har thee to the further shore

Thy lender mother gave thee birth-

at a hundred years ago

the throng that kneen thee thee to an remains to day on earth a majoral thy childhood friends is not to cheer thy localiness. barren of all thou know st in youth Hota cine in this yest wilderness, sy over compatiton long ago

or as called from this dark world of care

all a. Thy children, new, save one or racin is sailed haver there. was watched the first declining years Han but they, now, and gone beyond The paner of earth and earthly fears, said to be rest, great her reward . good, unselfish, tender one!

Har a to dear, her journey o'er,

Her melden berp and crown are won and standist new to wait The amongone desire Christ will give . . the to thy home above, Where then in posts fore er shall live handrows thy way as one by one ... have are excessing Jordan's title. But in y'll be there awaiting thee,

Variation port thy barpar shall glide! The goldst the sorrows griefs and woos, In a 'r and the pathway often fall, reply to know that Jesus Christ is sing thee still-will be through all " ... all the days thou'lt spend on earth, a blady fielghted with the love, not well the Father deigns to give

To such as seek a home above

Communicated.

For the Advocate.

from the Marion circuit.

the work of the Lord. a matter of congratulation that there prosperity.

to educate their children is apparent the ensuing year, is \$15.000. is most places amongst our people.-

intacially, shall render a more expensive system of education, both possible

Another has recently been dedi quickening influences of the Hely on the Dallas cerenit, called Spirit. Our Quarterly Meetings, and Sanders Chapel; a near, comfortable, especially our Love Feasts and chil hamed building, of good material and dren's meetings, have generally been

CHRISTIAN ADVOCATE.

REV. J. B. BOBBITT, EDITOR AND PUBLISHER.

PUBLISHED IN THE INTERESTS OF METHODISM IN NORTH CAROLINA.

VOL. XIX.--NO. 33.

RALEIGH, N. C., WEDNESDAY, AUGUST 20, 1873.

through the untiring exertions of be praised! Messrs. Carpenter, Alexander and Rutledge. On this circuit, there is still another new church, called Concord, which is rapidly approaching completion, through the active agency of Messrs. Stroup, (father and son) and Bro. Hovis. And yet another on the Lincolnton circuit has been built and dedicated to the worship of God. On this circuit arrangements have been made for the erection of a new Church at Ebenezer, and will no doubt be ready for occupancy this fall. At Shelby Station, the members and friends of our church, have determined

to erect a new and handsome Church edifice at a cost of several thousand dollars. A portion of the money has already been subscribed; a building committee appointed, composed of such men that their very names are under God) a gearantee of success; and not many years hence, we hope to see the members of this Conference assembled in that church, in the flour ishing town of Shelby. So also, at very interesting points in Morganton and Happy Home circuits, we have the promise of the speedy erection of new and handsome churches for the accommodation of their respective worshippers.

In the department of "Sunday schools," it will be found on examinations which are to follow; that many of our brethren of the laity and ministry are wide awake to the value of early piety, and careful training in the nurture and admonition of the Lord.

It is to be regretted however, that the great majority of the membership remain stolidly indifferent to this great field of Christian enterprise .-Report read before the Our Sunday schools have generally Shelby District Conference, been re organized where they existed by the Presiding Elder Rev. before, and new places occupied, where an opening has presented itself.

A system of children's mass-most-DEAR BRETHEEN: In presenting to ings, in connection with our Quarterly vod a brief Report of the condition of Conferences, has been adopted and Salby District, allow me first of all pursued, not without profit, as we to express my gratifude to Almighty humbly trust to both parents and God for His continued preserva-ion of children. It will be well for the Disthe lives and, for the most part, the trict Conference to give their earnest health of all the Preachers and their attention to the subjects of Sunday families, who have been appointed to schools, and family religion; the in abor in this section of the work. In troduction of our own Sanday school oue instance only, has any Pastor literature among our people, and a been obliged to retire from the active more extended patronage of church futies of his office, viz: Bro. Hartsell, papers, and the books which are published at our own Publishing Houses. In one or two other cases, brethren It might be well for the Conference to mare labored under disadvantages inquire into the propriety of dividing from impaired health, but they have some of our pastoral charges, or th gone stendily forward, though often necessity of increasing the number of

is pain and bodily weakness, to do laborers upon them in their present form. It is very clear that many por-Financially: the majority of the tions of our work suffer from the long Preachers have been well sustained, absences of the pasters, and the absoand on most of the circuits, there is late impossibility of their performing late doubt, that they will receive the the amount of labor for each point ful amount appropriated by their respectively, which is necessary to inrespective Boards of Stewards. It is sure the highest degree of spiritual

is a gradual improvement in the finan | The subject of Missions will neces allairs of the District. There is a sarily commend itself to year atten growing sense of justice and a correstion. There are three Missionary han har increase of christian liberality fields within the limits of Shelby Disamongst our people on this subject. trict, viz: Columbus, Upper Broad The benevolent enterprises of the River, and South Mountain Missions. Church have been placed on such a These will require your fostering care: basis as will likely secure complete and it is to be hoped, that the day is success in the collections on their be not far distant, when it will be safe half. Much however, will depend on to enrol them in the number of your the active and hearty co operation of pastoral charges. The action of the the pastors in their respective charges, General Board of Missions at Nash-So far as the Educational interests ville, in May last, will properly come of the Church are concerned, it is before this body. By it, the amount proper to state that a growing desire assessed on the N. C. Conference for

If the number of white members in Tais is true especially in the primary the Shelby District be made the basis and common school department .- of apportionment, then our share of Cheap rates of boarding and tuition the assessment will amount to about are still in demand, and those Institu | \$2500.00. It is proper that this Con tions are most popular which are the feronce shall consider how far the acleast expensive. We can look scarce- tion of the Parent Board is binding y for any change in this respect, until on our members; and what plans shall the improved condition of our people' be adopted to secure the above named amount in whole or in part.

We come now to the last and most important subject of consideration, viz: Decempert and Ratherford Colleges The spiritue condition of the District: command the respect and approval of After a careful and prayerful survey our people generally, in the bounds of of the whole field, we think that we this District and elsewhere; and it is are justified in saying, that by the earnestly hoped that this District blesssing of God, there has been a Conference will be able to devise such gradual and manifest improvement in this respect in most of the charges.-I hed Institutions of learning a more The preachers are a unit on the sub widely extended popularity and use- ject of experimental and practical re ligion. In every circuit, station and In the metter of Church Buildings, mission, there are laymon who symwe are glad to report a decided im. pathize thoroughly with their Pastors Provement. Within the present year, in these respects. They are pillars it does not prove fatal to civilized three new churches have been dedica in the Church of Christ, and constant people is, they know how to enjoy it. ted to the worship of A'mighty God. witnesses of the power of religion on One of these on Leneir circuit, at the the heart and life. In the absence of head of the Yadkin Valley, and called anything like a general and wide-"Harpers Chapel," is a perfect gem, spread revival of religion, we rejoice combining in itself great simplicity of to record an unusual religious inter style and elegance of finish. For the est at different points in the District. erection of this new church, we are It will be gratifying to this Confermuch indebted to the christian liber- ence to know that Happy Home and ality and zeal of C l. J. mes C. Har Dallas circuits have shared most largely up to the present time in the

workmanship, and erected mainly seasons of much spiritual profit. God

Our Pastors as a whole have gone to work in good earnest, by the judicious administration of Discipline, to place the church in good working order. The general feeling of our people is sound on the subject of Discipline, and they will sustain their Pastors in the godly exercise of the same. Neither worldliness of spirit, nor any specious and plausible religious errors, have destroyed their confidence in the value of experimental religion and the necessity of a scriptoral discipline. We cartainly have much to hope, and little to fear, whilst sustained (under God) by a sound and healthy religious sentiment in the great body of our people.

And finally, may we not hope that such will be your faith and prayerfuluss during the continuance of this Conference, that it may please our blessed Lord to baptize us all afresh, with the Holy Ghost, and fire from Heaven? Will you not so live and labor during your stay in this community, as to promote a gracious revival of religion here, and returning again to your own houses and fields of labor, carry with you a burning zeal for the glory of God and the salvation of souls?

That our assembling together here may be the means of great spiritual blessing and comfort to us all individually and collectively, is the fervent prayer of your servant for Christ's sake. Amen!

For the Advocate. HISTORICAL JOTTINGS. NO. 7.

Plutarch says, 'If you search the world, you may find cities without walls, without latters, without Kings, without money; but no one ever sawa city without a deity, without a temple, or without some form of worship. So tree it is that human nature has seldom been so degraded as to forget the original impressions of an unseen spiritual intelligence that created and governs all things.

Government is much easier over thrown in small States than large ones, while liberty is more easily maintained in small States than large ones. In proportion as States become large and formidable, there is a tendency to use the accumulated power for aggrandizement, and this leads to oppression.

Machiavel says, 'Sometimes the cause of liberty is best promoted by putting all power into one hand. This may be true in time of anarchy. but unless the hand that holds the power is governed by an aim to return to constitutional principles, it is most sure to lead to despotism. The French have tried the experiment satisfactorily.

The Spartan children were taken at seven years of agr and placed under contral of government agents to receive their education. This was done to prevent the indalgence of parents trom making their children soft and effeminate. We have very little partiality for Spartan customs, but really believe that many children would be benefit ed by such treatment at the present time. Not that they should be taught the art of stealing as the Spartan children were, but that they might be brought under restraint, and made to feel the necessity of avoiding idleness and disipation.

In the bloody code of Draco, it was asserted that 'the smallest crimes deserved death, and the greatest could not be punished more.' It is well to observe, in this connection, that tyrannical laws have never yet produced a good state of society. When you teach men to cringe under the severity of law, you also teach them to despise the authority by which such laws are enforced. It was a remark of Solon, that 'tyranny is a fair field, but it has no outlet.' True enough, for once a tyrant begins his acts of violence, it is necessary for him to repeat, as every act of violence

begets a higher spirit of rebellion. Under Lycurgus, the laws of Sparta appealed to force; under Solon the laws of Athens appealed to a sense of honor. The result-the laws of Sparta made unprincipled soldiers, the laws of Athens made great men. The former men shun and despise, the latter finds many imitators.

The reason why luxury proves fatal to uncivilized people is they do not know how to enjoy it; and the reason It is said of Zenxis, that he painted grapes so perfectly that the birds being deceived came and pecked a them. This proves that the artist was a muster of his trade, and that instinct is not imfallible, but may easily be

deceived. Theles, who was the first of the Grecian philosophers, taught that we should 'not do to others what if done to us, we should resent.' Christ tangist, 'do to others as you would be done by.' The first only forbids evil doing, the latter enjoins on us to do moving.

good, and is consequently superior to

the first. Anaxagoras was the first of the Grecian philosophers to teach the doctrine of one eternal, almighty, and all good being. This doctrine was repugnant to the minds of the Grecian people, because it would put an end to all their festivals, sacrifices, and orac'es. Thus old customs stood in the way of truth, and prevented its progress.

Antisthenes made self-denial the basis of morals, and Aristippus made pleasure the basis of morals: Pyrrho steemed it a virtue to doubt, while Eachid was for demonstration. These heathens though differing so widely were friends to each other, and all the friends of Socrates. Every Christian bigot would do well to learn from them a lesson of moderation and tol-

Men's minds are so constituted a to differ in opinion on all subjects. The philosophers, who were very earnest in their search after truth could not agree, but formed different sects. Of these sects Aristotle was the leader of the Peripatetic, Pyrrho of the skeptic, Z no of the Stoic, and Epicurus of the Epicurean. The disciples of each sect considered their own tenets the most likely to produce happiness for mankind, and all honestly and zealously labored to advance the principles they had espoused Shall we say these men were govern ed by motives of selfishness? By no means. Many of them sacrificed all their ease and comfort, for the sake of what they considered to be truth. They all had a mixture of truth and error, and we owe them all, at least, a little esteem for the many useful suggestions they have left as an inheritance to be enjoyed by reflecting

THE LAITY ARE READY.

DEAR BRO. BOBEITT: I have been watching and studying the wants and wishes of the Laity of our Church for about twenty years. I am satisfied that they wish their Pastors to be men of one work,' not entangled in worldly business, but 'determined, by God's grace, to give themselves wholly to this office so that, as much as lieth in them, they will apply themselves wholly to this one thing, and draw all their cares and studies this way.' 'Diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh.'

When the preacher goes in this spirit, and lives and labors among the people, they are ready to support him. His family must live within his pastoral charge, -much of his useful ness and of their comfort will depend

'The Laity are ready,' not only to minister of their carnal things to the messengers of Christ while full of labors and usefulness among them; but they are ready to provide for the worn-out preachers and the widows and orphans of those who have spent their strength and ended their life in the service of the Church, and made no provision for their families.

The Pastor finds it easier to collect money for the support of the widows and orphans and worn-out preachers than for any other purpose. The Laity joyfully contribute thousands of dollars every year for the food and clothing of these dependent ones.

The Laity are ready to furnish home for the family of the Imerant preacher when he dies. What a thrill of joy was felt in many hearts a few weeks ago, when it was stated that the friends of the great and good Dr. Reid had contributed money enough to buy a home for his family !

Many a heart felt new hope, a few

weeks ago, when Dr. Jones and Bro. Long, and other good men of Warren greeted us with the organization of the 'Widows' and Orphans' Benefit Society.' Let us encourage them. They can so modify and manage this society as to secure the hearty cooperation of thousands of our Laity, and thus be always ready to remove a preacher's family from a parsonage to a private home in a few days after the Lord removes the preacher from the toils of earth to the rest above.

Let none of our preachers seek a home for their families while they can preach and be pastors. The Laity will furnish the home when it is needed.

Yours, &c., A. D. BETTS.

I suppose that many might have attained to wisdom, had they not thought they had already attained it.

To Counterfeir Poison.-For acid poisons, give alkalis; for alkaline poisons, give acids-white of egg is good in most cases; in a case of opium poi soning give strong coffee, and keep

For the Advocate. THE GOSPEL VERSUS PHIL-OSOPHY.

To preach the gospel is one thing; to deliver lectures upon Intellectual and Moral Philosophy is quite another. The one belongs principally to the pulpit; the other, wholly to the school room.

To preach the gospel is to explain the meaning of the doctrines of the Bible in such clear and select terms, and in such a glow of spiritual earnestness, as to make Christ manifest to the sight and feelings of the hearer .-To preach Moral Philosophy in terms of rhetorical display, is to hide Christ behind the preacher.

The preaching of the present day is tinctured too much with the style and rhetoric of the schools. The decline of spirituality and the increase of Rationalism in the Churches, are the consequent results of such preaching. The sensiont is being lost in the phil osophic; the experimental in the ab stract. The fire upon the alar is being extinguished, and the dim glare of reason is taken for the grand and satisfactory light of a profound Christian experience.

This style is remarkably popular among all the people, but especially so in towns and villages where sin has greatly abounded. The Churches desire to have men who will give them the fine-spun theories of metaphysics. clothed in the best flowers of rhetoric. They cannot entertain and support a man who uncovers their sins and preaches Jesus and the resurrection in words of earnest burning and melting pathos. O, no; that sort of preach ing is too old fashioned for these days of intellectual advancement. Such weaching makes men and women cry and that you know 'is a sign of weak-

Now, no one can be more in favor of learning than we. As a proof of our sincerity, we have spent forty years in the school room, and expect to die in the work of teaching. But enough and learned enough of science and the Bible to see the error into which the Church has fallen. Let Rhetoric and Logic have their proper places; but in the name of pure religion do not attempt to substitute them for the great truths of the Bible. Let us have simplicity and truth in the pulpit; but the tinsel of ornamental science, as it is generally used to hide the lack of thought, in the school room and upon the rostrum.

R. L. ABERNETHY. The Tongue of Slander.

The tongue of slander is never tired In one way or another it manages to keep it-elf in constant employment. Sometimes it drops honey, and sometimes gall. It is bitter now, and then sweet. It insinuates, or assails directly according to the circumstances. It will hide a corse under a smooth word, and administer poison in the phrase of love. Like death, it 'loves a shining mark.

And it is never so voluble and eloquent as when it can blight the hopes of the noble, soil the reputation of the pure, and break down the character of the brave and strong. And much of this vile work is done

in one way and another in society .-Perhaps men and women often slander without meaning to, though we think this is rarely done; for it is a fact that wicked work forces itself painfully always on our consciousness, whereas the holier and diviner our work, the more it is done in beautiful and peaceful unconsciousness. So it is written: 'The wicked flee when no man pursueth; but the righteous are bold as a hon.' Be this as it may, it is done to the hurt and agony of many a soul. It is done by a look sometimes, by the curl of the lip, by the wink of an eye, by an insinuation, a phrase of suspicion, by the dexterous and malicious handling of a rumor -- in a thousand ways are men and women stung by the poisoned arrow shot from the devil's tongue of slander. What pleasure man or woman can

find in such work we have never been able to see. And yet there is pleasure of some sort in it to the multitude, or they would not be ake themselves to it. Some passion of soul or body must be gratified by it. But no soul in high estate can take delight in it. It ir dicates lapse, tendency toward chaos, atter depravity. It proves that somewhere in the soul there is weakness, waste, unnature. Educa tion and refinement are no proof against it. It often holds most cruel ly where these have attained their best results. These often only polish slanderous tongue, increase its tact, and give it suppleness and strategy to do its death work .- The Church-

Reading makes a full man; conversaand writing an exact man.-Bacon.

SPEAKING IN PUBLIC.

fine their studies within too limited

of their own department they are

weak as other men.'

ments of knowledge."

-N. Y. Methodist.

(From the St Louis Advocate.)

TION.

BY BISHOP MARVIN.

forces upon a given object.

Yet in all these cases there would be

otherwise impossible.

BY A REGULAR CONTRIBUTOR.

'A man should have something to say before he attempts to speak in public.'

'A fact which is very obvious. Why do you mention it?'

'Because it is necessary. Many a presumptuous speaker with a bland smile rises and says, 'I have nothing particular to say on this subject,' and then proceeds to prove his statement true. He aims at nothing-and hits it! Better maintain the eloquence of silence and listen to those who are able to instruct.'

'You speak somewhat earnestly.'

Yes, indeed, and so will all who have suffered from those speakers who try to a one for dulness by length, and who act as though an audience had no rights which they were bound to re.

'That reminds me, we had one such at our National Convention last Maya man nearly fifty years of age, fat and pompous, yet as quick on his feet as a flash of lightning. 'Mr. President,' he would cry, and then pause to observe the effect. That dreadful voice, heard so often and at such length, would carry dismay to the hearers like the sound of a fire-bell at the dead of night. 'Mr. President,' he would say, with the utmost emphasis and deliberation, 'I regret that time forbids extended remarks on a question like this which, sir-is sir-a question of vital importance-I repeat it-of the most vital importance. It behooves us to proceed with the greatest deliberation. Pardon me then if I venture again to address you and to trespass on the very valuable time of the convention

'Stop? You are not going to give his speech in full?

'Oh! no; only a fragment of the solemn introduction. The convention had to pass, in sheer desperation, a resolution that speakers should be limited to five minutes each. Of course while this is so, we have lived long Mr. Oratund opposed it, but it went through triumphantly.'

'Perhaps the 'five minutes rule,' as it is called, is the less of two evils. It save, the convention from being borne away on a mighty freshet of small talk yet it is an evil for all that. In delib erative bodies, some should keep quiet and others speak at length, until they express thoughts which are of value.' 'True, indeed; but who shall decide

between pure gold and glittering brass?

'There is a difficulty here, and he wise man who can avoid it. It is surprising what a convention mania has seized the land. Time, money and labor are wasted on one half of the conventions which are held. The energy some men spend upon them would be more wisely spent in quiet work at home.'

'That is one of your peculiar notions which those who love to travel and to harangue will never endorse. But let us return to the subject, which is no the merit of conventions, but public speaking. Your views on that, Sir Oracle!

'Certainly you would not like to sit all night and hear me talk on a subject which has engrossed the thoughts and pens of the ablest of men. Only a few words at present on the subject of preparation. When a public speaker rises to speak, it is presumed that he has made two kinds of preparation -a general and a special, and the effectiveness of his speech will often depend more on the former than the latter kind of preparation

'Explain your meaning.' 'I will-by an anecdote. Sir Joshus Revnolds once execute l a small, painting-merely a sketch-and offered it for sale at fifty guineas. 'So much as that, Sir Joshua! Why it was the work of only a few hours.' 'Not sc,' was his reply, 'it cost me forty years of hard labor.' He was right. Every stroke of the pencil was done with the skill which forty years imparted. Be cause the general preparation was so thorough, therefore the special work was slight. As in painting, so in the kindred art of oratory.'

'That explains what to many is puzz'e-how some men make what seem carefully prepared speeches wi hout having had any time for prepara-

Exactly so. The clearness of statement, the logical arrangement, the choice words, the happy illustrations excite wonder, and seem to the uninitiated to be almost the fruit of inspi ration. Webster's masterly reply to Hayne, and Erakine's ablest law argument, which it took seven hours to deliver, were both the work of a few hurried hours, yet show the labor of years. They are the triumphs of hard study as well as of genius. But in or atory, as in war, results, not processes, are for the public eye.

'Many professional speakers fail to tion a ready man; thought, a deep man | take enlarged views of what their call ing demands. If students, they conOFFICE OF THE ADVOCATE GORNER OF HARGETT AND DAWSON STS BALEIGH, N. C.

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it can for the salvation of the world. then the ends of organization will be circle. The young lawyer spends his reached. best hours on Blackstone, the young

But the form of the organization minister on the particular theological work which happens to be the stannust be a proper and facile vehicle of dard in his generation. Both give individual and aggregate activities. Otherwise it may be an obstruction their time and strength to the pressrather than a channel and organ of ing claims of the hour. Hence their speaking is professional, and outside

St. Louis, July 29, 1873.

HIRAM POWERS

'Yes, but remember life is short, and one cannot be a master in all depart-A genius that was bardly 'cradied into poetry by wrong' passed from Very true, but however defective the the world when Hiram Powers died practice, let the theory be a noble and the other day. Few penniless youths an exalted one. A public speaker have received earlier or heartier enshould lay under tribute all bnowlcourseement. First noticed as a edge. Let him, like the Roman genwatchmaker's lad in Cincinnati, he eral, try to gather spoils and trophices became, among other things, a repairfrom all nations—yes, and from every er of wax-works in the same city, and age, to deck the triumphs of his cause. then a maker of busts among the Nothing which in all his researches he congressmen at Washington, where gathers should be despise. What he got a good deal of work and made seems useless to day may prove of some money. With the savings of greatest value to morrow. What this short but successful career in seems a dull pebble may flash when portraiture, and with some aid from held up to the light with the brillian Mr. Nicholas Longworth, his earliest cy of the diamond. More than one patron, he went to Italy. Mr. Powpublic speaker I have hear I who has ers dil not use the assistance of his done what the old alchemists failed to patron to put himself at a good school, do-taken materials which seemed but quickly emerged as an indepenbase and insignificant, and by genius dent producer in the lands of classic and skill transmuted them into gold art, where Mr. Lister and Mr. Hawthorne show him intent to teach the Greeks, rather than to learn from them. Virtually, Powers never lived OUR MISSIONARY ORGANIZAin Europe. He is not known to have submitted himself to the estimates of Continental culture, or competed in Continental salons or effaced natural In my article of last week there ap- self esteem before Continental procears this sentence: 'Our missionary fessors. He simply lived in that part organization ought to be continued of America which falls as a current with a view to quickening the faith upon the great travel route in Southand the sensibili ies of the Church.' ern Europe. It was easier in 1838 Occurring as it does in the midst of than it is now tobe a Yankee prodigy; an argument designed to show that but the debut of Powers with a statue our present organization is not calcu- of Eve showed real promise, and lated to produce such an effect, it Thorwaldsen's generous approval was sounds a little odd. If the reader will not misplaced. The next achieveread the sentence over, substituting ment, 'The Greek Slave,' designed to the word contrived for continued, I order for Captain Grant, of the Britpresume he will hit upon the reading ish army, I ccame a curiosity of popof my manuscript. At any rate, he ular and mercantile success. The will get what ought to have been the original is at Raby Castle, having been bought by the Dake of Cleve. If I know my own heart, I have but land; a copy was next made by the one ambition for my Church, and that Dake's permission, for Mr. Corcoran. is that it may accomplish the true end of Washingtor, and has been transof ecclesiastical organization. I take forred with his gallery to the Ameriit that that end is the combination and can nation; a third fac smile was cut wielding of individual activities for for Mr. A. T. Stewart, a fourth for

the conquest of the world in the name | the Earl of Dudley, a fifth for Prince of Christ. Christian men, acting as Demidoff and a sixth for E. W. separate individuals, without concert, Stronghton, of this city. The 'Slave' without unity of effor, might all put was beyond doubt an bistorical forth the full measure of their personal achievement. In literature it was force and there would be but a small taken up by Mrs. Browning, who was aggregate result. Each man could good-natured enough to go into a work only in his own neighborhood, good deal of agony on the subject; in and each would have the prestige only commerce, if we make a standard of of his individual charac er. But let a the last sale of it (that with the Demlarge number of Chris isn individuals idoff Collection, at 53,000 francs). be united in a well considered organi. Mr. Powers enriched the world with zation, and wielded by sagacious this single conception by about \$63.-600. His production subsequent to counsels—then you shall see not only this master-piece has never lacked the aggregate fruit of individual labor, popular success, whether in ideal but in addition to that the results subjects or portraits. In the tourist which flow from combination-the ex- circles in Florence he has long had pression of aggregated individual the advantageous position of the liou. In attempting the beautiful, Mr. Powers reached a repose which bears at first sight a resemblance to style; but The power of organization is illustrated in the fact that one thousand what really distinguishes such of his men, organized and acting in concert subjects is their platitude of surface imperfect vitilization, and want of under a capable commander, are fully charm. With his death the moment able to control a community of two or comes when his fame must pass from three millions, unorganized and withrowards to work-a travail for very existence. In the mechanics of his out a head. Six or eight robbers, orart he was supreme. Admirably adganized and acting in intelligent conapted to take the head of a great cert, each understanding his part and marble establishment, he trained his relying upon the others, can with imcarvers to perfection; while he almost punity board a train : f a bund: e ! pas- took them off their feet with the specsengers, all strangers to each other, a tacle of labor-saving American inventions continually applied to Euroloose aggregation of individuals, havloose aggregation of individuals, hav-ing no plan, no one able to see what work left his at dies. We are not aphe can do, nor having any assurance prised whether his discovery in mothat if he attempts resistance he will deling with soft plaster and his inbe supported by the rest. So the genious forms or tools go to the benbe supported by the rest. So the efit of art at large. His inventiveness mob, no matter how great, is ever at and mechanical faculty were very the mercy of the organized force, no great and are in themselves a fair claim matter how small. An army of a hun- corenown. His dea h, on the 27th ultidred thousand, routed disorganized a mo, was at the age of nearly sixty. mere pell mell rabble, is helpless be- eight; his birth, whic a occurred near Woodwock, in Vermont, having buen fore one regiment that remains intact. on July 29th 1805 .- Naturn.

as good an average of individual MOSAL COURSES -- Religion gives a prowess and courage amongst those man courage. I do not mean the that were unorganized as amongst the courage that comes of tough muscles and rigid nerves-of a stomach that never surrenders. That also is a good So all the great products of human thing, the hardihood of the flesh; let labor come of organization. Mere me do it no injustice. But I mean scattered individual activity builds no the higher moral courage that can palaces nor pyran.ids. Commerce look danger and death in the face unawed an I and smiyed; the courage were not possible without organiza- that can encounter the loss of oase, of tion. Indeed, civilization itself were wealth, of friends, of your own mann; the courage that can face a world tall The Church is the organization of of howing and scorn-ay, of loathing the people of God with a view to util- and of hate; can see all this with a ize all the f rees of life and society for smile, and, suffering it all, can still toil on conscious of the result, yet the salvation of mankind. Its work fearless still. I do not mean the couris every where-at home and abroad. age that hates, that smites, that kills, When all the resources of individual but the calm courage that loves and Christians are so directed as to secure heats and blesses such as smite and hate and kill; the courage that dares the highest measure of efficiency, the resist evil, popular, powerful, anointends of organization are met. When ed evil, yet does it with good, and every individual man does the most knows that it shall thereby overcome. he can for the salvation of his neigh. That is not a common quality. I bors, when every particular Church It belongs to all forms of religious exdoes all it can for the salvation of the cellence; it is not specifically Hebrew people of the community in which it or Christian, but generally human exists, and the whole Church does all and religious under all forms.