpet, and say, "Come up to our morning prayer-meetings," large numbers of you would come cheerfully; I have no doubt that if we were to call in the net here, you would like to pull it ashore; but how many of you are willing to go by yourselves, and search out your own man, and pray for him, and work for him, and stick to him till you can bring him as a trophy before the Lord Jesus Christ? Is it not your duty?

Suppose every second person in this audience should take a single one; and when that one was given to him select another and another, what a multitude would be brought in? And consider what an effect it would have on you. Consider how, in order to lead them, you would have to seek guidance. Consider how, in order to kindle their hearts, your heart would have to be rekindled. How real a man's prayers are when he has a man that he is praying at! Has your child gone wrong? Has he stumbled to his destruction? Oh! how powerful is your prayer! How your lips are touched, as it were, by the sovereignty and might of God? How it would teach you, if you once got a hook on a man, and found that you had not power to bring him in, to call on the divine power to help you!

How sweet would be the Christian life if it had all the way through it such practical developments, and if it meant something of this kind--fishing for men, catching men, and bringing them to the Lord Jesus Christ as his own!

Too eloquence I find to be none but the serious and hearty love of truth; and that whose mind sover is fully possessed with a fervent desire to know good things, and with the dearest charity to use the knowledge of them into others, when such a man would speak his words, like so many nimble and airy servants trot about him at command, and in well-ordered files, as he would wish fall aptly into their own places. Milton.

They are full of all those germs of feeling which are most favorable to leading them into a true Christian experience. Their feet are almost ready to step into the right path. There are persons who have been tempted, who have stumbled, who have done wrong, and whose consciences accuse them, but who would be glad to get out of their child, that is unhappily organized and disordered in the family, and that is growing wicked and throwing himself away? And does she do any more than every one should do for another that is unfortunate in his organization, and has gone astray.

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Practical.

From the Christian Intelligencer.

The Fulton Street Prayer Meeting.

WHAT FAITH AND PRAYER CAN DO.

The pastor of the open-communication Baptist Church in this city said he had been greatly profited of late in reading "Muller's Life and Trust," which had enabled him better to understand than before the nature of faith in prayer. It had greatly cheered him in the discharge of his duties. He felt that now he could labor and leave all his labors in the hand of God, with unwavering confidence that God would aid his blessing.

He said he had lately visited George Muller and had spent some time with him, and learned many things from him which are not commonly known, having never been published. The labors of this man are not confined to his orphans, but he is establishing missions in almost every country on the globe. He has missionaries in these United States, and especially among the freedmen of the South. Some were in the meeting who knew some of his missionaries in Tennessee, and spoke of them as doing an excellent work.

The speaker mentioned some examples of answers to prayer which had come to his knowledge in his visit to this man of faith and prayer. The following was one example. George Muller has established missions in Spain, which he maintains by contributions of money which come in answer to prayer.

At one time he became impressed that he was not doing for the evangelization of Spain all he ought to do. So he prayed earnestly that the Lord would help him to do more by sending him more means to do it with.

Very soon there came a contribution from a source altogether unknown to him of FIVE THOUSAND POUNDS accompanied with the request that the money might be employed for the preaching of the gospel in Spain. Here was a direct and wonderful answer to prayer, coming almost while he was asking.

Another example was mentioned of answer to the prayer of faith. In India this man maintains missions and preachers of the gospel. He longed to extend his work in this direction, and he prayed earnestly for means to do so. Soon there came a contribution of FIFTEEN HUNDRED POUNDS, and a note from the contributor requesting him to use five hundred pounds for missions in India, and the balance for any purpose to which he might think proper to devote it. Here was another direct answer to faith and prayer. The speaker said there were the facts before us. We might philosophize as we pleased about them, but there they were. They could not be disproved. We might account for them on any theory we pleased, but we should be brought back to this one conclusion that these mysterious contributions of money, with which men are so reluctant generally to part, were brought out of men's pockets by some mysterious power. God moves on the hearts of men in a way entirely unaccountable to us, and makes them and their possessions to accomplish His own grand designs.

God exhorts us to more confidence in Him. He says, "Bring ye all the tithes into the storehouse and prove Me now herewith and see if I will not pour you out a blessing that shall be hardly room to receive it." We have never proved God to see what He would do, if we would only exercise larger faith and confidence in Him. Hence we are surprised when such a man as George Muller can call down such sums of money in answer to prayer. Why surprised? The silver and the gold are the Lord's and the cattle upon a thousand hills. Why surprised? Does not God delight to honor His own promises? And does He not delight to have us honor them? He says, "Them that honor Me I will honor." We honor Him when we confide in Him.

What if our churches were full of just such men as George Muller, as to faith and prayer! What if they were alive to the same life and trust! What might we not expect to see? What if the whole Christian world were alive with this spirit of faith and prayer! Oh! who can tell what mighty showers of grace and mercy would come down upon this lost and guilty world! Who can tell what triumphs of wide-spread revivals of religion, and conversions might be multiplied as drops of the morning. The desert and the solitary place would be bright and blooming with immortal verdure as the garden of our God.

What we want is believing, humble, earnest prayer that waits on God for the outpouring of the Holy Spirit, and continues waiting till the rain of the heavenly grace descends. That is what we need. We need and must have it. We must have it now.

that waiting is to me. Will you also pray for me that in all my sorrow I may be drawn nearer and nearer to Jesus. I shall soon return to my father's house. There will go with me pleasant recollections of your meeting. I never before felt so much the presence of Christ. It seemed as if He were sitting in the midst."

No one ever knows the burdens of sorrow which are brought to this holy place of prayer, nor how they are relieved.

The Fate of a Drunkard.

There died in the prison at Harrisburg, recently, Professor P. S. Kuntz, in all the horrors of *delirium tremens*. The *Topic* says:

The history of this man and his case is a remarkable one. He was born of staid and reputable parents, in the vicinity of York Springs. At an early age he was sent to Europe to finish an education, the basis of which was already well laid. He exhibited unusual talent and was the pride of his friends and relatives. Thousands of dollars were spent in the cultivation of talents so early manifested, and he graduated with honors from several institutions of learning in the old country, having studied law, medicine, and finally theology, his intention being to become a minister of the Gospel. In this country he held professorships in several colleges--one at Gettysburg--being proficient in the languages, speaking fluently seven different tongues. During the last two years his career, commenced so propitiously, had been downwards. He had taken, with irresistible attraction, to the madness of the intoxicating bowl, and all his relatives could do to reclaim him was in vain. He spent a patrimony of four thousand dollars left him at the death of his father, his mother spent four or five thousand dollars upon him, in her efforts to save her son from ruin. His sister contributed her share of a distributed estate--four thousand dollars--in the same cause. All this money he drank up in liquor. At one time he was brought home from New York, where he practiced medicine for a brief period. He refused to remain at home, and wandered off, to the great distress of relatives and friends. He frequented Harrisburg, drank freely; borrowed money on any and every pretence; became a burden to those with whom he associated; and on the sixth of this month he was ejected from a prominent house in this city, having become a perfect nuisance. He then had fits of *delirium tremens*, and was placed in the county-jail for safe keeping.

On last Saturday a week he was discharged, and telling the jailer that he was ashamed to remain in Harrisburg, he went into the country, promising to behave better in the future. But alas to human hopes and promises! No sooner had he again freed himself from prison till he bound himself in ram. Entering a tavern near Haenulen's farm, he drank four evening glasses at the bar before he could be ejected, and in a few moments afterward fell in fits on the floor, having forty spasms in succession. Here he lay for a day or so in a very precarious condition. Thus he existed, drinking and suffering for days, living upon the charities of the country people. He was quarrelsome, slanderous, unbearable; and the community had him arrested and committed to jail on a charge of common drunkenness and slander.

Mr. Simmons, the keeper of the jail, knowing the individual and his condition, begged that the man might be liberated, because he was then so far gone in nervous spasms as to render his confinement not only dangerous to his life, but exceedingly uncomfortable to those obliged to take care of him. The case was settled, the prosecutor paying the costs.

No sooner was he liberated than he went back to his country haunts, and recommenced drunken, vituperative cursage. The whisky spasms continued, and it was deemed necessary, as the only and final resort, to again put him in confinement, and on Friday he was brought to the city for the last time, and re-incarcerated in the county jail.

Mr. Simmons and his family were assiduous in their attentions. Medicine, by advice of the prison Physician, was administered once every two hours. Everything that could be done to give rest and restore the unfortunate man's nervous system was performed with care. The patient was wild and incoherent. Demons, hobgoblins--anything and everything horrible--haunted him. He tore up his coat, crept under it and over it, struck at the wall, and, indeed, experienced all a human being can feel in the horrors of *mania potu*. He died this morning, after spending the night unconsciously, at about thirty-five years of age. His eyes protruded from their sockets, the result of fright and over-staining of the muscles.

Thus died a once promising young man. There is no doubt of his talents. As a physician he was known to be

Household and Farm.

From the Hearth and Home.
Mrs. Kate Hannibee's Diary.

Mrs. Patt was in this afternoon. "Do, Mrs. Hannibee, give me some plain directions about a baby's wardrobe. I looked all through your Diary to find them, but couldn't."

"Not all through," I replied, "for I have written fully on this point."

"Have you, really? Guess I haven't that number. Please tell me again."

"Very well. For every day wear, you must have three flannel skirts, three foot-blankets, three muslin skirts, if it is winter, none for summer: six checked nainsook slips, high in the neck and long in the sleeves; two knit shirts, two or three pairs of socks, three flannel or muslin night-wraps, two dozen napkins, two calico double wrappers, two flannel blankets, a yard square; little aprons, if you fancy them; a red riding-hood, if the baby is a girl—blue if it is a boy. Let the last be of delaine or flannel, and lined it for winter wear. The bands of the flannel skirts must be five fingers long, one and a half width—the length of the skirts three-fourths of a yard long, and the upper part, for a finger's length, forming a waist. The pleats can be let out as the baby grows. The slips should be cut going a yard and a quarter long from neck to hem, and draw up about the waist, if drawn up at each end; the napkins just twice as long as they are wide, and hemmed at each end; the blankets scalloped on the edge with linen or silk floss. The little hands worn for the first three months are simply strips of flannel five fingers long, and one half wide. All these articles can be purchased new and of good quality, and the whole bill be brought within thirty dollars. Such an outfit, with slight additions from time to time, will last three or four babies. One nicely embroidered flannel skirt, and a fancy slip, with cap and cloak, for holidays, will complete what a baby must have to be well dressed. Of course you may have as much fancy as your husband's purse will permit, and, on the other hand, you may compose your baby's wardrobe, much of it, out of partly-worn dresses of your own."

"I guess I can go by those directions. But here comes Mrs. Jones, and I know by her looks she has something funny to tell."

"How do you do, Mrs. Jones? Now what is it? Never mind ceremony—begin where your thoughts are," said Mrs. Patt, who has a way of making herself at home everywhere.

"Let me get my breath first," said Mrs. Jones, "and then I'll tell you what an awful thing we had last night! I haven't allowed the boys a good night to bed by till lately; but they seemed to be careful, so I ventured, for once, Jennie went to bed at eight. As last growing sleep, he went up-stairs, and I wondered at hearing him talk so loud, knowing Jennie must be fast asleep. Presently, he came rushing down in a state of great agitation, screaming that the bed was on fire."

"Don't get excited, my son," said I; "have all your senses about you—we need sleep now, if ever."

"So we went to the kitchen and got a pail of water, carried it up-stairs, where we found poor Jennie shivering in a chair, the bed all in flames, and the room full of smoke. Half a dozen quarts of water extinguished the flames, but the smoke was fearful."

"How came the bed on fire?" asked Mrs. Patt.

"Why, my eldest boy put the lamp under the foot of the bed to keep it out of Jennie's eyes," he said. For full ten minutes after he told me about it, I could repeat nothing else but, "Put the light under the bed!" It seems when Johnnie went up-stairs, he looked under the bed to get the lamp, and saw that the bed had taken fire. Immediately he waked Jennie, pulled him out of bed, threw the clothes back, giving the flames air, when they burst up furiously. A bowl of water which stood on the washstand near by, thrown upon the smoldering fire before the clothes were lifted, would have prevented much of the damage and nearly all the smoke, but Johnnie had no experience and didn't think."

"Women do have their troubles," said Mrs. Patt. "It's one thing or another all the time. Our friend here," looking significantly at me, "doesn't have any too easy a time."

My motto is the old Latin one," replied I. "Hoc non numero nisi serenas—number only the sunny hours." Suppose the cow did stop on Willie's foot this morning, and Gussie's hands are all swollen up with poison, and the nurse broke a looking-glass yesterday, and to-day let baby fall on the floor and get a black-and-blue spot on his forehead, and all the children cry together for bread and milk, meat, cake, sugar, water, say, my sometimes do, and fifty other things are all at sixes and sevens, is that any reason I should be melancholy and bewail my afflictions? Doesn't all that call for increased good temper and untroubled serenity?"

"Not much doubt about that," assented Mrs. Jones, "and the good tempter comes with untroubled serenity without fail, I suppose," she added. "I heard somebody say you wanted a recipe for using buckwheat in other forms than in griddle-cakes—here is one for"

BUCKWHEAT SHORTCAKE.
One teaspoon of soda in two cups of buttermilk, a piece of shortening the size of a butterer, buckwheat to make a stiff batter. Bake twenty minutes.

"Now tell me, in exchange for that, what kind of wood these hanging-baskets and flower-hats we see in stores are made of?"

"Of mountain-larch, gathered from rocky places where the root have not had a chance to travel freely; both branches and roots are used! Cedar also is employed, and any wood that grows in knots and progs and odd shapes!"

"Do tell me," said Mrs. Patt, "about these recipes. When one says milk, does it mean sweet or sour milk? I made cookies the other day, with sweet milk, and they were heavy."

"In general, where soda is used, their must be some acid for it to neutralize, forming carbonic-acid gas, which, rising through the dough as the cake bakes, gives it lightness. That is the chemistry of it. Now, if you use sweet milk, cream of tartar

must be mixed with the flour to give an acid for the soda to effervesce with; if you use buttermilk or sour milk, cream of tartar is unnecessary; or dispensing with both acid and alkali, soft yeast-powder or sea-fennel with your flour, and use sweet milk or water."

"Thank you," said Mrs. Jones, rising to leave. "Here are the other recipes I promised to write out for you."

MUFFINS.
1. One quart of fine flour, half a teaspoonful of yeast, two well-beaten eggs, a pint and a half of warm milk, half a gill of melted butter. Let it rise, and when very light, bake in rings well buttered.

2. One quart unbleached flour, two tablespoonfuls molasses, one teaspoonful of lard, a gill of fine flour, salt, and half a cup of water. Let it rise over night, and bake in muffin-rings.

TO CLEAN RIBBONS.
Dissolve white soap in boiling water; when cool enough to bear the hand, pass the ribbons through it, rubbing gently, so as not to injure the texture; rinse through lukewarm water, and pin on a board to dry. If the colors are bright yellow, maroon, crimson, or scarlet, add a few drops of oil-of-vitrol to the rinse-water; if the colors are bright scarlet, add to the rinse water a few drops of muriatic acid.

BLEACHING-FLUID.
Into a bucket of boiling water put a pound of lime, and let it stand over night. Next day, put over the fire two pounds of soda in two gallons of water. Let it simmer till it is thoroughly dissolved; then pour the lime-water into the soda-water, mix thoroughly, cool, and put away in glass, as it will eat holes in stone jars. A teaspoonful of this fluid to three pails of water, when clothes are boiled, will make them beautifully clear and white. If any crumb of lime fall on the clothes they will leave yellow spots.

Children's Department.
IS IT YOU?
There is a child—a boy or girl,
I'm sorry it is true—
Who doesn't mind when spoken to:
Is it you? It can't be you!

I know a child—a boy or girl,
I'm loth to say I do—
Who struck a little playmate child:
I hope that wasn't you!

I know a child—a boy or girl,
I hope that you are few—
Who told a lie—told a lie!
It cannot be 't was you!

There is a boy—I know a boy,
I cannot love him though—
Who robs the little bird's nest:
That bad boy can't be you!

A girl there—a girl I know,
And I could love her, too,
But that she is proud and vain;
That surely isn't you!

The Strange Prayer.
The worst man in the village was Jack Ranney. He had a comfortable home, it was not a happy one. As soon as the big gate opened his two children, Milly and Bob, ran into his house exclaiming, "Father is coming," and into a corner they crouched, and there they stood until there were ordered to bed. There was no clapping of hands, no rubby lips turned up to receive father's evening kiss in Jack's house. No, his children stood in terror of him; for, often, after his day's work was over, did he go home drunk, and then he was cross, and would strike the first one who came in his way.

One day, Jack was driving his cart, when the harness broke, and the horses backed until his new cart was pushed into a deep gutter and broken. Jack sprang from his seat and began to beat the horses most unmercifully with his whip-handle, while oath after oath rolled from his tongue, called on God to "damn his soul!"

A little boy had been rolling his hoop up and down the pavement, but when he heard the awful words, he caught his hoop in his hand, and stopped. Stepping up to Jack, while his beautiful eyes were full of tears, he said, in a trembling voice:

"Oh! sir: is that the way you pray?"

Jack turned in perfect astonishment, but said nothing.

"Oh!" continued the little fellow, lowering his voice to a whisper, "didn't you ask God to damn your soul? Oh sir, hadn't you better take it back before God hears it?"

An impatient exclamation was the only reply, and the little boy walked away. There was a strange tenderness about Jack's heart that he had scarcely ever felt before, and as he looked down the street, he saw that the little fellow walked slowly along, forgetting to roll his hoop, and then a strange mistiness crept over his eyes.

Ah! the few kind words of that little boy set Jack to thinking, and made him feel his sinfulness as he had never felt before. They brought him to repentance, and made him a changed man.

It was not long before people on every side were asking in astonishment:

"What on earth is the matter with Jack Ranney?"

Ah! little reader, a bright star will shine in that little boy's crown in the kingdom of heaven, for his words were blessed to the saving of the precious soul of the worst man in the village. Jack Ranney was a Christian.—Good Words.

BUT—Though but is a short word, it is nevertheless often very expressive and forcible—has a very important connection with what precedes and follows it. As for example in these passages:

"Ye thought evil against me, but God meant it for good."

"The rulers take counsel against the Lord, but he shall have them in derision."

"Weeping may endure for a night, but joy cometh in the morning."

"They laid hands on the apostles and put them in the common prison, but the Lord opened the prison doors and brought them forth."

"If this counsel or this work be of man it will come to naught, but if it be of God we cannot overthrow it."

CURE FOR ANGER.—Himself is the most excellent natural cure for anger in the world; for he that, by considering his own infirmities and failings, makes the error of his neighbor or servant to be his own case, and remembers that he daily needs God's pardon and his brothers charity, will not be apt to rage at the levities, or misfortunes, or indiscretions of another; greater than which he considers that he is frequently and more inexorably guilty of.

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This remedy will cure all kinds of rheumatism, neuralgia, sciatica, and all other forms of nerve pain. It is a powerful sedative, and will cure all kinds of skin diseases, such as eczema, psoriasis, and all other forms of skin eruptions. It is a powerful antiseptic, and will cure all kinds of ulcers, and all other forms of open sores. It is a powerful expectorant, and will cure all kinds of coughs, and all other forms of respiratory diseases. It is a powerful diuretic, and will cure all kinds of urinary diseases, and all other forms of urinary troubles. It is a powerful cathartic, and will cure all kinds of constipation, and all other forms of intestinal troubles. It is a powerful tonic, and will cure all kinds of weakness, and all other forms of general debility. It is a powerful anodyne, and will cure all kinds of pain, and all other forms of suffering. It is a powerful emetic, and will cure all kinds of vomiting, and all other forms of gastric troubles. It is a powerful antispasmodic, and will cure all kinds of spasms, and all other forms of convulsions. It is a powerful antineuralgic, and will cure all kinds of neuralgia, and all other forms of nerve pain. It is a powerful antirheumatic, and will cure all kinds of rheumatism, and all other forms of joint troubles. It is a powerful antiscorbutic, and will cure all kinds of scurvy, and all other forms of blood diseases. It is a powerful antivenereal, and will cure all kinds of venereal diseases, and all other forms of venereal troubles. It is a powerful antisyphilitic, and will cure all kinds of syphilis, and all other forms of venereal diseases. It is a powerful antileprosy, and will cure all kinds of leprosy, and all other forms of skin diseases. It is a powerful antitubercular, and will cure all kinds of tuberculosis, and all other forms of pulmonary troubles. It is a powerful antiparasitic, and will cure all kinds of parasitic diseases, and all other forms of parasitic troubles. It is a powerful antipneumonic, and will cure all kinds of pneumonia, and all other forms of pulmonary troubles. It is a powerful antipertussive, and will cure all kinds of pertussis, and all other forms of respiratory troubles. It is a powerful antiscorbutic, and will cure all kinds of scurvy, and all other forms of blood diseases. It is a powerful antivenereal, and will cure all kinds of venereal diseases, and all other forms of venereal troubles. It is a powerful antisyphilitic, and will cure all kinds of syphilis, and all other forms of venereal diseases. It is a powerful antileprosy, and will cure all kinds of leprosy, and all other forms of skin diseases. It is a powerful antitubercular, and will cure all kinds of tuberculosis, and all other forms of pulmonary troubles. It is a powerful antiparasitic, and will cure all kinds of parasitic diseases, and all other forms of parasitic troubles. It is a powerful antipneumonic, and will cure all kinds of pneumonia, and all other forms of pulmonary troubles. It is a powerful antipertussive, and will cure all kinds of pertussis, and all other forms of respiratory troubles.

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