DRIVEN OUT BY FLOODS.

Thousands of Families Homeless in Sioux City, Iowa.

Eleven Lives Reported Lost and Thousands of Cattle Drowned--Miles of Farm Lands Washed.

A despatch from Sioux City, Ia., says: A flood disaster has overtaken this city. A great wave came down the Floyd river, which flows through the center of the city, and which was already swollen bank full. The rise came a few minutes after seven o'clock A. M. Warning had been given but a short time before to a few of the inhabitants of the low lands; but to the others the first intimation was a volume of water spreading over the banks to a depth of three feet, and throwing a mist of foam from it. In a few minutes the water had risen above the first floors, and several thousand fled in terror to the higher ground.

At least eleven persons were drowned. The water rose four feet in one hour and a half, and from nine o'clock continued to rise steadily, but not so rapidly. So rapid was the rise of the tide that numbers were unable to escape, and the work of rescue engaged the energy of the people.

Eleven persons are reported drowned, and there may be many others.

At one o'clock the fire alarm was sounded to call out more workers. All the boats from the boat-houses on the Sioux river had been brought in, and are being used to save life and property. The Missouri river is very high, and when the flood in the Floyd river struck it the water dammed up and rushed over the adjacent low grounds. The stock yards and packing houses were situated at the confluence of the two rivers, and they were instantly inundated. About two thousand head of live stock were drowned. Many numbers of dead stock have also been seen floating down the Floyd river. The whole railroad yards and switching track district is under water, and there has been immense damage to the round-houses and railroad property. The round-houses of Chicago, St. Paul, Minneapolis and Omaha are damaged to the extent of $40,000. The road, the Illinois Central, and Sioux City and Northern enter the city by the Floyd Valley, and all are stopped.

At one o'clock the water had reached to Jennings' Hotel, on the fourth street. The Hotel Fowle and the Boston Investment Company's Building are surrounded with water.

It is estimated that 8,000 people have been driven from their homes. All business is suspended. The Chamber of Commerce organized for relief work. Before noon the ladies had several soup and lunch-houses opened for the flood sufferers.

The damage to property will reach a million and a-half. The loss of the Sioux City and Northern Railroad will exceed $2,000,000. Miles of cedar paving has been washed out.

At Springdale, a suburb, a woman has stood in the second story of a house nine hours holding her baby out of the water, and is still there. Two men have already been drowned in the attempt to rescue her. Houses are being broken up all the time. There is neither gas or electric light, both plants being under water.

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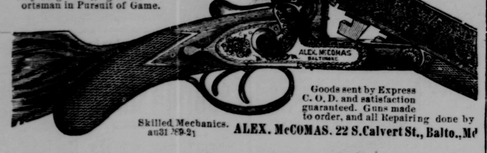
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High Grade Extra	4 00 — 4 80
WHEAT—No. 2 Red	90½ — 91
CORN—No. 2 White	54 — 54
Yellow	54 — 50
Ear Yellow per bushel	2 60 — 2 65
OATS—Southern & Penn	35 — 36
Western White	35 — 37½
Mixed	34 — 34½
RYE—No. 2	83 — 84
No. 3	— — 79
HAY—Choice Timothy	— — 16 00
Good to prime	15 00 — 15 50
STRAW—Rye in car lds.	11 50 — 12 00
Wheat Block	8 00 — 9 00
Oat Bocks	2 00 — 10 00
CANNED GOODS.	
TOMATOES—Stnd. No. 3	$ — @ $ 85
No. 2	— — 70
PEAS—Standards	— — 1 20
Seconds	— — 1 00
CORN—Dry Pack	— — 1 10
Moist	— — 1 00
HIDES.	
CITY STEERS	$ 7½ @ $ 7½
City Cows	— — 5
Southern No. 2	3½ — 4
POTATOES & VEGETABLES.	
POTATOES—Burbanks	$ 30 @ $ 35
White Star	30 — 35
Rose	30 — 35
Hebrons	— — 30
SWEET POTATOES	2 00 — 3 00
Yams, bright	1 50 — 2 00
ONIONS	— — 1 00
PROVISIONS.	
HOG PRODUCTS shlds.	$ — @ $ 5½
Clear rib sides	— — 6½
Bacon sides	— — 7½
Hams	10½ — 11½
Mess Pork, per bar	— — 11 00
LARD—Crude	— — 6½
Best refined	— — 7½
BUTTER.	
BUTTER—Fine Crmy	$ 21 @ $ 22
Under fine	19 — 20
Fine ladles	14 — 15
Roll	14 — 15
CHEESE.	
CHEESE—N.Y. Factory	$ 11½ @ $ 11½
N. Y. flats	11½ — 11½
Full Cream	12 — 12½
EGGS.	
EGGS—State	$ 14 @ $ 14½
North Carolina	12 — 13
Duck Eggs	16 — 17
POULTRY.	
CHICKENS—Hens	$ 12 @ $ 13
Old Roosters	25 — 30
Ducks, per lb	— — 10
Geese	40 — 60
TOBACCO.	
TOBACCO—Md. Infer'r.	$ 1 00 @ $ 1 50
Sound common	3 00 — 4 00
Middling	6 00 — 8 00
Fancy	12 00 — 15 00
LIVE STOCK.	
BEEF—Best Beeves	$ 4 50 @ $ 4 62½
Good to Fair	4 25 — 4 50
SHEEP—Clipped Sheep	3 00 — 5 00
Wool Sheep	4 50 — 6 00
FURS AND SKINS.	
MUSKRAT	$ 10 @ $ 11
Raccoon	40 — 45
Red Fox	— — 1 00
Skunk Black	— — 80
Opossum	22 — 23
Mink	— — 80
Otter	— — 6 00

NEW YORK.

FLOUR—Southern	$ 3 60 @ $ 3 85
WHEAT—No. 2 Red	93½ — 97½
RYE—Western	81 — 83½
CORN—No. 2	54½ — 56
OATS—No. 3	34 — 34½
BUTTER—State	22 — 23
CHEESE—State	9½ — 10½

PHILADELPHIA.

FLOUR—Southern	$ 3 60 @ $ 4 00
WHEAT—No. 2 Red	93 — 93½
CORN—No. 3	53 — 52
OATS—No. 3	35½ — 36
EGGS—Penn. st	15 — 15½

A TEXAS CYCLONE.

Five Persons Known to Have Been Killed and Ten Fatally Hurt.

News has reached Gainesville of a terrific cyclone in the Turkey Valley, in Greer County, Tex., which demolished everything in its path. Even dugouts were unroofed and people lifted out of them and hauled along the prairie for incredible distances.

The extent of the loss of life cannot yet be ascertained. Five, however, are known to have been killed and ten probably fatally hurt. Hardly a person in the valley escaped without injury of some kind. Coffins are being hauled from the nearest towns.

DEATH IN A COLLISION.

Two Big Four Trains Come Together in a Storm.

A Frightful Wreck near Cleves, Ohio.—A Freight Train Crashes Into an Express.—Many Persons Hurt.

In the midst of a terrific storm of wind and rain, two Big-Four trains crashed into each other near Cleves, Ohio, with awful effect. The summer schedule had just gone into effect, and orders had been issued recordingly. Freight No. 43, a through train north bound, had orders to stop at North Bend to allow express No. 81, a special to pass. The trains usually passed at another point some miles further on. Instead of stopping the freight, the engineer pulled ahead, and approached Cleves running about twenty miles an hour.

Why he did not stop at North Bend will never be known, but it is thought that in his anxiety over the storm, which might have washed out bridges, he forgot the new schedule and hurried on. As the train approached Cleves, Charles Smith, the telegraph operator, was shocked, for he knew it should have sidetracked at South Bend, and the express, a minute overdue then, was but a short distance away, running forty-five miles an hour to make up lost time.

Smith rushed to the signal wires. Either it was not seen in the rain or the engineer could not control his engine, for it sped on by without checking speed. At that moment the express came in sight. If any effort was made on either engine to slacken speed, it was not appreciable, and the engines crashed into each other. Both were battered into shapeless masses, and rolled off the tracks.

The cars behind were smashed, and the tracks for one hundred feet were torn up. The telegraph poles were thrown down. A special train was sent to the scene from Cincinnati. Long before the people from the little village and from the surrounding county had gathered, and in the storm, were doing all they could. Many of the wounded had been taken away, and the number cannot be definitely known. Not a person on either train escaped injury.

With the arrival of the special train, the work of getting out the dead bodies began. Up to six o'clock, five dead bodies had been recovered, four of them shockingly mangled and crushed out of all human shape. Many of the freight engine, bruised and scalded, were found. Engineer Wm. Hidds and his fireman, Hiram Bruce, both of Indianapolis.

Julius Webber, the chief clerk of County Coroner Bange, of Cincinnati, says the scene is one of the worst he ever saw. He thinks there are from five to ten more dead in the ruins, but the exact number cannot be told. "Boney" Keefe, a freight brakeman, had just reached the top of a car when the collision occurred. The crash was so terrible that he was thrown over a telephone wire forty feet into a stream of water, which alone saved his life. He thinks there are at least three tramps under the wreck of the freight.

Several passengers on the express are positive that several of their number were also killed. It is certain that they are missing, but may be among the wounded scattered.

One of the never-to-be-forgotten scenes was the death of Brakeman Gibbons. He lingered until afternoon, conscious all the time. He had a young wife that had kissed good-bye an hour before. All his grief and his talk was about that wife. In the agonies of death till his tongue was stilled, he spoke only of her. Again and again he begged some one to pray. At last, in response to his pleadings, an old colored minister stepped mildly to his bedside. The dying man asked the preacher to go on. Then and there, as the fervid petition arose from the lips of that colored divine, there was a scene of solemnity that those present will not soon forget.

GENERAL STATE NEWS.

THE LATEST HAPPENINGS IN VARIOUS PARTS OF THE STATE.

THE Spencers, of Lapidum, Harford Co., who are among the most extensive fishermen of the Susquehanna, state that the pack of herrings in that neighborhood for the season did not go above 25,000 barrels. The Susquehanna season is now closed, the floats having been cut out. All the fisheries in the river have paid well. In the Potomac it is stated that the contrary is the case, the reports generally agreeing that the season just closed was about the worst ever known in that river.

J. W. BISHOP, the engineer at the Hotel Hamilton, in Hagerstown, met with a serious accident. He went up to the third floor of the hotel in the elevator, intending to get off and to send the elevator down empty. In attempting to do so he was caught between the top of the elevator door and the floor and seriously wounded and bruised about the head and body. Bishop's home is in Winchester, Va.

THE Rev. J. W. Santee, D. D., the venerable pastor of the Reformed church in Cavetown, Washington county, has tendered his resignation. Dr. Santee has been pastor of the church since April, 1851, and retires now from a desire for rest. He is greatly beloved by his congregation, whom he has faithfully served and who have called his son, Rev. Chas. Santee, to succeed him.

THE Baltimore and Ohio Railroad Company has confessed judgments amounting to $5,000 in the Harford County Court in the damage suits which arose out of the killing of John R. Coons by a locomotive which struck his wagon. Mr. Coons' daughter was in the wagon and was injured. She gets $3,000 of the judgement.

BARNEY TOTAGRANDO, an Italian Stonecutter, employed by McClenahan & Bro., of Port Deposit, committed suicide by cutting his throat from ear to ear.

WORKMEN in making an excavation for a building in Frederick city opened into a cave containing stalactite formations. The size of the cave has not yet been ascertained.

THE commissioners of St. Mary's county have passed an order dividing the county into three instead of nine collection districts, as at present.

THERE was a scene of great excitement in Hyattsville, Prince George's county. George McFarland, after getting drunk and behaving in a disorderly manner, went to the house of his father-in-law, A. R. Fowler, and assaulted his (McFarland's) wife, who was separated from him and was living with her father. McFarland was formerly employed in the government printing office. He was arrested and sent to jail.

AT a meeting of the county commissioners of Caroline county, Dr. J. C. Clark, of Federalsburg, was appointed health officer for the county for two years.

JOHN C. MOTTER, trustee, sold in Frederick a warehouse property in Walkerville, formerly occupied by Graham Johnson, to Mrs. Susie Cramer for $3,500.

ROSS WINANS, the American millionaire sportsman, is being sued by the Trustees of Sir James Mackenzie, from whom he rents an immense deer forest in Inverness, Scotland, for allowing his keepers to drive 900 red deer off the grounds in an unsportsmanlike fashion. Winans contends he did it because his estate is overstocked with deer.

TIPPECANOE, when he was a Presidential candidate in 1840, made a campaign speech in Harrisburg, Pa. The manuscript there I was given to a Mr. Zimmerman, whose son, a clergyman of Jeanette, Pa., has long owned and cherished it as a valuable possession. He called at the White House last week and presented his treasure to the author's grandson.

REV. DR. TALMAGE.

The Eminent Brooklyn Divine's Sunday Sermon.

Subject: "The Dumb Spirit."

TEXT: *"Thou dumb and deaf spirit, I charge thee, come out of him."*—Mark ix., 25.

Here was a case of great domestic anguish. The son of the household was possessed of an evil spirit which, among other things, paralyzed his tongue and made him speechless. When the influence was on the patient he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—so called by Christ—a spirit abroad to-day and as lively and potent as in New Testament times. Yet in all of the realms of sermonology I cannot find a discourse concerning this dumb devil which Christ charged upon my text, saying, "Come out of him."

There has been much destructive superstition abroad in the world concerning possession by evil spirits. Under the form of belief in witchcraft this delusion swept the continent. Persons were supposed to be possessed with some evil spirit which made them able to destroy others. In the sixteenth century in Geneva 1500 persons were burned to death as witches. Under one judge in Lorraine 900 persons were burned to death as witches. In one neighborhood of France 600 persons were burned. In two centuries 30,000 persons were slain as witches. So mighty was the delusion that it included among its victims some of the greatest intellects of all time, such as Chief Justice Mathew Hale and Sir Edward Coke, and such renowned ministers of religion as Cotton Mather, one of whose books, Benjamin Franklin said, shaped his life—and Richard Baxter and Archbishop Cranmer and Martin Luther, and among writers and philosopher, Lord Bacon. That belief, which has become the laughing stock of all sensible people, counted its disciples among the wisest and best people of Sweden, Germany, England, France, Spain and New England. But while we reject witchcraft any man who believes the Bible must believe that there are diabolical agencies abroad in the world. While there are ministering spirits to bless there are infernal spirits to hinder, to poison and destroy. Christ was speaking to a spiritual existence when, standing before the afflicted one of the text, He said, "Thou dumb and deaf spirit, come out of him."

Against this dumb devil of the text, I put you on your guard. Do not think that this agent of evil has put his blight on those who, by confession of the vocal organs, have had the golden gates of speech bolted and barred. Among those who have never spoken a word are the most gracious and lovely and talented souls that were ever nurtured. The chaplains of the asylums for the dumb can tell you enchanting stories of those, who never called the name of father or mother or child, and many of the most devout and prayerful souls will never in this world speak the name of God or Christ. Many a dear mute has been struck with the angel of intelligence seated at the window of the eye, who never came forth from the door of the mouth.

What a miracle of loveliness and knowledge was Laura Bridgman, of New Hampshire! Not only without faculty of speech, but without hearing and without sight, all these faculties removed by sickness when two years of age, yet becoming a wonder at needlework, at the piano, at the sewing machine, and an intelligent student of the Scriptures, and confounding philosophers, who came from all parts of the world to study the phenomenon. Thanks to Christianity for what it has done for the amelioration of the condition of the deaf and the dumb. Back in the ages they were put to death as having no right, with such paucity of equipment, to live, and for centuries they were classed among the idiotic and insane.

But in the Sixteenth century came Pedro de Ponce, the Spanish monk, and in the Seventeenth century came Juan Pablo Bonet, another Spanish monk, with dactylology or the finger alphabet, and in our own century we have had John Braidwood and Drs. Mitchell and Ackerly and Peet and Gallaudet, who have given uncounted thousands of those whose tongues were forever silent the power to spell out on the air by a manual alphabet their thoughts about this world and their hopes for the next. We rejoice in the brilliant inventions in behalf of those who were born dumb.

One of the most impressive audiences I ever addressed was in the far west two or three years ago—an audience of about 600 persons who had never heard a sound or spoken a word, an interpreter standing beside me while I addressed them. I congratulated that audience on two advantages they had and over the most of us—the one that they escaped hearing a great many disagreeable things, and on the other fact that they escaped saying things they were sorry for afterward. Yet after all the alleviations a shackled tongue is an appalling limitation. We are not this morning speaking of congenital mutes. We mean those who are torn with all the faculties of vocalization and yet have been struck by the evil one mentioned in the text—the dumb devil of whom Christ called when He said, "Thou dumb and deaf spirit, I charge thee, come out of him."

There has been apotheosization of silence. Some one has said that silence is golden, and sometimes the greatest triumph is to keep your mouth shut. But sometimes silence is a crime and the direct result of the baleful influence of the dumb devil of our text. There is hardly a man or woman in this house to-day who has not been present on some occasion when the Christian religion became a target for raillery. Perhaps it was over in the store some day when there was not much going on and the clerks were in a group, or it was in the factory at the noon spell, or it was out on the farm under the trees while you were resting, or it was in the cabroom, or it was in a social circle, or it was in the street on the way home from business, or it was on some occasion which you remember without my describing it.

Some one got the laugh on the Bible and ere captured the profession of religion as hypocrisy, or made a pun out of something that Christ said. The laugh started and you joined in, and not one word of protest did you utter. What kept you silent? Modesty? No. Incapacity to answer? No. Lack of opportunity? No. It was a blow on both your lips by the wing of the dumb devil. If some one should mention your father or mother or wife or husband or child you would flush up quick, and either with an indignant word or doubled up fist make response. And yet here is our Christian religion which has done so much for you and so much for the world that it will take all eternity to celebrate it, and yet when it was attacked you did not so much as say: "I differ. I object. I am sorry to hear you say that. There is another side to this."

You Christian people ought in such times as these to go armed, not with earthly weapons, but with the sword of the Spirit. You ought to have four or five questions with which you could confound any man who attacks Christianity. A man ninety years old was telling me a few days ago how he put to flight a scoffer. My aged friend said to the skeptic, "Did you ever read the history of Joseph in the Bible?" "Yes," said the man; "it is a fine story, and as interesting a story as I ever read." "Well, now," said my old friend, "suppose that account of Joseph stopped half way?" "Oh," said the man, "then it would not be entertaining." "Well, now," said my friend, "we have in this world only half of everything, and do you not think that when we hear the last half things may be consistent, and that then we may find that God was right?"

Oh, friends, better load up with a few interrogation points. You cannot afford to be silent when God and the Bible and the things of eternity are assailed. Your silence gives consent to the bombardment of your Father's house. You allow a slur to be cast upon your mother's dying pillow. In behalf of the Christ, who for you went through the agonies of assassination on the rocky bluff back of Jerusalem, you dared not face a sickly joke. Better load up with a few questions so that next time you will be ready.

Say to the scoffer: "My dear sir, will you tell me what makes the difference between the condition of woman in China and the United States? What do you think of the sermon on the mount? How do you like the golden rule laid down in the Scriptures? Are you in favor of the ten commandments? In your large and extensive reading have you come across a lovelier character than Jesus Christ? Will you please to answer the triumphant deathbeds of infidels and atheists? How do you account for the fact that among the out and out believers in Christianity were such persons as Benjamin Franklin, John Ruskin, Thomas Carlyle, Babington Macaulay, William Penn, Walter Scott, Charles Kingsley, Horace Bushnell, James A. Garfield, Robert E. Lee, Stonewall Jackson, Admiral Foote, Admiral Farragut, Ulysses S. Grant, John Milton, William Shakespeare, Chief Justice Marshall, John Adams, Daniel Webster, George Washington? How do you account for their fondness for the Christian religion? Among the innumerable colleges and universities of the earth will you name me three started by infidels and now supported by infidels? Down in your heart are you really happy in the position you occupy antagonistic to the Christian religion? When do you have the most rapturous views of the next world?

Go at him with a few such questions and he will get so red in the face as to suggest apoplexy, and he will look at his watch and say he has an engagement and must go. You will put him in a sweat that will beat a Turkish bath. You will put him on a rout compared with which our troops at Bull Run made no time at all. Arm yourself, not with arguments but interrogation points, and I promise you victory. Shall such a man as you, shall such a woman as you surrender to one of the meanest spirits that ever smoked up from the pit—the dumb devil spoken of in the text?

But then there are occasions when this particular spirit that Christ exercised when He said, "I charge thee to come out of him," takes people by the wardrobe. In the most responsive religious audience have you noticed how many people never sing at all? They have a book, and they have a voice, and they know how to read. They know many of the tunes, and yet are silent while the great raptures of music passby. Among those who sing not one out of a hundred sings loud enough to hear his own voice. They hum it. They give a sort of religious grunt. They make the lips go, but it is inaudible. With a voice strong enough to stop a street car one block away, all they can afford in the praise of God is about half a whisper. With enough sopranos, enough altos, enough bassos to make a small heaven between the four walls, they let the opportunity go by unimproved.

The volume of voice that ascends from the largest audience that ever assembled ought to be multiplied about two thousand fold. But the minister rises and gives out the hymn; the organ begins; the choir or precentor leads; the audience are standing so that the lungs may have full expansion, and a mighty harmony is about to ascend, when the evil spirit spoken of in my text—the dumb devil—spreads his two wings, one over the lips of one-half the audience and the other wing over the lips of the other half of the audience, and the voices roll back into the throats from which they started, and only here and there anything is heard, and nine-tenths of the holy power is destroyed; and the dumb devil, as he flies away, says: "I could not keep Isaac Watts from writing that hymn, and I could not keep Lowell Mason from composing the tune to which it is set, but I smote into silence or half silence the lips from which it would have spread abroad to bless neighborhoods and cities, and then mount the wide open heavens." Give the long meter doxology the full support of Christendom, and those four lines would take the whole earth for God.

During the cotton famine in Lancashire, England, when the suffering was something terrific, as the first wagon load of cotton rolled in, the starving people unhooked the horses and drew the load themselves, singing, until all Lancashire joined in with triumphant voices, their cheeks sopping with tears, "Praise God from whom all blessings flow." When Commodore Perry, with his warship, the Mississippi, lay off the coast of Japan, he bombarded the shores with "Old Hundred," played by the marine band. Glorious "Old Hundred," composed by William Franc, of Germany. In a war prison, at ten o'clock at night, the poor fellows far from home and wounded and sick and dying, one prisoner started the "Old Hundred Doxology," and then a score of voices joined, then all the prisoners on the floors took up the acclaim until the building, from foundation to topstone, fairly quaked with the melodious ascription.

A British man-of-war, lying off a foreign coast, heard a voice singing that doxology, and immediately guessed, and guessed aright, that there was an Englishman in captivity to the Mohammedans; and in the small boats the sailors rowed to shore and burst into a giant's house and set the captive free. I don't know what tune the trumpets of resurrection shall play, but it may be the doxology which is now sounding across Christendom. How much more heavenly it would be in our songs, and how easily we could drive back the dumb devil from all our worshiping assemblages, if we could realize that nearly all our hymns have a stirring history.

That glorious hymn, "Stand Up for Jesus," was suggested by the last words of Dudley Tyng, who was dying from having his right arm torn off in a thrashing machine. That hymn, "What a Friend We Have in Jesus," heard through a telephony, converted an obdurate soul. "Shall We Gather at the River?" was a hymn first sung in our Brooklyn Prospect Park, at the children's May anniversary, and then started to encircle the world. "Where Is My Wandering Boy To-night?" is a song that has saved hundreds of dissipated young men.

Tom, the drummer boy in the army, was found carrying, and an officer asked him what was the matter! "Oh," he said, "I had a dream last night. My sister died ten years ago, and my mother never was herself again since she died soon after. Last night I dreamt I was killed in battle, and that mother and sister came down to meet me." After the next battle was over, some one crossing the field heard a voice that he recognized as the voice of Tom, the drummer boy, singing "Jesus, Lover of My Soul." But at the end of the first verse the voice became very feeble, and at the end of the second verse it stopped, and they went up and found Tom, the drummer boy, leaning against a stump and dead.

That hymn, "Oh, for a Thousand Tongues to Sing," was suggested to Charles Wesley by Peter Bohler, who, after his conversion, said, "I had better keep silent about it." "No," said Wesley, "if you had ten thousand tongues you had better use them for Christ." And then that angel of hymnology penned the words:

Oh, for a thousand tongues to sing
My dear Redeemer's praise,
The glories of my God and King,
The triumphs of His grace.

Jesus, the name that calms our fears,
That binds our sorrows cease;
'Tis music in the sinner's ears,
'Tis life and health and peace.

While much of the modern music is a religious doggerel, a consecrated nonsense, a sacred tomfoolery, I would like to see some great musician of our time lift the baton and marshal Luther's Judgment Hymn, Yarmouth, Dundee, Ariel, Brattle Street, Uxbridge, Pleyel's Hymn, Harwell, Antioch, Mount Pisgah and Coronation, with a few regimens of mighty tunes made in our time, and storm Asia, Africa and America for the kingdom of God. But the first thing to do is to drive out the dumb devil of the text from all our churches.

Do not, however, let us lose ourselves in generalities. No one of us but has had ourselves sometimes touched by the evil spirit of the text—this awful dumb devil. We had just one opportunity of saying a Christian word that might have led a man or woman into a Christian life. The opportunity was fairly put before us. The word of invitation or consolation or warning came to the inside gate of the mouth, but there it halted. Some hindering power locked the jaws together so that they did not open. The tongue lay flat and still in the bottom of the mouth as though struck with paralysis. We were mute. Though God had given us the physiological apparatus for speech, and our lungs were filled with air which, by the command of our will, could have made the laryngeal muscles move and the vocal organs vibrate, we were wickedly and fatally silent. For all time and eternity we missed our chance.

Or it was a prayer meeting, and the service was thrown open for prayer and remarks, and there was a dead halt—everything silent as a graveyard at midnight. Indeed it was a graveyard and midnight. An embarrassing pause took place that put a wet blanket on all the meeting. Men, bold enough on business exchange or in worldly circles, shut their eyes as though they were grazing in silence, but they were not praying at all. They were busy hoping somebody else would do his duty. The women flushed under the awful pause and made their fans more rapidly flutter. Some brother with no cold coughed, by that sound trying to fill up the time, and the meeting was slain. But what kill-it?—the dumb devil.

This is the way I account for the fact that the stupidest places on earth are some prayer meetings. I do not see how a man keeps any grace if he regularly attends them. They are spiritual refrigerators. Religion kept on ice. How many of us have lost occasions of usefulness? In a sculptor's studio stood a figure of the god Opportunity. The sculptor had made the hair fall down over the face of the statue so as to completely cover it, and there were wings to the feet. When asked why he so represented Opportunity, the sculptor answered, "The face of the statue is thus covered up because we do not recognize Opportunity when it comes, and the wings to the feet show that Opportunity is swiftly gone."

But do not let the world deride the church because of all this, for the dumb devil is just as conspicuous in the world. The two great political parties will soon assemble to build platforms for the presidential candidates to stand on. A committee of each party will be appointed to make the platform. After proper deliberation the committees will come in with a ringing report, "Whereas" and "Whereas" and "Whereas." Pronunciamentos all shaped with the one idea of getting the most votes. All expression in regard to the great moral evils of the country ignored. No expression about the liquor traffic, for that would lose the rum vote. No expression in regard to the universal attempt at the demolition of the Lord's day. No recognition of God in the history of this nation for that would lose the vote of atheists. But "Whereas" and "Whereas" and "Whereas." Nine cheers will be given for the platform. The dumb devil of the text will put one wing over the Republican platform and the other wing over the Democratic platform. There is nothing involved in the next election except offices. The great conventions will be opened with prayer by their chaplains. If they avoid platitudes and tell the honest truth in their prayers they will say: "O Lord, we want to be postmasters and consuls and foreign ministers and United States district attorneys. For that we are here, and for that we will strive till the election next November. Give us office or we die, for ever and ever. Amen."

The world, to say the least, is no better than the church on this subject of silence at the wrong time. In other words, is it not time for Christianity to become pronounced and aggressive as never before? Take sides for God and sobriety and righteousness, "if the Lord be God, follow Him; if Baal, then follow him." Have you opportunity of rebuking a sin? Rebuke it. Have you a chance to cheer a disheartened soul? Cheer it. Have you a useful word to speak? Speak it.

Be out and out, up and down for righteousness. If your ship is afloat on the Pacific Ocean of God's mercy, hang out your colors from masthead. Show your passport if you have one. Do not smuggle your soul into the harbor of heaven. Speak out for God! This morning close up the chapter of lost opportunities, and pitch it into the East River and open a new chapter. Before you get to the door on your way out this morning shake hands with some one, and ask him to join you on the road to heaven. Do not drive up to heaven in a two-wheeled "sulky" with room only for one, and that yourself, but get the biggest Gospel wagon you can find and pile it full of friends and neighbors, and shout till they hear you all up and down the skies, "Come with us, and we will do you good, for the Lord hath promised good concerning Israel."

The opportunity for good which you may consider insignificant may be tremendous for results, as when on sea Captain Holland swore at the ship's crew with an oath that wished them all in perdition, and a Scotch sailor touched his cap, and said, "Captain, God hears prayer, and we would be badly off if you're wish were answered." Captain Holdams was convicted by the sailor's remark and converted, and became the means of the salvation of his brother Robert, who had been an infidel, and then Robert became a minister of the Gospel, and under his ministry the godless Felix Neff became the world renowned missionary of the Cross, and the worldly Merle L'Aubigne became the author of "The History of the Reformation," and will be the glory of the church for all ages.

Perhaps you may do as much as the Scotch sailor who just tipped his cap and used one broken sentence, by which the earth and the heavens are still resounding with potent influences. Do something for God, and do it right away, or you will never do it at all.

Time flies away fast,
The while we never remember;
How soon our life here
Grave old with the year
That dies with the next December.

HOUSEHOLD MATTERS.

HOW TO HAVE FRESH SALAD.

To keep celery, lettuce and similar salads fresh and crisp, it is necessary to protect them from evaporation of moisture. If they are washed, shaken to remove superfluous water, placed in a deep dish and very closely covered with another one that excludes air and the dish placed on the floor of a cold cellar, they will keep fresh a reasonable time. Lettuce that is slightly wilted or heated, if so treated for even a few hours, will revive and be as fresh as if picked before sunrise. This way is better than putting either celery or lettuce in an icechest.—New York Recorder.

TO DRY FLOWERS

To dry flowers place them in a large, shallow pan or box, and sift over them gently the finest, dryest sand, giving them a bed of this sand at first, of course. By sifting it over very gradually and carefully, the sand atoms will slowly form about the flower, which, because of the gradual drifting about and piling up the atoms, keeps its shape, even to the most delicate curving. After the flowers are all well covered from sight, keep the box or pan exposed to a gentle heat for some days, after which it is left to cool slowly, and the flowers, ferns, grasses, etc., thus treated are found to have kept their natural forms, and with very little perceptible difference in color. This is an old German method, and one that is most successful.—Detroit Free Press.

CLEANING LACE CURTAINS.

People who send out their lace curtains to be cleaned are often surprised when told that it will take a month or six weeks, but the fact is that the conscientious dealer no longer permits the haphazard laundryman to clean these goods but entrusts them to specialists. We know of one dry goods house that cleaned during the year of 1891 16,000 pairs of curtains, through the medium, however, of a lace curtain cleansing establishment. Cleaning and mending of lace curtains has been for centuries back a study, but it was never attempted in this country until of late years. About ten years ago a firm started the business, but this work was confined almost exclusively to a limited field in his own city; now it clears for the trade all over the country within a radius of two thousand miles of his shop, and the goods are turned out as new and as fresh as the day they left the loom.—The Upholsterer.

HOW TO BOIL MEATS.

In boiling meats, never put them in cold water, but put them into that which is boiling briskly. This will coagulate the albumen on the inside, close the pores and prevent the water from soaking out the juices. If salted meats need freshening, let it be previously done with cold water and frequent changing of it. Tough and cheap pieces can be made very tender and palatable as follows: Put into the pot with a little more water than will be finally needed. Set into the top of this pot a pan containing cold water. Have this pan fit the pot closely. If the water in this pan gets boiling hot, dip it out and add cold water from time to time. Boil the meat until it gets tender. The steam and flavor of the meat will be condensed on the bottom of the pan containing the water, and drop back in the pot and be retained. When the meat is well done, remove the pan and let it simmer down slowly until it is thick enough to jelly when cold. Now remove the meat, take out the bones, place in a crock, pour over it the boiled liquor and lay over it a large plate and place a weight on it. When cold, it is excellent cut down for tea. Tough, fresh meat or corned beef used in this way is superior to meat boiled in an open vessel from which the flavor has escaped.—New Orleans Times-Democrat.

RECIPES.

Cream Pie—Beat two eggs well, add four spoonfuls of white sugar and one pint of sweet cream; season with nutmeg or vanilla. Line a deep pie plate and fill. Bake in a quick oven. Care should be taken not to bake too long.

Old Virginia Waffles—Mix a quart of milk and six tablespoonfuls of flour with two tablespoonfuls of sifted cornmeal; add a tablespoonful of salt and a tablespoonful of melted butter. Lastly add three eggs, beaten very light. Bake immediately in well-greased waffle irons.

Chicken Croquettes — One boiled chicken, two ounces of melted butter, two ounces of flour, one cup of the water in which the fowl has been boiled, one-half cup of cream, pepper and salt, two eggs and nutmeg to season. Boil the butter, flour, cream and water together for two minutes; mix with the minced fowl, cool, then mold, roll in egg, then in breadcrumbs and fry.

Baked Potatoes—Select potatoes of uniform size, cut off each end and bake without burning. When done, take the inside out carefully with a spoon, season highly with butter, salt and pepper. Add hot cream and beat until smooth, moist and light. Fill the skins with this, stand on end in a buttered tin, moisten the top with white of egg, and stand on the oven grate until nicely browned.

Cocoanut Cake—One cupful of coffee sugar, half a cupful of sweet cream, two teaspoonfuls of baking powder, one cupful of flour, three eggs, a dust of salt, half a pound of cocoanut; sift the baking powder into the flour, mix the sugar and cream together, beat the yolks separately, and add them to the mixture, pour a little milk over the cocoanut to moisten, and add the whites, well beaten, to the cocoanut; stir in gradually, sift in the flour, stirring well; if too thin, add a little more flour; if too stiff, more cream.

Excellent Plum Preserves—Put the plums in a preserving kettle with water enough to cover them, adding a tablespoonful of soda to each pint of water, to take away the puckery taste they would otherwise have. Cook them until they begin to crack open, then pour off this water and rin