pavonth School Tearher. LESSON XLIII.

THE TRANSFIGURATION. [Matt. vvl

COUNTY TO MEMORY, v. 5, 6. PARALLEL PARRAGES.—2 Peter i. 17; Luke

With v. 1 read Mark v. 37, 38; with v. 3, Rev. i. 16; with v. 3, 2 Kings ii. 11; gib v. 4, Phil. i. 28; with v. 5, Heb. i. 1, gib v. 4, v. 3, 2 Peter i. 18; with v. 7, 8,

CENTRAL TRUTH .- Jesus has declared Father. Isa. Ixvi. 18.

INTERNATIONAL MENT. -And when they isternational East.—And when they id lifted up their eyes they saw no man, as Jesus only. Matt. xvii. 8.

This narrative is so distinct, and memor that it forms a delightful lesson, taking Ad at once of memory, judgment and all thooks back probably to the word 171, 28. It looks forward to the future (Christ and of all his people. We know Carret and of the glory we shall see

No division can be better than the verses "Transfiguration" means putting This was done to the human body of ur Lord.

I. CIRCUMSTANCES.—(1) Time (v. 1).
After six days," clear, or if you count inclustely (that is the day of the event and
the day last alluded to), "about eight days," Luke says after the announcement of his ming death. If that shook any one's ming death. I tree shook any one's fath, here was something to restore it. The scent was probably at night. Jesus had some up to pray (Luke ix. 28) as he often did at night; the apostles had been asleep luke ix. 32); they came down the next day (Luke ix. 36), and the clear light would have a nangeout. more apparent.

2) The place (v. 1). A high mountain. that one, men can only guess. Hermon often named. Had it been good for us know it would have been fixed. Did we ertainly know superstitions men would enamy and supersonated men would arrow in it as part of their religion, a kind ferrice that God does not desire.

(3) The carthly witnesses. Three (3) The curring total states are then cough; disciples who subtracted and afterwards used this proof, see Peter i. 17. The three who saw the Peter i. 17. The three who saw the larghter of Jarius raised, Mark v. 87, 88; and who saw the agony, Matt. xxvi. 87. They could see the one over against the other and remembered it all; Peter was dealing with the Jews; and James when dying for Jesus; John when seeing him gain at Patmos.

II. THE TRANSFIGURATION (v. 2) .ream, or a vision, but a real outward event: he face lit up with light like the sun's, his garments illuminated as it were; "white gaments indiminated as ys; "like snow, and distening," as Luke says; "like snow," Wark says; beyond all earthly whiteness." liwss a moment's return to him of the gory he had laid aside, at a point immediy before great endurance is demanded dhim. It was fitted to strengthen him, as well as to reassure the disciples. From v. 9, we infer that it boro mainly on Christ at the time. The crowd, had they seen it, or heard of it, would have wanted him for a king of their own kind. So perhaps would the other disciples. When Jesus had died, and the spirit had come, it was understood

III. THE HEAVENLY VISITORS (v. 8). One founded, and the other restored, the ingdom under the former dispensation. ingdom under the former dispensation.
One was miraculously buried, the other translated. "Moses and the prophets," represented by Elijah, had ruled the Jowish mind. They stand for the Old Testament, witnessing to Christ They show us how the "just made perfect," regard Christ's work; for they speak of his death. See Luke it. 31. How the disciples recognized them, or their exact condition while under the spell of this miraculous event, and feelthe spell of this miraculous event, and feeling like Paul, 2 Cor. xii. 2, 3, we need not try to conceive, They had been asleep, were drowsy, but this rendered them fully arely.

IV. PETER'S FEELINGS (v. 4). - Unselfish he thinks of Christ, Mosos, and Elias.
He is glad of the Saviour's joy. It is so
that he is the interior of th lem," that had given him such a shock. Yet it is based on a mistake—his eyes not jet clear. This he probably thinks is some promise-not indeed the glorious Solomon's kingdom, but so much better than shame and toil, with death at the end! "Tabernacles." Persons soon learn in Persons soon learn in warm countries to run up rough arbors (as was sees in California), good enough to kreen from sun and wind.

V. THE DIVINE ACRNOWLEDGMENT (V. 5) tuswers and stops him; from a bright cloud answering to that pillar of fire which appeared to Israel (Ex. xiii. 21), and in an her form covered the tabernacle (Ex. xl. sucr form covered the tabernacie (Ex. xi. 3h, which Jows would own as the fitting accompaniment of Jelovah (bright, perhaps, in view of the clearer Gospel light). This cloud overshadowed, surrounded, serialed over Jended overshadowed, surrounded, serialed over Jended overshadowed, surrounded, serialed overshadowed them and duded awed, and solemnized them, and separated them from the world. A voice from it. God's voice, as in Luko iii. 22.
Then the Jews heard it, and did not believe. Now the disciples alone—standing for the wider church—hear it. It is a tes timony. "This is my beloved Son," We believe Jesus on the word of the Father, and so honor the Father, and retract the mult of Adam's unbelief. Unbelief makes, i.e. treats Galaca.

.e., treats God as a liar. It is also a command, "Hear ye him." Not Moses nor Elias, but Christ. cw. Hear him, when he explains his real work, me kingdom, dignity and power, and when offering pardon and life.

VI. THE EFFECT ON THE DISCIPLES (1. 6) Same as in other like cases: Isa. vi. 5-7; Dan. x. 9, 10; Rov. i. 17. "This corruptible must put on in incorruption" (1 Cor. xv.

VII. THE SAVIOUR'S HELP TO THEM.— Then and ever he "restoreth" his people (Ps. xxiii. 1): ein a sacramental way,

terror from the heavenly appearance. "Be not afraid." Power known with unknown purpose will always terrify sinners. He declares the purpose is not hostile. How often he has to say this!

VIII. THE FINALL (V. SI.-They look around, the cloud and the prophets gone Jesus as before, and alone! "Jesus only." And so it is ever. We read the Scriptures partake of the sacraments; enjoy Christian triends and duties; but for our souls, in life, in death, the last resort, the one, deep, underlying, all-supporting Rock is "Jesus only." Teachers, books, illustrations, ser-Teachers, books, illustrations, sermons, clear views, prayers answered, all are good, but we rest not on these, but "Jesus only,"

ILLUSTRATION.

And we have presumptive evidence that they derived good from it all afterwards, Out of that cloud came a voice which said: "This is my be loved Son; he r him." No such sound fell on their cars elsewhere. They needed to come to this place, and to be in that cloud-much as it overawed and alarmed them-to hear that divine and supernatural assurance. To feel God near always solemnizes a sinful man, makes hira afraid. In the earliest experience of a br liever, when he first sees the divide glory, as the eve but lately cleared of the cata act, shrinks from the light, his soul is apt to say: "Depart from me, for I am a sin ful man, O Lord!" It is at a later stage the spirit can truly and intelligently say "Nearer my God, to thee.' So you will find it, perhaps have found it already. When providences have been dark, how bright the promises have been! God's voice sometimes fell on your ears in the dark: "Fear not, for I am with thee." Out of the cloud you heard him, as he directed you to his Son, your Saviour. "Hear him!"

Yes! believers in the cloud! So it will be one day with you. No affliction is joy ous now; "nevertheless afterward t' Do not, therefore, fear when you enter into the c'oud. Listen for the voice. Let it sink into your heart. Wait for the duty, and then remember the lesson.

"Among the several wonders of the load stone, this is not the least, that it will not draw gold nor pearl, but, despising these, it draws the iron to it, one of the most inferior metals: thus Christ leaves the angels, those noble spirits, the gold and the pearl, and he comes to poor, sinful man, and draws him into his embraces. -T Watson.

SUGGESTIVE TOPICS

The transfiguration of whom-meaning of—the time of it—the place—the persons present—the probable use of it—in what it consisted—the state of the three—other consisted—in state of the three consisted—in state of the favors shown them—possible reasons for this—how the people would have regarded this—the visitors who came—their place in the Old Testament.—meaning of their coming—subject of conversation—Peter's feeling—proposal—tabernacles—for whom—mixed motives—the cloud—appearance voice—two-fold object—the testimony—the order—what faith is—what unbelief is the effect on the disciples-how they were restored—the result of all—and lessons to

Sabbath Reading.

In these days of papers and magazines for Sunday reading, the time which should be spent on standard works is often frittered away; and after a whole Sunday evening spent in turning over the page, of these so-called religious periodicals, the only impression left on the mind is a confused mixture of church news, golden wed dings, donation visits, bits of foreign travel, and scraps of good advice, all jumbled together in a manner to prevent their being either remembered or enjoy d. Doubtless, it is a good thing to take one or more of these papers, so that accurate information may be obtained of church extension, and calls and changes of ministers; and oftentimes discussions are ably carried on in them on subjects of deep interest, which everyone wishes to understand. But it overyone wishes to understand. But it would be a good thing if this reading could be done during the week, leaving Sanday free for the study of the Bible and the earnest perusal of our "Christian Classics."

How few there are now-a-days who read the good old books! Children neglect the the good old books! Children neglect the "Pilgrim's Progress" for trashy Sunday-school stories, and their elders find newspaper articles more to their taste than the north of Toylon Payton on Edwards. beautiful stories of holy lives, spent in the rke of Taylor, Baxto Master s service, are left unopened on the shelves, while bits of scandal about living men are read with eager interest. Who that has once felt the charm of the letters of McCheyne or Rutherford, or has sympa thized with the trials of Whitefield or Brainerd, can leave such records for the pages of an average Sunday paper?

Only Two.

Only two ways. One broad, the other narrow; one leads to destruct, i, the other to life: many go by the one, few by the other. Which is your way?

Only two sorts of people. Many sorts in only two sorts of people. All sorts in men's opinion; only two in God's sight—the righteous and the wicked, the wheat and the chaff, the living and the dead. What are you?

Only two deaths—the death of the right-ee as and the death of the wicked. Which do you think you will die? Which would it be if you were to die this moment?

Only two sides at the day of judgment-Only two sides at the day of judgment—the right hand and the leit. Only these two. Those on the right hand will be blessed. "Come, yo blessed of my Father." Those on the left will be cursed. "Dopart, yo cursed." All must appear before the things done in the helds, whether good the things done in the body, whether good or bad. What words will be spoken to you?

Only two places after death-heaven and hell—the one happy, the other miserable. In the one will be heard forever songs of VII. THE SAVIOUR'S HELP TO THEM.—
len and ever he "restoreth" his people
s. xxiii. 1): sin a snoramental way, a
teh and a word; something to the body,
mething to the mind. The touch brings
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mething to the mind. The touch brings
the back to peach; the word takes the

Presbyterian Chuach in Spain.

The Madrid correspondent of the True Catholic gives an account of the completien of the Presbyterian organization in under the title of the "Span sh Christians Church." In the earlier stages of the Reformation movement the were two Pres byterian centres in Spain —one in the south, supported by the Edinburgh Spanish Evan-gelisation Society, the other at Madrid. They had separate Confessions of Faith, but founded more or less out of the Westminster Confession, and separate rules of Church government. In 1871 the two met at Seville, and effected a union on the under-standing that they might use either of the forms existing, until the Spanish Christian Church agreed upon a Confession of Faith, a code of discipline, and a directory of worship to be adopted permanently by all. The number of congregations in connection with this Church in 1871 was only ten; last year it comprised sixteen different congre-gations, four of which were in Madrid. The General Assembly held its annual sitting this year in June, in the Spanish capi tal, when Senor Cabrera, of Seville, preach ed a sermon at the commencement of the proceedings to the delegates assembled from various parts of the country and a numer-ous auditory. The number of congregations represented was sixteen, and this included four new congregations; but six of those who sent delegates last year were unrepresented, owing to different causes-the settled state of the country probably being one of them. The Confession of Faith was the principal work of the Assembly in 1872. The Code of Discipline chiefly engaged its attention this year, but some other business also came before it affecting the more com plete organization of the Church for the iuture , and it was arranged that the whole country should be divided into four Presbyteries; the churches of Andalusia gather ing around Seville, those of Catalonia, Arragon, and the Balearic Islands having barcelona for their centre; whilst two Presbyteries were assigned to Madrid, one embracing the churches north of the capital to Santauder, and the other those south as far as Carthagena and Alicante. During the sttings of the Assembly m Madrid, social meetings were held in private houses for Christian conference and mutual edificachristian comerence and mutual edifica-tion, and much common sympathy and re-gard were mainfested, both there and in the provinces, among Protestants of differ-ent persuasions. The Episcopalian minis-ter at Seville preached a Cabrera's pulpit to applie his Presbyterian brother to atto enable his Presbyterian brother to art to enable his Presbyterian brother to at-tend the Assembly; and this is represented to be quite usual in Spain, the Spanish Protestants fully understanding, amidst them ecclosisatical differences, the unity of the Church in Christ, in opposition to the talse boasted unity of the Church of Rome.

A Young Lady and Mormonism.

I was waited on some time ago by a I was waited on some time age by a young lady who professed the doctrines of Mormonism. She said she came "to convert me." She had evidently quite mistaken her man. However, I listened to her argument, and when she had finished. I said: "Yes!ah! very well! Now you have told me your way to heaven, I willy tell you mine." When I began to tell her, she was tremendously surprised. "Do you she was tremendously surprised. "Do you believe," said she, "that your sins are all forgiven?" "I do, I know they are." "But," says she, "do you believe you can't be lest?" "Yes." "Are you sure you be lost?" "Yes." "Are you sure you shall stand before the throne of God at the last—despite everything you may do? Then you ought to be a happy man.

"So I am, 'I replied, "a very happy man indeed." "Well, then I cannot do anything with you, for you have more than I can offer you." And certainly there is that in Christ no other religionists could offer. They ould not offer anything so good as this. Full, free pardon, acceptance with Christ; adoption into the family of God; preservation until the end, and sure prosontation at the last, and the crown of over-lasting life. And all—not for good works -but for the ments of Christ; given to the undeserving and worthless, and all had gratis by every soul that seeks them in Christ Jesus.

Here is a challenge! I throw down the gauntlet to every rel gion under the sun :

I say none of them, or all of them put together, can offer half so much. Go, ye who like the gaudy trapping of Babylon—who love the millinery of religion, and the frippery of a dispensation!

There is nothing there fit to feed a hungry soul! Such sewerages of religion were never fit for a child of God to feed on; 'tis but the show, the outside. The substance of religion is the substitution of Christ for of religion is the substitution of Christ for the sinner. Christ, carrying our sins on his shoulders, and burying them in the depths of the sea—blotting out every sin; the complete adoption of the soul; the setting the feet on a rock—keeping the spirit afte—despite hell and Satan, till the day Christ shall come in the clouds of hea-yea, to take to himself all for whom his ven, to take to himself all for whom his blood was shed, and who on his name believe, and put their trust in him.—Spur-

A Chain of Blessings.

If a person is a boliever in Christ, what does he gam? He gains the part on of all his sins.

What more does he gain? He gains acceptance with God. Anything more? Yes, the Holy Spirit

to sanctify him. Auything more? Yes, all things become blessings. The curse is turned into a bless-

Anything more? Yes, all the strength he needs by the way; and then an entrance into paradisc.

Anything more? Yes, the resurrection of the body, made like unto Carist's glorious body. Anything more? Yes, to sit with Christ

on his throne; to reign with him. Anything more? I will tell you at the enl of eternity.—Dr. William March.

A Word to Approntices.

"Forfex' gives our youths the following advice: --"Education is the basis of all suc-cess in life. It is much to your interest to recognize this fact as early as possible. Your shiftless, older companions in the shop will tell you that affluence and eare result from mere luck. With display of dignified independence, they challenge your admira-tion for their manliness by proclaiming the mselves as good as those persons whose apparent leisure, laxury and dress awaken a technig of hostility, which they endeavor to intensify by the bitterness of comparison. And you have little intercourse with the world during the active hours of the day, unless warned by the voice of experience you are apt to imbibe these hurtful impressions, which indicate vindictive jeatousy, the consequence of dense, wifful ignorance. The senseless discord that destroys the indentity of interest of capital and labor is born of such parentage. Persons advocationally accompanies when also ing these sentiments are generally men who radicule the efforts of young mechanics desirous of self improvement. They harangue idle crowds at strike meetings and demonstrations, which they are pleased to consider, in spread eagle phrase, the efforts of downtrodden workingmen to achieve their independence. Drinking saloons are the chosen theatres of their wordly dis-affection. They crave applause, and endeavor, by mock heroism, to entice you to places where lost time and squandered carnings are not the only expenses; for, under their tuition, the root of false principles is made to flourish in the soil of intem-perance. Such influences should be shunned as carefully as we avoid a loathsome disease. Every man will gravitate to the sphere of life for which his acquirements fit him, and neither higher nor lower. Chose sterling men round us, who represent the wealth and weight a great people, are but reaping the reward of time well spent; and could we retrace the course they have pursued, we would find the student's lamp illuminating the hours that end days spent m exhausting toil. You may be told that many educated men achieve but little in the great struggle of life; yet would they not have done much less if they had been aided by the brute force of ignorance alone? We know of a man, now occupying a posi-tion of responsibility under the government who, some years since, broke scrap iron with a sledge for a foundry and axle forge, day after day, unsheltered from the weather; yet he found time to read at least one hour per day, as well as to educate nimself in useful branches of learning. His first expenditure for mental improvement purchased a Webster's Dictionary, a year's subscription to a leading scientific journal, and a daily newspaper. He new owns a library which would do credit to a university, and he is known to and esteemed by our most prominent citizens. A different course when he was a young man would have enrolled him in that army which stupidly drudges

out a mere existence.
As you value your future happiness, devote as much time as you reasonably can to education. Throw away your boxing gloves, for the exercise which they afford can be had from other sources, without pernicious associations. Let your shop mates dub you a 'flat,' if they choose, because you resign billiards, and know nothing of the resign billiards, and know nothing of resign dimards, and know nothing of the mysteries of keno; and spend your evenings in the peaceful acquirement of knowledge, which brings length of days, and tranquility unembittered by the experiences of the mere sensualist."

No Excuse for Rejecting Mercy.

No man is excusable for neglecting so great salvation as that of Jesus. It is a great salvation that saves great sinners through so great a Saviour. "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." What will his excuse be at the their sin." What will his excuse be at the day of judgment who sees so many of the worst of sinners saved? Will it be that the sin of Adam brought him, without any actual transgression of his, into a state of sin and misery? He will there see that thousands born in sin like himself, and irrespitibly more to ovil. have held held of resistibly prone to evil, have laid hold of that method of mercy. Will it be that he was exposed to peculiar snares and tempta-tions? Will it be that he was depressed and discouraged by a view of his sins from seeking the kingdom of God? Will it be that his sins had gained such amazing power over his mind that it was vain for him to think of becoming a Christian? Will it be that he was so wicked as to be Will it be that he was so wicked as to be beyond the reach of mercy? Will it be that God was so severe and inexorable that it was useless for him to sue for pardon? Will it be that no man who has lived as he has lived that he so would himself to come Will it be that no man who has lived as he has lived, that has so "sold himself to commit deeds of wickedness," that has so abused such light and such privileges, that has passed through so many affecting scenes, for whom so much was done to present her following the partition and all in scenes, for whom so much was done to prevent his falling into perdition and all in vain, never obtained mercy? No, it will be none of these. Great multitudes even viler than he will then be accepted in Jesus, while he is cost to the these than the cost of the will go then the viler than he will then be accepted in Jesus, while he is cast out. He will see then that nothing could have destroyed him if he had returned to God through the Cross of Christ. Greater sinners than he will rise up in the judgment and protest that he might have been saved as well as they, and upon the come condescending and gracious terms. same condescending and gracious terms. And what cutting reflections will then pass through his mind! "Oh, why did I not flee to the blood of Jesus? Why did I not little while at the same called the same as well as the same could be same as well as the same called the sa listen while it was called to-day? Why did I so often and so long turn a deaf ear to the counsels of heavenly mercy? I was a great sinner; but so were those who washed their robes and made them white in the blood of the Lamb, and now they are before the throne of God, and serve Him day and night in His temple, and I am a wrotched outcast." Think then of Jesus and His rich mercy—His free, immeasurable, everlasting mercy—whose slood maketh the foulost clean. If you are the greatest sinner in the world, then you have the greatest need of Christ, and what is more, the greatest encouragement to come to Him. the counsels of heavenly mercy? I was a greatest need of Christ, and what is more, the greatest encouragement to come to Him. There is room for the greatest sinner, because there is room for the least. The least has sinned enough to perish without an interest in the Cross, and the greatest has not sinued so much but the Cress may be becaused in his aslustion. be honored in his salvation.

Time Around the World.

We have received of late sundry queries from correspondents relative to the gain or loss of time itt circumnavigating the globe. Those who have not found answers in the columns devoted to such purpo will rerather amusing discussion recently carried on between two greve and learned French savants on the same rather para loxical topic. M. Jules Verne, of the French Geographical Society, has written a book entirely a french of the french Company of the French Company of the French Company of the French Company of the State of the Company of the State of the S titled a Tour Around the World in Tacacy-Four Hours. What the nature of the con-tents of the volume is, we know not; but at all events it excited M. J. Bertrand, of the Academy of Sciences, to attempt to pose M. Verne with the following communicum: "A person, supposed to be inraished with the necessary means of transportation, leaves Paris at noon on Thursday; ho travels to Brest, thence to Now-York, San Francisco, Jeddo, etc., returning to his starting-point after twenty-four hoursthat is, encirching the globe at the rate of 15° of longitude per hour. At every sta-'What time is it?' and he is invariably answored, 'Noon.' He then enquires, 'What day of the week is it?' At Brest, 'Thursday' is the reply; at New-York the same; but on his return, suppose he passes Paris from the east and stops at Pontoise, a town some miles distant to the north-west of that city, he will be answered 'Friday.' Where does the transition happen? Or when, if our traveller is a good Catholic, should be consider Friday's abstinence from meat obegin? It is evident," continues the questioner, "that the transition must be sudden, and may be considered to take place at sea or in a country where the names of week days are unknown; but," he continues "suppose the parallel at which it happens should fall on a continent habited by civilized people speaking the same language, and that there should be two neighbors separated, say by a fence on this very parallel. Then would not one say it was Thursday, at noon, while at the same moment the other would assert it to be Friday, at the like hour?

M. Verne answered as follows: "It is of the globe to the east, he gains a day, and similarly when travelling to the west he loses a like period—that is to say, the twenty-four hours which the sun in his apparent motion occupies in describing a circle around the earth. This is so real and well ecognized that the administration of the ration to vessels which, leaving Europe, double the Cape of Good Hope, while it retrains, on the contrary, a similar provision from ships rounding the Horn. It is also true that, if a parallel existed, such as above described, across an inhabited region, there would be complete disagreement between the people adjacent thereto; but this parallel does not exist, for Nature has placed occans and deserts in our path where transition is made and a day gained or lost unconsciously. Through an international convention, the point for making the days agree has been fixed at the meridian of Manilla. Captains of vessels, under the same rule, change the dates of their log books when they pass the 18th meridian."
—Scientific American.

Thistles in the Heart.

Bad habits are the thistles of the heart and every indulgence of them is a seed from which will spring a new crop of weeds. A few 'years ago, a little boy told his first falsehood. It was a little solitary thistleseed, and no eye but God's saw him as he planted it in the mellow soil of his heart. But it sprang up, oh, hew quickly! and in a little time another and another seed a little dropped from it to the ground, each in its turn bearing more seed and more thisties; and now his heart is overgrown with the bad habit. It is as difficult for him to speak the truth as it is for the gardener to clear his land of the hurtful thistle after it has once gained a foothold in the soil. Lying lips are an abomination to the Lord; but they that deal truly are his delight.—

Anndom Nendings.

Take heed of being infected with the breath of a profane heart.

The effectual knowledge of God is the private experience of the individual soul.

How many of us are ready to ask the Lord to let our pet projects, our darling plans, our cherished ambitions, sink or swim, as will be best for them?

Good men are guided by reverence, not by fear, and they avoid not that which is afflictive, but that which is dishouest.—

Aristotle.

From its very inaction, idleness ultimately becomes the most active cause of evil-as a palsy is more to be dreaded than a

fever.—Fuller. Alas I if the principles of contentment are not within us, the height of station and worldly grapdeur will as soon add a cubit

to a man's stature as to his happiness. More souls are brought to Christ by the sweet sacrifice of Jesus, than by all the thunderings that ever issued from mortal

lips .- Spurgeon. There is no city so grand, no audience so intellectual, no community so cultured, as to have outgrown its need for a pure Gospel earnestly and faithfully presented.— Charles S. Robinson.

The conters of sight and hearing of one man are stimulated by vibrations which fail to excite those of another. There may be solors, and there may be harmonies all around its of which we know nothing, but of which the more sensitive organs of what is called the lower animals may be keenly in the content of the content o

is caned the lower animals may be keenly conscient. It may be that some of the animals are by us called dumb only because we correlves are deaf.—Popular Science Monthly.