

Raleigh Christian Advocate.

Bobbitt & Gray, Publishers.

Published in the Interests of Methodism in North Carolina.

\$2.20 Per Annum, in Advance.

Vol. XXI--No. 23.

Raleigh, N. C., Wednesday, June 9, 1875.

Whole No. 1,061.

Selected Poetry.

The Human Heart

What a wondrous thing is the human heart!
With its hopes, its longings, its fears,
How it'll tremble and flutter, and thrill
With its joys and its sorrows,
While its passions surround it as with a flame,
And its feelings are bright,
And its love is a sweet melody into his ears.

What a restless thing is the human heart!
How strange it can never be still,
It hath yearnings for home and a living for
The future,
And it even seeks wealth, which is lost in a
hour,
It hath longings the world cannot fill.

What a happy thing is the human heart!
How it'll smile and rejoice,
How quickly it'll laugh and how suddenly
It'll weep,
It'll be the welcome and long wished for
Sound,
The tenderly-remembered voice.

What a sad thing is the human heart!
How it'll weep and how it'll grieve,
How it'll weep and how it'll grieve,
How it'll weep and how it'll grieve,
How it'll weep and how it'll grieve,
How it'll weep and how it'll grieve,
How it'll weep and how it'll grieve,
How it'll weep and how it'll grieve,

What a loving thing is the human heart!
How it'll love and how it'll love,
How it'll love and how it'll love,
How it'll love and how it'll love,
How it'll love and how it'll love,
How it'll love and how it'll love,
How it'll love and how it'll love,
How it'll love and how it'll love,

What a living thing is the human heart!
How it'll live and how it'll live,
How it'll live and how it'll live,
How it'll live and how it'll live,
How it'll live and how it'll live,
How it'll live and how it'll live,
How it'll live and how it'll live,
How it'll live and how it'll live,

What a human heart, it can love as well,
And if sorrow it can learn to despise,
And if it can love and if it can love,
And if it can love and if it can love,
And if it can love and if it can love,
And if it can love and if it can love,
And if it can love and if it can love,
And if it can love and if it can love,

One day we shall know them, these wonder-
ful hearts,
When we've crossed to the heavenly shore,
And the Lamb of God, life in our sight is
revealed,
And the words of all human hearts are re-
vealed,
We shall know them as never before.
—Christian Observer.

Communicated.

For the Advocate.
The Journal of the 38th session of the N. C. Annual Conference, is an instructive exhibit of the operations in detail of the Methodist Church in our State; and is worthy a careful examination by the pastors and laymen of our church. The material of the history of our church in North Carolina, will be in part selected from the reports of our pastors, which are tabulated in the journal of our Conference proceedings. These reports will form the data of our church census. They are an expression of our identity. They represent us before the intelligence of our countrymen in the present age, and they will be the way marks to a future generation of the steps we took in the career of Methodism. Great care should be taken to have the matter of our journal accurately edited and correctly printed. The Conference appointed officer, who superintends this department of our calling as Methodist preachers, has generally succeeded in furnishing us a well arranged and complete journal. He is entitled to an eminent degree of our thanks, which we most earnestly vote him. It is, however, a little regretful that the journal of our 38th Conference should not to a greater extent meet the wishes and supply the wants of the preachers and laymen of our Conference. A greater number of copies, with greater accuracy of statement, and of fuller details, would have supplied a great want of both our preachers and our laymen. The highest and sparse number of the copies issued, have demonstrated the utility of such a method in putting the proceedings of our Conference before our people. The facts of our progress will never reach our people, if we do not increase the facilities of displaying those facts. We must either extend the present plan or change our policy. The organ of our Conference, we believe to the opinion, is the only means we can employ to have success in this department of our vocation. The Raleigh Christian Advocate will furnish all the facilities we need to place our people in direct communication with all the facts of our Conference and of our church. We hope to see it used in that way. Let us look at, let the statistics of our Church, as they are put down in the tables of the journal before us. The net increase in our membership is shown to be *seen hundred and ninety-one*. This is a curious and significant statement. The past year was one of unprecedented prosperity. More than two thousand accessions to our church were reported at our Conference organ. And the reports of the pastors in the journal put down at *nineteen hundred and ninety*. But the net increase is only *seen hundred and ninety-one*. This

is not explained, nor do we know how to explain it. The difference between the accessions reported in the *Advocate* and the net increase in the journal is very great. The Greensboro and Shelby Districts only reported deficiencies. The former shows a decrease of *seven hundred and ten* in 74. Stokes circuit in the table is blank. If we fill that blank, with 350, the number reported in 1873, it will reduce the deficiency to 369 in the Greensboro District. But it is not tabularly true that that District was blessed with several powerful revivals, and that many of the converts joined our church. To what cause then shall we ascribe this immense falling off in our numbers?

The Shelby District reported a deficiency of *four hundred and eighty-nine*. For that deficiency we find some sort of a reason in the fact, that there are reported deficiencies in *nine* charges in that District—one of which reported the erroneous loss of *five hundred and twenty members* in one Conference year. The gross decrease in the Shelby District was *eight hundred and twenty-eight*. This is reduced by the increase in the other charges in the District to *four hundred and eighty-nine net*. But since there was a mistake in the adding up of the numbers of that District in 1873, the net decrease is *four hundred and ninety-eight*. If then we put the deficiencies in the two above named Districts together, we find the real deficiency in their pastoral charges amounts to *eight hundred and forty-nine*.

The following named Districts had an increase in their membership:

Charlotte,	543
Raleigh,	420
Wilmington,	395
Salisbury,	280
Newbern,	149
Washington,	108
Fayetteville,	56
Hillsboro',	39
Total,	1900

Now if we subtract the deficiency 849 in the two Districts before named, we have left a net increase of *seven hundred and forty-one souls* in the bounds of the North Carolina Conference.

Why these discrepancies we have noticed we cannot explain, nor do we wish to inquire; but we pass on to observe the more encouraging fact, that there was an increase in the membership of *eighty-one* (quite two thirds) of the pastoral charges in the bounds of the N. C. Conference in one year.—The Charlotte District reported the greatest net increase and Hillsboro' the least; and the Mount Pleasant circuit, Charlotte District, reported the greatest net increase of all the pastoral charges in the Conference.

2. The financial exhibit is as interesting and perhaps curious too, in some of its features as the statistics. We hope our lay brethren, of whom we have so many good and true to our cause, will read these points. And that our pastors too, will not slight them because of their homeliness.

Of 144 charges in our Conference, 200 overpaid their assessments, and 200 paid them in full for pastoral services; while one hundred and twelve failed to meet their pastors claims. More than 50 paid in full their assessments for the collections ordered by the Conference, while a still greater number did not much more than pay a moiety of their dues. But there are some very encouraging facts in the collections made upon the whole assessment. The laymen of our church paid last year for all causes and objects in our church operations the sum of *one hundred and thirty seven thousand eight hundred and ten dollars*, an excess of *eight thousand dollars* upon the year '73.

The banner station is Greensboro', and the banner circuit is Chapel Hill and Haw River. They paid more for missions than any other charges in the Conference.

There is in connection with this subject of Finance a noticeable fact. It is this: The stations (some of them) which pay large salaries to their pastors, do not compare favorably in their missionary contributions with the largest salary paying circuits. For instance, a circuit in a certain District, (one of several cases) which last year paid its pastor less than one thousand dollars, raised 40 per cent more money for the collections ordered by the Conference than the largest station in that District, which paid its pastor a great deal more than a thousand dollars. And there are not a few facts of a like character to be found upon a careful analysis of our Financial Tables. Some of the circuits, even in some Districts, are paying heavy salaries to their pastors, but are not paying in proportion to the other causes of the church, nor in proportion even to circuits, which are paying from given to nine hundred dollars for pastoral service.

Did we choose to extend these observations upon statistics and finances, we might suggest several other

points which are generally passed by; but we are willing to read from others,—we prefer to do so, hence we lay by our pen until we have more time to look a little further into these things. We have not, we trust, reflected upon any one. If we have, we shall regret to know it. Our aim is simply to call attention to some points which can be learned only upon investigation. We write more for our laymen, who we hope will appreciate our poor scribbling. We ask pardon of our Editors for being so prolix. We could not help it. We hope they will not accuse us of anything more than being an EXAMINER.

Fraternal Camp-Meeting.

Letter from Rev. Bishop E. S. Jones, D. D., March, 1875.
At the time of the adjournment of the fraternal camp meeting, held at Round Lake July, 1874, all the bishops present, and a large number of ministers and laymen, united in a very ardent memorial to the proper authorities to appoint a similar meeting to be held in July, 1875. The authorities, on the receipt of the memorial, promptly made the appointment as the memorialists desired. In announcing the meeting last year we made the following statements:

"This meeting is appointed by the Presiding Elders of the Troy Conference, within their own jurisdiction, the Round Lake Camp-meeting Association, tending the use of their ground, with all its facilities and conveniences, for such a service. As the resident Bishop, the Presiding Elders have invited me to aid them in superintending the spiritual services of the occasion, and I have consented to do so if my health and official duties will permit. The specialty of the meeting consists in the invitation of all the branches of Methodism in the United States and Canada, by voluntary representatives, to unite in the duties and devotions of the occasion."

"It is not intended at this meeting to consider or discuss the question of the organic union of these Methodist bodies. That would not be in harmony with the character and services of the occasion. As the assembly will be voluntary, the parties present will have no official authority, and cannot commit the churches to which they belong. For one, I hope the subject will not even be mooted in social conversation on the ground."

"The proposition is for the ministers and members of these different Methodist Churches to assemble and work and worship together as though they all belonged to one and the same Church; not to talk about fraternity, but to enjoy it; not to plan for it, but to practice it; to behold how good and pleasant it is for brethren to dwell together in unity."

We can appeal to all who were present and engaged in the delightful spiritual services of that meeting to bear witness that these propositions were strictly observed. The representatives of all the branches of Methodism met and worshipped together in the most cordial and christian manner. The invitation to attend the meeting to be held next July is extended to all the Methodist bodies in the United States and Canada, with equal earnestness and affection, and we assure them that the same principles and the same spirit of love will govern the meeting. We have good reason to anticipate a much larger assemblage than that of last year. God was abundant in his mercy to us on the former occasion: Let us, by fasting and prayer, seek a still greater outpouring of the Divine Spirit, and larger spiritual results at the approaching meeting. I invite all who have the heart to do so, to unite with me in observing the previous Friday as a day of fasting and prayer for the success of the meeting.

E. S. JONES.

Valuable Interest Rules.

For finding the interest on any principal for any number of days, the answer in each case being in cents, separate the two right-hand figures to express it in dollars and cents:

Four per cent.—Multiply the principal by the number of days to run; separate the right-hand figure from the product, and divide by 9.

Five per cent.—Multiply by number of days, and divide by 72.

Six per cent.—Multiply by number of days, separate right-hand figure, and divide by 6.

Eight per cent.—Multiply by number of days, and divide by 45.

Nine per cent.—Multiply by number of days, separate right-hand figure, and divide by 4.

Ten per cent.—Multiply by number of days, and divide by 35.

Twelve per cent.—Multiply by number of days, separate right-hand figure, and divide by 3.

Fifteen per cent.—Multiply by number of days, and divide by 24.

Eighteen per cent.—Multiply by number of days, separate right-hand figure, and divide by 2.

Twenty per cent.—Multiply by number of days, and divide by 18.

Habits of Writers.

One class has the habit of observing—a very good habit when turned to good account. To notice what is going on, and catch the tendency of events, is a most praiseworthy habit and an essential quality in a first class writer. The best of all methods of education in observation, simply is to note and scrutinize men and things: When an observing man writes, he is sure to read.

One other class of writers only meditate. This is not the same as observing. Meditation draws thought out of self, observation catches it abroad. Nothing is better than meditation when one has been also observing and getting material on which to ruminate. But meditation too long protracted, provided with too little observation, becomes impoverished and draws a thread too attenuated. It will feed on itself. The writer who only meditates will weave impracticable theories, unreal, unnatural. Sermons made wholly in the study are seldom adapted to the hearer's wants; and essays drawn entire out of speculative minds are most edifying.

Some writers are very conscientious persons, and write from an impulse of conscience. They are pained at sight of wrong and fly to the pen to correct the wrong, or they are happy at sight of something good, and write to praise and encourage the good. Such writers are always right, as far as human judgment can be, and their writings are pertinent. They do not strain their vision to find something to write about, but their matter is right, even in their heart. Would to God all writers partook more of this characteristic!

Some are vain glorifiers, and write for notoriety. The chief aim is to see themselves in print. It is useless to say the motive is puerile, and that their writings can usually be told by their impractical, speculative, sporadic, and often erratic nature—sometimes offensively impertinent.

Another is a controversial class. They have no special purpose save except to contradict. "Debate" is their joy, not knowing in what ugly company the apostle places the world. When this spirit has clearly cropped out in any writer, better dismiss him at once.

Lastly, some writers are moved by sheer ill nature. They are the grumbling, fault-finding, unreasonable sort; sometimes moved by envy, and sometimes by downright malice. As a general thing they write incognito; for, conscious of contemptible motives, they are afraid to be seen openly. True, some good writers hide behind unreal names from motives of humility; but these ill-natured fellows steal that cloak to hide their meanness in. And what amazing impudence they have! They will ask a gentlemanly editor to allow them in mask to slip up and smite a man who stand out fearlessly in his own name! The creeping incendiary, the midnight assassin, are not more dastardly than such cowards. A man who wants to say a thing so mean that he is afraid to let himself be known as the author, can not be believed, of course.

It would be well, I think, if all writers would subscribe their own proper name to all they publish, except in a few rare instances where improper motives might be attributed if the writer were known, or whose conscious lowliness of station might rob his utterances of the weight they desire having. Let every writer try to combine observation, meditation, conscience and candor.—*Pacific Methodist.*

G. W. HORN.

A Revolutionary Horn.

MR. EDITOR:—I see from our inestimable *Advocate*, that the people are sending things, both new and old, to the Vanderbilt University, in the way of curiosities. I have one perhaps you, or some of our good folks, would like for me to send, which I will do with pleasure if you think it worth sending. Doubtless you will take a horn for the Vanderbilt, if not for yourself, when I give you its history. It was taken on a battle field in North Carolina, by a man named Robinson (a relative of our family), during the Revolutionary War of '76, and from the neck of a Hessian, who was killed during the battle. It held just one pound of powder, minus a load, when captured. Mr. Robinson lived in Kentucky a number of years before his death, and used the horn as a powder horn in his hunts during the early settlement of that State. It came into my possession through the family of Moreheads and Buckners. The noble mother of Gen. S. B. Buckner gave it me while I was living in Arkansas in 1849. It has on it the British coat of arms—the lion and crown are very plain to be seen—the unicorn is scarcely visible, having been effaced by long and constant use. There are several other very curious devices on it, with the year '1765' also visible to be 110 years

old. I am unable to speak any foreign tongue, and I must claim, if you accept the horn, an interpretation of various lines on it. When it reaches you, lest you may be disappointed after so much history, I will remind you it is like the one presented to Ezekiel Brown, of Georgia, by his father-in-law, in point of size. The morning after Zeke's marriage, the old gentleman came out with a wine glass full of peach-brandy, saying it was twenty years old. Zeke, who was very fond of the article, took it, and before drinking, it was very small of its age. My dear brother, hoping you may think the horn worthy a place in the Vanderbilt, I am your friend and brother, E. C. TURNER. Tallahassee, Fla. May 11, 1875.

[By all means, transmit that horn—the Vanderbilt folks will prize it highly.—Ed.]—*Nashville Advocate.*

Self-Denial.

This point has special bearing on the religious life of the nineteenth century—probably the most artificial era of modern history. If we had to sum up the religion of Jesus Christ in one word, that one word would be self-denial, of which our Lord Himself was the fullest embodiment ever known. "Being in the form of God, and thinking it no robbery to be equal with God, He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." And all this condescension for whom? For Himself? Nay, but for us men, and for our salvation. He would not command the stones to be made bread to appease his own hunger, though he had fasted forty days and forty nights; but he would multiply the loaves and fishes for five thousand others who had not fasted one whole day. And when he hung on the cross, his enemies taunted him, saying: "He saved others; Himself he cannot save."—Cruel taunt, yet glorious truth! He could not save Himself, because he saved others; if they are saved, he must die. Such incomparable usefulness the world never saw a second time. And it is this example which gives force to the precept, "If any man will come after me, let him deny himself, and take up his cross and follow me." But what do we know about self-denial now-a-days? That it does not abound in the world occasions no surprise, for it has always been a maxim among carnal men to seek their own. But among the followers of the Lamb it surely ought not to be so rare. Yet how few are trained in its practice! It is not that Christians are unprepared to deny themselves in necessities; nor even that they are reluctant to forego comforts and luxuries. They will not forsake things questionable and injurious. What godly pastor is not weary of being asked if it be wrong for Christians to attend balls, theatres, races, and so forth? What must the Master think of all this? Would it have been wrong for him to have remained in heaven, instead of coming to this earth? And, when here, would it have been wrong to be rich and renowned, instead of being poor and despised? Would it have been wrong in him to live, instead of giving himself up to a felon's death? Alas! but, say some, if he had not come and suffered and died, man could not have been saved.—True, say we, and if we do not deny ourselves God will not be honored, our witness will not be effective, and our profession of Christianity will not be true. O if this virtue were practiced by every Christian, how much countenance of evil would be withdrawn; how much treasure, time, and talent would be spared for God, and how soon would the individual interests of men be absorbed in the disinterested love of a universal brotherhood. Such brotherly love is pre-eminently desirable. Love is the quintessence of the gospel. God is love; and he that dwelleth in love dwelleth in God, and God in him. And if he believes have all gifts and all other graces, and have not love, they will be profited nothing. It was the love of Christ, which constrained Paul, making his laborious mission a labor of love. The love of Christ upheld the martyrs when passing through the fires. The love of Christ, and of immortal souls, has been the grandest stimulus of Christian workers in all ages. And what is needed to-day is that the whole Church be steeped in the love of God and in the spirit of self-denying philanthropy, and passionately resolved, by the power of loving kindness, to subdue the world to Christ.—*Savannah Advertiser.*

Christianity and Science.

In the current discussions of the relations of Christianity to science, there is one fact that seems to have dropped out of notice; yet it is full of meaning, and deserves, for Christianity's sake, to be raised and kept before the public. Who, or what, has raised science to its present commanding position? What influence is it that has trained the investigator, educated the people, and made it possible for the scientific man to exist, and the people to comprehend him? Who built Harvard College? What motives form the very foundation stones of Yale? To whom, and to what, are the great institutions of learning, scattered all over this country, indebted for their existence? There is hardly one of these that did not have its birth in, and has not had its growth in, Christianity. The founders of all these institutions, more particularly those of greatest influence and largest faculties, were Christian men, who worked simply in the interest of their Master. The great scientific schools that have been grafted upon these institutions are children of the same parent, reared and endowed for the same work. Christianity is the undoubted and indisputable mother of the scientific culture of the country. But for her, our colleges would have never been built—our common schools would never have been instituted. Wherever a free Christianity has gone, it has carried with it education and culture.

The public, or a considerable portion of it, seems to forget this, or has come to regard Christianity as opposed to science in its nature and aims. It is almost regarded, by many minds, as the friend of darkness, as the opponent of free inquiry and the enslaver of thought. The very men who have been reared by her in some instances turn against her, disowning their mother and denying the sources of their attainments, and to-day she has herself forgotten that it is her hand that has reared all the temples of learning, framed the educational policy of the nation, and, with wide sacrifice of treasure, reared the very men who are now defaming her.—*Dr. J. G. Holland, in Scribner for March.*

What Faith in God Does.

Faith justifies, because the believer's obligations to justice are all canceled by Christ his Surety. Faith sanctifies, because the believer forsakes his own righteousness, which at best is but as filthy rags, and accepts the righteousness of Christ. Faith purifies, because it begets hope, and he who "hath hope in him purifieth himself, even as He is pure." Faith strengthens, because the believer forsakes his own strength, which is utter weakness, and lays hold on the mighty arm of God. "He stays on his God."

Faith gives courage, because it enables the believer to penetrate the darkest clouds and see that they are more with him than against him; it makes him cry out, "Though an host should encamp against me, my heart shall not fear."

Faith gives joy in the midst of sorrow, because it tells the believer that his light affliction, which is but for a

moment, worketh out for him a "far more exceeding and eternal weight of glory."

Faith gives patience, because it shows the believer that "He is faithful who hath promised," and that in due season we shall reap if we faint not."

Faith gives peace, because it shows the believer that "being justified by faith we have peace with God through our Lord Jesus Christ."

Faith gives rest, not by and only, but now, here—in this world of toil and sorrow; because it leads the believer, laboring and heavy-laden, to Him who gives him rest.

The Cause of the Tides.

It is beyond doubt that tides are caused principally by the action of the moon, as their periods keep pace with the apparent motion of the moon, and have done so for centuries. We know that the earth and moon are attracted by each other; and on the other hand, we know that these two bodies are not approaching. There must, therefore, evidently exist another force which balances the attraction. It is generally said that the moon rotates round the earth once a month, but in reality both moon and earth rotate round their mutual center of gravity. By this peculiar rotation, a force akin to centrifugal force is produced, which prevents the approaching of the two bodies. Now we see that there are two forces acting between earth and moon, which are in perfect equilibrium in the centers of either of the two bodies. But the attractive force is greater in those parts of the earth that are nearer the moon, and causes an upheaval of water on that side. On the opposite side of the earth the contrary is the case, namely, the attraction towards the moon is less than in the center of the earth, and that force, which keeps the moon and earth apart, gets the overhand and causes an upheaval of water on that side also. The tidal wave produced by the moon must, therefore, be necessarily a double one. On the side of the earth nearest the sun the attraction is greater, and on the opposite side of the centrifugal force, caused by the orbital motion of the earth, is gaining on the diminished attraction.

The Chief Evil of War.

Let us then consider the chief evil of war. What is it? What induces us to place war at the head of human calamities? What distinguishes war, is not that man is slain, but that he is slain, spoiled, crushed by the cruelty, the injustice, the treachery, the murderous hand of man. The evil is moral evil. War is the concentration of all human crimes. Here is its distinguishing, accursed brand. Under its standard gather violence, malignity, rage, fraud, perjury, rapacity, and lust.

If it only slew men, it would do little. It turns man into a beast of prey. Here is the evil of war, that man, made to be the brother, becomes the deadly foe of his kind; that man, whose duty it is to mitigate suffering, makes the infliction of suffering his trade and end; that man, whose office it is to avert and heal the wounds which come from nature's powers, makes researches into nature's laws, and arms himself with her most awful forces, that he may become the destroyer of his race.

These remarks show us the great evil of war. It is moral evil. The field of battle is a theatre, got up at immense cost, for the exhibition of crime on a grand scale. There the hell within the human breast blazes out fiercely and without disguise. A more fearful hell in any region of the universe cannot well be conceived. There the fiends hold their revels, and spread their fury.—*Dr. Channing.*

The Mosquito.

DR. SAMUEL W. FRANCIS says that it is his "firm conviction that the mosquito was created for the purpose of driving man out of the malarial districts, and that no region where chills and fever prevail can be free from the pest." "Now," he adds, "if man will not go after the warning is given in humming accents, then the mosquito injects hypodermically a little liquid which answers two purposes—first, to render the blood thin enough to be drawn up through its tube, and second, to inject that which possesses the principles of quinine." The difficulty with this roscote view of the mosquito family is that it imposes upon the propounder the necessity of explaining why it is that, in hundreds of perfectly healthy localities, the insects appear in swarms, also why the females alone have been constituted the biters, to the exclusion of males, and why, if the fluid in the proboscis quinine properties, it has been known to cause ugly ulcers. We do not propose to accept Dr. Francis' theory so hastily. We decline to admit that the mosquitoes are of any use save to the birds and the bats, to the inventors of patent mos-

quito bars, to that enterprising Yankee who devised an astonishing machine for capturing them in immense quantities and converting them into manure.

Laughing Powders.

— Singular—to see a garden walk.
— The wandering heiress—the wind lass.

— What holds all the snuff in the world? No one nose.

— Maine has a new town called Skatchawatchickatchie.

— What is it that a poor man has and a rich man wants? Nothing.

"Oh, my dear wife," said John Henry, as he paid the milliner's bill.

— We think it no more than right that men should seize time by the forelock, for the rude old fellow, sooner or later, pulls all their hair out.

— A Cincinnati paper says that recently in that city five women spent two long hours in making a selection of one simple little straw hat.

— "Dear me, how fluidly he talks," said Mrs. Partington recently, at a temperance meeting. "I am always rejoiced when he mounts the nostrils, for his eloquence warms every cartridge in my body."

— An aristocratic New Yorker, on being requested by a rich and vulgar young fellow for permission to marry "one of his girls," gave this rather crushing reply: "Certainly; which would you prefer, the housemaid or the cook?"

— A rustic youngster, being asked out to take tea with a friend, was admonished to praise the tables.— Presently the butter was passed to him, when he remarked, "Very nice butter—what there is of it," and observing a smile, he added, "and plenty of it—such as it is."

— A Providence lady was recently overheard at an evening assembly speaking in high praise of a pretty girl just passing. "Why she is a perfect paragon of a young lady!" "I think you mean paralogism, do you not?" suggested the waggish gentleman addressed. "I said paralogism, Mr. —," exclaimed the lady, with a combination of dignity and indignation impossible to describe.

— Jones gave a lawyer a bill to be collected to the amount of \$30. Calling for it, after awhile, he inquired if it had been collected. "Oh, yes," said the lawyer, "I have it all for you." "What charge for collecting?" "Oh said the lawyer laughing, "I'm not going to charge you—why I have known you ever since you were a baby, and your father before you: \$20 will be about right," handing over \$10. Well, said Jones, as he meditated upon the transaction, "its lucky he didn't know my grand-father, or I shouldn't have got anything!"

LEAF AND FLOWER IMPRESSIONS.—A correspondent of the *Scientific American* gives the following simple instructions for printing impressions of flowers and leaves: "Take a small quantity of printer's ink, thinly put it on glass, or on the lid of a blanking box, as I did, evenly distributed. The end of the index finger will serve as the printer's ball, to cover one side of the leaf uniformly; then lay it to the exact place where you wish the print to be; lay over it a thin, soft paper, large enough to cover it; then, without moving the leaf, press all parts of it with the end of the thumb firmly, and you will have a perfect impression, that no engraver can excel; and by adjusting the leaves at the proper points, accurate prints can be taken, and aided with the brush or pen, the stem and whole plant can be shown. I have excellent specimens of impressions of barks of trees, made by slicing the bark; and with a little care the stems can also be taken as well as flowers. I have many such; and when colored with the aniline colors they are like colored engravings."

CARTER'S GREEN GAGE TOMATO.—The Messrs. Carter say of this: "We have much pleasure in offering, for the first time, our new tomato, Carter's Green Gage." It was exhibited before the fruit committee of the Royal Horticultural Society on Wednesday, October 7, 1874, and awarded a first-class certificate for its very fine flavor and clearly defined and distinct character. It is very prolific, bearing clusters of fruit of a beautiful citreous color, irregularly pencilled with steel-colored flakes on the upper surface, which renders it very ornamental. In a raw state it has the agreeable acid of an American cranberry, with a fine sugary flavor. This variety, selected by us at our own seed farms from Hadaway's Excelsior, is very early, and ripens readily in our English climate out of doors. It is quite distinct in color, form and flavor from any other tomato.—*Gardner's Monthly.*