

# Raleigh Christian Advocate.

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## Selected Poetry.

### A Helping Hand.

Oh! it is not sweet success has crowned  
Thine efforts, and that fame  
Has from thy path, or crowded  
The road of thy aims.

Be not unkind of the efforts  
Of those who, following  
Have chosen the path, or found it all to be  
To hope they can fall!

The promise of their labors  
Of those who, following  
Have chosen the path, or found it all to be  
To hope they can fall!

And when thou dost a wandering brother guide  
Or help him on his way  
Let nothing turn the noble ardor  
Of his heart to delay.

For to be kind, and to be merciful  
And to be true, and to be just  
And to be kind, and to be merciful  
And to be true, and to be just.

And help from those who stand aloof, secure,  
Rejoicing that they do not care,  
Enabling those who wish not, to endure,  
As to leave to God the rest.

—The Month.

## Communicated.

### Thoughts on Education.

The ocean's thundering tramp may be heard for many miles around, but no one seems to live in dread of its approach; for the mandate has gone out all along the coast. "Thus far shalt thou go and no farther." This great law in the physical universe is no more implicitly obeyed than the law in High Schools and Colleges made by custom, cost and caste to delude the poorer classes, which, as a general rule, are the more hopeful from receiving a good and an accomplished education. It reminds me of seeing a horse "touched up," as if it were meant that he should go forward and at the same time he is checked violently by the reins.

Much has been said of the more general diffusion of education among all classes in our country, and men of thought who have taken pains to inform themselves upon this subject have had much to deplore when forced to the conclusion that

"Many a flower is born to blush unseen,  
And waste its fragrance on the desert air."

Despite common school money and Peabody funds, it is to my mind a difficult question to determine as to whether education, say in North Carolina, is much in advance, if any, of what it might have been had there never been a dollar collected by taxation, or a Peabody had never lived. Since State authorities and benevolent hearts have been aroused upon this subject, the subject of a more general diffusion of knowledge, there may be fewer persons who cannot read and write, but this is not the point I wish to make, nor is it that which should more deeply concern us. It has been said that "a little learning is a dangerous thing." A complete education afforded for more of our boys and girls is the desideratum. Let us carefully look at some of the facts in the case.

In doing this I solicit all to keep cool. If, however, the blood should boil a little, not too long, I hope no one's days will be shortened much thereby.

The course of study pursued in our best male colleges is what girls and boys of this day should be directed to accomplish. The law now in force, especially in male schools, permitting students to select their studies is detrimental to the cause of higher education. It originated in the idea that it might draw patronage. Boys are naturally impatient. They want to be free and to be engaged in some honorable, and especially some remunerative or lucrative business. But a large per cent of our young men had better obtain a finished education before they select a profession or avocation. With but one exception, viz: the ministry, our young men are incapable of deciding, in ordinary providences, what line of business they will be best qualified to pursue after life, previously to receiving a thorough education. Seeking office and running to shady places made for others is not backed with much credit. Neither is running to where others pass money freely through their fingers an evidence that it would be equally fortunate in passing through their own. The benefit of Primary Schools depends mainly upon the literary character of their teachers. But few persons teach now in our State whose morals are objectionable. Yet it cannot be denied that many teach who have good minds, but have been denied the privilege of a better education because of exorbitant prices in our High Schools.—The knowledge imparted by a teacher cannot transcend that which he has himself. No more than can the stream flow higher than the fountain. Incompetency in teachers places many upon the same level.

The fact is patent, the cause should be remedied. Our best Schools should furnish educated men and women for any and every calling to which they by nature are adapted and

no mistake. Educators say this is our work, object and aim. But will it not take a long time at the process by which it is being done? Where lies the difficulty? It is in this—facility to procure means. Now cannot schools be conducted on a cheaper plan? And will not the increase in numbers resulting from a diminution in prices be equally or more remunerative? Few will dare say positively that they have not room, even if this were argued as an objection. That schools are sometimes said to be "crowded" is a bid for more students. I have never known of but few High Schools that could not accommodate twice their number, and be healthily still. There are a great many boys and girls not many miles from where superior education is offered to the few, of as good pluck, mind and morals as the more highly favored ones, who would hail with unfeigned gladness the cheering intelligence that they could pay their way also. It is a dim light and ought to be extinguished in every school, the practice of allowing persons to go in debt for board and tuition. It demoralizes all concerned. When the practice is carried to any great extent it will cripple, if not destroy, the best schools in Christendom. A young man can see how he can raise money when once he receives his A. B. and settle all accounts in a short time, but about the time money is raised he can see just as clearly how he can spend it in another direction. Now the remedy is a reduction of prices. Why do not our Boarding Schools rely more upon patronage near home? Because it is in the mind that those at a distance are better able to pay, and sometimes the terms are calculated upon this fact as a basis. I know men who fill responsible places as educators who advocate a high rate of board at our colleges but the few whom they teach will save me the mortification of giving their reasons. Did you ever hear a man of sense who had a son to educate, advocate high board? Talk of high board drawing patronage! It may and not the more hopeful either, but the misfortune is it drives more than it draws. There is a difference between good board and expensive board. Substantial food and plenty of it is best for students. It is presumption to suppose a boy or girl because from a distance has always lived on pound cake. And if they had it should be a part of their education to be taught what is better. Self interest lies near our plans and schemes and yet there is nothing surer than that we may be mistaken as to what may be to our interest. So after all my cherished desire may not soon be realized, for there are still breakers ahead. None of them, however are insurmountable. They appear more formidable than they really are.

That underpreparation is given to students not absolutely necessary is, I think, clearly perceived by every close observer of our Female Schools. I will not be so devoid of proper feelings toward others as to say these studies are encouraged because the more remunerative. Good rules ought to work both ways. So no one will charge me with being only

"In for treason strategies and spoils."

I am fond of music too and believe it not well be bestowed upon the human voice. Instrumental music is of secondary importance to that of vocal and should be in relation to other studies.

I do not ignore instrumental music but must be allowed to say the attention given it in our schools and the cost of acquiring a knowledge of the art is greatly in the way of acquiring a superb and finished education. I know it is a popular study, but popularity should not be courted for its sake alone, especially when it is done against the grain and at the expense of what is more useful. There are certain rounds of duties in life that are essential and from these there are but few that are at all times exempt. That these be done in a creditable way is desirable; but there is another class of duties of a different order requiring a good knowledge of our vernacular and a clear, precise insight into mathematics. Oh how many are deficient here! There are, however, many that can be found who perform well on instruments of music but will almost vilify the mathematics and in doing so make it clear manifest that they have but very little regard for the finer feelings of our noble English tongue. D. C.

Hickory Slope, July 29 1874.

An enterprising superintendent of one of the Sunday schools at St Albans, Vt., was engaged one Sunday in catechizing the scholars, varying the usual form by beginning at the end of the catechism. After asking what were the prerequisites of the holy communion and confirmation, and receiving satisfactory replies, he asked, "And now, boys, tell us what must precede baptism?" Whereupon a livelyurchin shouted out, "A baby, sir."

### [From the N. Y. Methodist.] Posthumous Influence.

#### A SERMON BY BISHOP SIMPSON.

"And by it he, being dead, yet speaketh."—Heb. xi, 4.

These words are spoken of Abel, the first who left earth and went up to glory; the first of human beings whose lips were sealed in death; and yet it is said of him that he yet speaketh. "By it," is, by faith; for it was said in a previous part of the verse: "By faith, Abel offered than God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it (faith) he being dead yet speaketh."

Faith, as used in this connection, signifies not merely justifying faith; but, in its wider signification, embraces all subjects of knowledge. We know by faith that the worlds were framed; it reaches to the distant past; it takes hold of the unseen; it is the evidence of things not seen; it reaches far into the future: "the substance of things hoped for." In this wide range faith signifies a confidence which we have in things not present, and that we act as in full view of the distant past, the coming future, and the unseen all around us. It was through this that Abel offered a more excellent sacrifice, in that he looked not merely to the services, the gifts, the immediate results, but he listened to the voice of an unseen God, who had commanded the services; he looked forward to an unseen though coming Saviour, who was typified in those services, and he joined in adoration and praise with the unseen company of the hosts above, that he knew were lauding and magnifying the great Creator. In his case, too, he looked not merely at the lamb which he sacrificed, but to Him who should come as the "Lamb slain from the foundation of the world;" and standing by that altar he seemed to point from it away into the distant future and to say in the language of one who came long ages after him: "Behold the Lamb of God that taketh away the sin of the world!"

Strange is it how long a word may ring out in the world's hearing; how long a thought may breathe through the annals of eternity. There have been many sounds in this world—sounds of war that have filled the air; sounds of strife and discord, where nations have been arrayed against nations; sounds of triumphant joy, that have issued from the victors' lips, and of lamentation and sorrow that have gone up from widows' and from orphans' hearts. The world has been full of strange sounds, babbling sounds—the voice of the orator and the voice of the statesman; the voice of the poet and the voice of the historian; and yet, in the midst of all the sounds that have been ringing through our world, each coming like the waves, seeming to succeed the other, bending as we do, we listen to the sound which comes from the first lips that ever were closed on earth, and we hear the voice of Abel yet speaking.

And what say the words of which he speaks, the thoughts that seem to escape from his lips? You will observe there is not on record a single word that Abel ever spoke. The words of Cain are given to us, but not one word of Abel's is recorded, not a single utterance has divine inspiration left us upon record; and yet it is said he speaks. The speech must be by his action. We behold him, then, as speaking to us, first, of worship; of what true worship consists in. Heaven has photographed to us two scenes in Abel's being. One, he stands by the altar; a lamb is on the altar; he stands in adoration, in praise, in hope; the other scene, he lies in his blood, slain by a brother's hand. These are the two scenes which are thus photographed by Heaven's own light. And as he stands in the first, the idea is Christian worship. He had doubtless learned what worship should be; for in the text it is said, "God testified of his gifts that they were righteous;" that is, that they were in harmony with law. Our Saviour said, as if taking up this thought, when he was baptized, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness;" to perform God's commands; and Abel, having received the testimony that his gifts were righteous, intimates very clearly to us that they were in harmony with what had been commanded; and although we have not on record the command, yet from the whole tenor of Scripture we have the right to presume that God had commanded a sacrifice to be offered whose shed blood should be typical of the blood of the Saviour, that was to be shed for the remission of sins. And doubtless Abel had learned this lesson from mother Eve. Think of his boyhood. The promise had been given to Eve that her seed should bruise the serpent's head; and as she went dejected and sorrowful from Eden this hope sustained her—

there should come one of her offspring who should conquer evil; and she saw, as she left Eden, its gates closing upon her, its beautiful scenery was gone; outside, amid thorns and thistles, in sorrow she was to pass her life; and yet the promise that one should come that should open its gates, that should restore the flowers, that should crush the thistles under his feet, that should defeat the plans of the enemy, and send joy and triumph through the world, instead of sorrow and woe; and when she first took in her arms her first-born son, probably as she gazed upon him in his innocence and loveliness, she said, "This is the seed to bruise the serpent's head," and she named him Cain, for, said she, "I have gotten a man from the Lord;" or, as the passage might be read, "I have gotten a man, the Lord." Probably she expected him to be the coming One, the Hero, the Lion who should be victorious; but as he grew, she saw in him the traits of sin and sadness, and when her second son was given her she named him Abel, a word said to mean mourning, as when Joseph died, and Jacob, the lamentation was said by the Cannanites to be Abel, or Abel-Mizraim, the sorrow or lamentation of the Egyptians. She was sad because she knew not when that seed should come. And yet, how diligently, doubtless, did she educate that child. In the summer's eve, as the shadows of twilight began to fall, and she stood by her knee, would she not tell him of Eden's roscate bowers; of how happy she was when she looked into its placid streams and they mirrored back her own beauty, just received from heaven? How she told him of the sad hour (and the tear dropped from her eye and sadness veiled her face) when she was tempted and when she was persuaded to take the forbidden fruit, and tasted and gave to her husband to eat; and of all the sadness that came upon her heart—her blighted joys, her fears, how sin came into the world with all its woe; and then, of the promise given in mercy, the promise given in hope; and she turned with beautiful eyes as if to gaze on that grand picture of the Child that should come, and she saw the vision which Isaiah saw when he cried out in rapture, "Unto us a Child is born, unto us a Son is given, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace." She told of sacrifice of blood that should be shed, and how that blood should wash away guilt. Possibly as the tear dropped she turned her eyes toward heaven and the bow of hope threw its brightness across those tears, and looking away toward the coming Seed she saw the avenues to the upper glory, the higher Eden, the New Jerusalem. Possibly she was able to read her title to mansions in that promised land. With what interest Abel must have listened! how he hung on those lips; thought of that coming promised; and his heart was stirred up within him, and he obeyed the teachings of his mother. She taught him that obedience was worship, that it was disobedience that destroyed her, that closed the gates of Eden, that brought sin and sorrow; that obedience to God's word was the only mode of restoration, of hope, and of triumph. And under this teaching, having learned fully and thoroughly that grand lesson, he was prepared to obey.

To human reason it would seem strange that a lamb must be sacrificed, that blood must be shed. I fancy Cain reasoned thus, and said: "There is no use in taking the life of a lamb; there is no beauty in the offering of blood; much more beautiful is the altar covered with fruits and flowers, signifying the perfection of beauty. What is there that God has made that is so beautiful as the fruits of the ground, the flowers of the garden, the beautiful shrubs with which God has covered this world of ours." And reason might lead Cain to say: "Let me take these first fruits; let me adorn the altar with the garlands; let me bring the most costly products of the soil, odorous perfumes, colors beautifully, artistically wreathed together, and offer them as an offering of thanksgiving unto God who hath carpeted the earth with verdure and covered the plains with his beauty, who gives indications of his skill and kindness and love to man by all these mercies strewn abroad." It would seem to be rather reasonable that such an offering would be received. I have no right to suppose that Cain presented the kind of offering he did because he was parsimonious. I can fancy that his offering was more costly than Abel's. It was simply in this that it was defective: it was not what God had commanded. It was substituting his own judgment for God's command. And as he gazed I have sometimes thought it was partly because of the great care he had taken, the great arrangements he had made, the time he had spent, and the skill he had shown in bringing what would

possibly considered the grandest offering that could be arranged that he was made to feel disappointed when God had no respect to his offering, and passing by it had respect to Abel's lamb, which had cost him but little time or care, and on which he had spent no skill and no taste, and the secret was his disobedience to God's command; his unwillingness to do what God required.

Now there is one element in Cain's offering that is all right. There was the offering of thanksgiving; the presenting of the fruits of the ground; the coming with gifts to God. It is but right that man should offer something of what God had given him back to God, and in the Jewish dispensation there was the offering of the first fruits. When the harvest was to be gathered the first ripened heads of corn were cut by a sickle, carried up to Jerusalem, offered as a thanksgiving, and there remained until the great harvest was gathered, and then the people were made to shout the harvest-home the feast of weeks, in which they rejoiced in the abundant harvest God had given them.

(TO BE CONTINUED.)  
Religion in Business.

The Northern Christian Advocate makes a forcible appeal, enforcing the idea that the "true Christian man has religion in his business, and business in his religion," from which we make some extracts:

Active business men are among our most efficient church workers. We know of brethren full of worldly cares and enterprises, taxed incessantly with business pressure, yet they have time for a hour in the weekly prayer meeting; such men bring life, and power, and energy into the work of the church. The sacrifice they make for the cause of Christ is seen and felt. It carries conviction to men. \*

The world almost altogether overlooks the fact that wealth is one of God's great provisions for men. He meant it for a blessing. The gospel of His Son is calculated to increase its facilities and multiply its benefits. He has put its growth and development under positive law. The true attainment of wealth is not a grab game. It is a grand business process under a great practical law, which, if observed, brings its general results. Fortune-building may be a religious work; more it should be such. Consecration to God entire is no drawback to a business man; it may be the means of his more rapid success. The prayer-meeting brings no danger to a business man. True Christians will find time in the pressure of daily life to honor God and help His cause. \*

Consecrated business life is one of the great needs of the church. It is an age of business. The business man is really the prince of our times. From business ranks come most of our public men. They make good Congressmen and Senators. Our practical age has need of them everywhere. So the Church needs her business talent brought into earnest consecration to Jesus. We need our business men at our altars, we need them in our Sabbath School teachers' meetings; and in every place where strong hands, vigorous brains and warm hearts may give help to our Christian work.

JONAH OVERBOARD.

Last week the Brooklyn Tabernacle excommunicated a member for conduct disgraceful to the Christian profession. He had long been warned and admonished; but failing to cease his evil practices, he was by a unanimous vote cut off, and his excommunication as publicly announced as his reception five years before had been published. Brethren of the Churches, is it not time that our religious societies be cleansed of their unfaithful members? Will not the world have more respect for the Church when it is understood that there is such a thing as Christian discipline, and that a man can not live an obnoxious life and yet sit at the communion table? Let this cleansing process go on kindly but firmly, and the Church will mean more than it does now. The greatest dangers to Christianity to day are not those who are writing against it, but the professors of religion who carry around contribution plates and communion cups, and stand prominent at prayer meetings, while they are known as defrauders, slanderers, or inebriates. You wonder why the old Gospel ship has such rough weather. It is because you have a Jonah on board. Pick him up and let him drop over the sides very gently, and the sea will cease its raging. It is very hard to do so, but bet ter Jonah go to the bottom than the entire vessel. One rotten apple will spoil the whole barrel.—Talmage, in Christian at work.

A man advertises for a competent person to undertake the sale of a new medicine—and adds that "it will prove highly lucrative to the undertaker."

### Music by Telegraph.

A wonderful invention in telegraphy has been made recently by Mr. Elisha Gray, of Chicago, by which musical sounds and tunes may be clearly transmitted for a distance of 2,400 miles. A writer in the New York Times has seen Mr. Gray's instrument at work, and has heard music played on a small melodeon, or piano key-board, transmitted through an unbroken circuit of 2,400 miles and reproduced on a violin attached to the receiving end of the wire. Mr. Gray played "Hail Columbia," "The Star Spangled Banner," "God Save the Queen," "Yankee Doodle," and other well-known airs, and they were unmistakably repeated, note for note, on the violin. Even an accidental false note was immediately detected on the violin. The writer says: Mr. Gray exhibited many other experiments with tin cans, small paper drums, &c., which were attached to the receiving end of the wire in the place of the violin. The paper drum gave the musical sounds just that peculiar buzzing twang which is produced by boys placing a piece of tin paper over a hair comb and then blowing on it. What this will all lead to, or where it will all end, is one of the most extraordinary problems of the day.

The apparatus, by means of which this extraordinary feat in telegraphy is accomplished, has been named by Mr. Gray the telephonic, or an instrument designed for the purpose of transmitting sound to a distance. It consists of three general parts: first, the transmitting instrument; second, the conducting wire, running to a distance point; and third, the apparatus for receiving the sound at that distant point. The transmitting apparatus consists of a key-board having a number of electromagnets corresponding with the number of keys on the board, to which are attached vibrating tongues or reeds, tuned, to a musical scale. Any one of these tongues can be separately set in motion by depressing the key corresponding to it. Thus a tune may be played by manipulating the keys in the same way as those of an ordinary piano or melodeon. The music, produced entirely by electricity, of these notes is so distinctly audible in the next room that, in spite of much talking, there is no difficulty in determining what tune the manipulator is playing. To this transmitting instrument the conducting wire is attached, the other end being attached to the receiving apparatus, which may be anything that is sonorous so long as it is in some degree a conductor of electricity.

A violin with a thin strip of metal stretched between the strings at a point where the bridge of the instrument is ordinarily placed, will, on receiving the sound transmitted through the conducting wire from the piano, give out a tone very similar in quality to that of an ordinary violin. If then the metallic strip is electrically connected with a wire, say, 500 or 1,000 miles long, which has its distant end properly connected with the transmitting instrument, any one at the receiving end can distinctly hear, without the aid of electro-magnetism, the tone or air which is being played 500 or 1,000 miles away from him, if he properly manipulates the receiving apparatus. The length of the wire connecting the transmitting with the receiving apparatus may be one mile or 10,000 miles, provided that the insulation is sufficiently good to prevent the escape of the electric current before it reaches its destination. In fact, there seems to be no limit to the distance to which sound, of any desired pitch, may be thus conveyed with from two to five cells of battery, all the connections being proper. The quality or timbre of the tones depends upon the character of the receiving apparatus, which may be a violin prepared as described above, a tin hoop, with foil paper stretched over it, after the fashion of a baby's rattle, a nickel five cent. A sound, sufficiently loud to read Morse telegraphic characters, made by interrupting, with the common telegraphic key, one sustained note, has been obtained, under favorable circumstances, at the receiving end of the wire without any more scientific sounding apparatus than that of a piece of common tissue paper.

Deposed!

Bishop Cummins is deposed! The charge against him was that "he had abandoned the communion of the church." No notice was taken of his perfectly courteous resignation; no recognition was made of his right of withdrawal from the church, which our civil law secures to every man. He was thrust out, and, as far as could be by a form of words, degraded.

The parties to the act were Benjamin Bosworth Smith, who signs himself "bishop of the diocese of Kentucky, and senior bishop of the Protestant Episcopal church in the United

States," and more than thirty other bishops. The act is done as is ostentatiously declared: "In the name of the Father and of the Son and of the Holy Ghost."

Christian people of the United States will consider that the sacred name of the Trinity is here profaned, as it always is when used to cover a breach of charity. Bishop Cummins has not consorted with base or ungodly men; he has not apostatized from the true faith as it is in Jesus Christ. He has not perverted the gospel or handled it deceitfully. Following his Christian impulses, he has sought a wider Christian fellowship. He has proceeded in such a manner as to secure the good opinion of reasonable men. Whatever may be thought by those who dissent from him, of the expediency of his proceedings, his right to leave the communion to which he has belonged is unquestionable.

It may be said that the "canons" do not admit of resignation, but require deposition. So much the worse, then, for the canons. They may thrust out a bishop, with attempted circumstances of ignominy, but only to make his fellowship with Christians generally closer and firmer. They cannot alter, by a particle, the judgment of the Christian world. We are of opinion that this act will not benefit the chief actors in it.—N. Y. Methodist.

The Pope Expelled From the Free Masons.

At the semi-annual meeting of the Grand Lodge of Masons, Scottish rite of the Orient of Palermo, Italy, on the 27th of March last, Pope Pius IX was expelled from the Order. The decree of expulsion was published in the official Masonic paper at Cologne, Germany, and is preceded by the minutes of the Lodge in which he was initiated, and is as follows:

"A man named Mastai Ferretti, who received the baptism of Free Masonry, solemnly pledged his love and fellowship, and who afterwards was crowned Pope and King, under the title of Pius IX, has now cursed his former brethren and excommunicated all members of the Order of Free Masons. Therefore, said Mastai Ferretti is hereby expelled from the Grand Lodge of the Orient of Palermo, expelled from the order for perjury."

The charges against him were first preferred at his Lodge at Palermo, in 1865, and notification and copy thereof sent to him, with a request to attend the Lodge for the purpose of answering the same. To this he made no reply, and, for divers reasons, the charges were not pressed until he urged the Bishops of Brazil to act aggressively toward the Free Masons. Then they were pressed, and, after a regular trial, a decree of expulsion was entered and published, and the same being signed by Victor Emmanuel, King of Italy, and Grand Master of the Orient of Italy.—Voice of Masonry.

Not Ashamed.—Justice McLean, of Ohio, heard a minister preach. He had been a skeptic, and his minister spoke to him in such a way as convinced him of the truth of the Christian religion. He was led to see how Jesus had died for him, and he was born again. He went home. He had hardly got there before he said: "We are going to have family prayer; let us go into the drawing-room and pray together." "But," said his wife, "there are four lawyers in there; they have come to attend court. Let us go to the kitchen to have prayers." Judge McLean replied: "It's the first time I ever invited the Lord to my house, and I don't propose to invite him to the kitchen (by any means)." He went into those lawyers and said: "My friends, I have found out that Jesus died on the cross for me. I have given myself to him, and now propose to invite him to my house. You may do as you please; stay or go. But I am now to make my first prayer in my own house." They said they would like very much to stay, and did stay. From that day Judge McLean lived a consistent Christian life, and died a happy death.—Herald.

Hang on Like a Beaver.

When Tom was six years old he went into the forest one afternoon to meet the hired man, who was coming home with a load of wood. The man placed Master Tommy on the top of the load, and drove homeward. Just before reaching the farm, the team went pretty briskly down a steep hill. When Tommy entered the house his mother said:

"Tommy, my dear, were you not frightened when the horses went trotting so swiftly down Crow Hill?"

"Yes, mother, a little," replied Tom, honestly; "but I asked the Lord to help me, and hung on like a beaver."

Sensible Tom! Why sensible? Because he joined working to praying. Let his words teach this life-lesson: In all troubles, pray and hang on like a beaver; by which I mean, that while you ask God to help you, you must help yourself with all your might.—Young Pilgrim.

### Harmless Mischief.

"The great American ordinary pro-voker," is the latest for kerosene.

The Indians complain at the prevalent fashion of short hair as a personal insult.

The feet that are covered with bunions may not be stylish, but they are certainly noble.

And John Champlain was lying cold and dead, writhing in his mortal agony," says a New Jersey paper.

Would be contributor: "I wish you would tell me something to write about." Editor: "Well, I might about face."

That was bright little child who inquired "Ma, when cows die, do they go to the milk way?"

A breach of promise of marriage, in which the damages were laid at \$20,000, has been compromised with a present of five dollars and a new chignon. It was in Kentucky.

Landlady (sternly)—"You must not boaster that bed with your boots on!" Boarder—"O, never mind, they're only an old pair. The bed-bugs can't hurt 'em. I'll risk it, anyhow."

Schoolmistress—"Johnny, I'm ashamed of you. When I was your age I could read as well as I can now." "Aw, but you'd a different teacher to what we've got."

It is said that a human being has seven millions of pores through which perspiration and exhausted particles of the system escape. We are all pore creatures.

A Kansas girl wouldn't be married without a yellow ribbon around her waist, and a boy rode eight miles to get it while the guests waited.

Types continue to cut up antics, even in well regulated offices, we infer from seeing John Brown announced as "a licensed preacher."

Tennyson says that Miller is the greatest American poet, and Miller says that Tennyson is the greatest English poet. A man couldn't improve on that if he set up all night.—Detroit Free Press.

"Do bats ever fly in the day time?" asked a teacher of his class in natural history. "Yes, sir," said the boys, confidently. "What kind of bats?" exclaimed the astonished teacher. "Brickbats!" yelled the triumphant boys.

Don't be stubborn unless you are sure you can afford it. Night in the midst of the late panic, an Iowa man chose to be perversely obstinate. His daughter wanted a \$90 silk dress, and he wouldn't get it, and he lost \$60 by the operation. She took cold poison, and the funeral expenses were \$150.

"How do you do, Mr. Jones?" said a stranger, blandly smiling as he entered the store of a dealer. "Well, thank you," stiffly rejoined Mr. Jones. "You don't seem to know me; I am Brown, used to live here," said the visitor. "I beg ten thousand pardons, Mr. Brown," said Jones, relaxing and shaking hands cordially, "excuse me, I thought you were a drummer." "So I am," said Brown. Relapse of Jones.

The observations of a married man have led to the conclusion that money put into mirrors is a good investment, as it affords a marvelous amount of comfort and gratification to a woman. He says his wife thinks just as much of consulting her glass when she ties on her apron as when she ties on her bonnet, and while he goes to the door at once when there is a rap, she exclaims, "Mercy! Joseph who is that?" and dashes for the looking-glass.

Housekeeper's Help.

Cream of tartar rubbed upon soiled white kid gloves cleanses them well. Clothes lines should be well wiped and dried when done with, for if put away wet they will rot.

Stonemason's saw-dust is infinitely better than soap for cleaning floors, and much more economical.

A mixture of oil and ink is a good thing to clean kid boots with, the first softens and the last blackens them.

Bleeding from the nose may be stopped by putting bits of lint into the nostrils, and by raising the arms over the head.

Moths may be kept out of furs and woolen cloths by wrapping the fabric in muslin. Moths cannot eat through muslin.

In sudden attacks of diarrhoea, a large cup of strong, hot tea, with sugar and milk, will frequently bring the system to a healthy state.

A baby will progress very rapidly in its growth by laying it occasionally in a soft rug, and allowing it to have full exercise of its limbs.

Brass ornaments may be cleaned by washing with rock alum boiled to a strong lye, in the proportion of an ounce to a pint; when dry, it must be rubbed with fine tripoli.

A good cement for mending broken crockery ware may be made by mixing together equal quantities of melted glue, white egg and white lead, and boiling them together.