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Poetrn.

The Pastor's Reverie.

The paster site in his easy chair, With the Bible upon his knee, From gold to purple the clouds in the west Are changing momently ; The shadows ite in the valleys below, and hide in the curtain's fold And the page grows dim whereon he roads "I rexember the days of old.

"Not clear nor dark " as the Scripture saith The pastor's memories are : No day that is gone was shadowless, No night was without its star ; But mingled bit or and sweet hath been The portion of his cup "The hand that in love hath an "In love hath bound us up.

Fleat flies his thought over many a nel Of stubble and snow and bloom And now it trips through a festival, And now it halts at a tomb : Young faces smile in his reverie Of those that are young no more, And voices are heard that only come, With the winds from a-tar off shore

He thinks of the day when first, with fear And faltering lips, he stood To speak in the sacred place the Word To the wai ing multitude; He walks again to the house of God, With the voice of joy and praise, With many whose feet long time have pressed Heaven's safe and blossed ways.

He entersogate the homes of toil, And joins in the homely chat : He stands in the shop of the actisan ; At the poor man's fire and the rick man's feast But who to day ato the poor. And who are the rich ? Ask Him who keep The treasures that ever endure.

Once more the green and the grove resound With the merry children's din ; He hears their shouts at the hristmas tide, Once more he lists while the camp fire rears On the distant mountained to Or, proving apostiskip, plans the brook

And now he beholds the working train Tyena alter slocky move And the solemn words are said that seal The excrament of love. Anon at the four he me is once hore The tramulous youthful pair, With a white-robal on rub erowing respones To the consecrating prayer.

By the couch of pain he kneels, again ; Again, the thin hand nes Cold in his palm, while the last far look Steals into the stealfast even And now the burden of hearts that break Lies heavy upon his own-The willow a wee and the orphans ory And the desotate mother's moan.

So blithe and gird, so heavy and sad, Are the days that are no more, So mournfully sweet are the sounds that float For the pastor has learned what meaneth the w That it given him to keep-And weep with them that weep-

It is not in vain that he has troil This ionely and missome way. It is not in valuation that he has wrought In the vineyard as the day ; For the soul that gives is the soul that Hyes, And bearing another's load Both lighten your own, and shorten the way. And britishten the homeword road.

Sommunicated.

For the Advocate To Rev. L. S. Burkhead, D. D.

DEAR DOCTOR: It was my good forfune to be associated with you, as your Presiding Eider, when you were young in the ministry. I was then impressed with a sense of your mental endowments and great moral worth. The many years that have since trans pired have only increased the impression that I then received. It has always afforded me pleasure to agree with you in matters that affect the interest of that branch of the church within whose rale we have both labored from our youth to the present time. And when I have been com. pelied to differ from you I have de sired to do it with the utmos deference, and never without feelings of regret. Such were my feelings when I read your first article on the Uni versity; which resulted in the discussion between yourself and Colteele. 1 designedly refrained from expressing any opinion upon the merits of the controversy while tha discussion continued. But now as it has clo-ed, permit me, in the most respectful manner, to can your attention to the difficulties which it seems

to me your position involves I regret that I have not access to your first article, and must state from memory what I understand to be your position, which is this: that the Methodist, Baptist, Presbyterians and Episcopalians being the four largest religious denominations of christians in the State, ought, as a matter of right, to be represented both in the Board of Tou-tees and the Faculty of the University according to their numerical strength in the State And the matter complained of I nnderstand to be, that the Methodist, being the most numerous of the four denominations, has not the repre sentation either in the Board of Trus tees or the Faculty to which they are entirled upon the basis above

Now, the first difficulty that I de sire to direct your attention to as necessarily growing out of your posi tion is this: If the Board of Trustees and Faculty of the University be di vided among the four denominations of christians above named, and upon the basis stated, and that be done as a matter of right, what becomes of the rights of all the minor denominations? And what of the thou-ands of citizens who belong to no denom ination of christians? Have they no rights? Do not they, in common with what may justify.

the members of the four leading denominations, pay to support the Uni versity? And are they to be out bawed by the four leading christian versity of their own State is concern ed? When you remove this difficulty church or temperance society, ass

let us be careful that we do not ig nore the rights of o hers.

what we are to understand by the Methodists in the State besides say Are we to understand all included and as much as it would take in addi who bear the name Methodist? We tion to all that, to put out at interest suppose not. For if the Methodist and pay for one first class teacher for Episcopal Church, S uth, be repre every one hundred of the forty mil sented, that would be no representa- lions of people in America. Campbelite Baptist. Which of all the world ever saw? these are we to understand by the term Baptist? If one is selected, just passed, shows seventy four thon

Another difficulty is, that if the Methodis have the right to be rep- the contributions for benevotent pur and to Casar such all go Matter has we not look forward to a spiritual ex- to the people, come from lack of such resented in the Board of Trustees and poses to be less than fifty million of one a tounding attribute, namely : istence, where we shall listen to a con | management of its financial matters Faculty of the University according dollars, thus proving while we pay inertia, the incapacity to originate cert of the combined life of all the as is necessary for business success to their numerical strength, that car one dollar for benevelent and relig force. Force is that which causes or worlds? May it not be that to that Bishop Whipple's Convention Adries with it the relative obligation to jons enterprises, we pay fifteen dollars resists motion. This lower keyboard song he is now listening! Sanding at dress. patronize the University according to for spirituous and fermented liquors. of the nervous system will produce Agassiz's grave, with Butler and Rich our numerical strength. To deny Compare the above with medical no music unless we play upon i . We ter and Tennysou supporting this this, is to sav, that the Methodis', as a stati-tics showing the premature are agreed up to this point. This opinion, should we not well look earn denomination, have the right to con- deaths caused by a'c hol and its prep lower keyboard is matter, and can es ly into the question if our future his first impressions of the United trol the education of the children of arations, to be a million and a quarter produce of itself no anthem of motion. existence is to be a concert of the com other denominations, at the Univer annually; sick from the use of the Turn to the upper keyb and, whose bined life of all the worlds? Would it sity, while they have not the right to same, one bundred thousand; number office is to initiate movement. But not be an immeasurable loss to be de control ours. But the Methodist of of insane from same cause, ten thou how does it mitiate movement? The the S ate can only afford a certain sand, being about 50 per cent. of all upper keyboard is matter, just as ceramount of college patronage. To the insanity that occurs in the coun tainly as the lower, and if matter cansamply our quoto at the University we try. runst draw it from our denominational Then it may be safe to infer that the in the other. Something plays

tronage we are now giving the Uni- per cent. of our lunatics, 75 per cent. cian? Like causes, in like circum versity, Trinity has not more than is of our criminals, 90 per cent. of our stances, produce like results. There absolutely necessary for her support. paupers, and 95 per cent. of the shift is doubtless a perfect agreement be-To with fraw the present patronagfrom Trinity to fill up our quoto at the University would be the prost snicidal ac of which we could be guilty And yet it could not be otherwise done. Why then clamor about not thus erring. getting what we do not wan', and what would be the ruin of our own 'ollege if we had it ? There are Methodists in the State who will never patronize Trini v with its present organization. Then let them send to Randolph Macon. North Carolina has contributed her thousands to es tablish that Cottege. But if they will not send out of the State, let them send their sons to their own Uni versity. And let all the Colleges

move on in harmony. They are all

ours. Randolph Macon and Trinity

are ours as Methodist. The Univer-

sity is ours as North Carolinians. It has been assumed that the several lenominations of christians ought to be represented in the Board of Trusees and Faculty of the University because they all are taxed for its support. That, I understand, to be the position taken by Bro. Dodson. The error is in the premise assumed. No denomination of christians is taxed to support the University If we are are not taxed as Methodists, Baption. Pre-byterians and Episcopalians, by as citizens. If we have rights in the University growing out of our paying tax to support it, then we have our rights in the same relation in which we are taxed, and that is not as members of this or that denomination of

I think your error in this matter is n assuming that the four leading dethe University, whereas the Univerity is not denominational at all, and as any right to representation. The

With great deference I submit the that you may ask yourself if a position embarrassed with such difficulties may not be wrong; and knowing that

will lead you to say so. Your friend and bro.,

-Envy makes us see what will serve The nerves are two folded, the influ- Motions are not forces and there mus to accuse others, and not perceive ential and the automatic. Our experi be a musician. The brain

WM CLOSS.

erages, is neither a member of any our feet upon no boggy sod.

Startling Facts.

tion of the Methodist Protestant If all his were, for the next five or Will Baptis ; the Seven day Baptist, poses, would we not be the happies ,

sented, he Faculty will have to be in- win a membership of twelve millions. creased far beyond 'fifteen' mem- and upwards of eighty thousand min-

do. With the meager Methodist pa- ble for 20 per cent, of our idiots, 50 that something? What is the musi- but glorified. less, never-do well, broken do vn, tween the operation of the ivory keys broken hear ed, miserable people, all of this organ and the anthem which

> FIFTY FIVE Co. Shops, N. C., Dec. 25th, 1877.

Fifth Lecture by Joseph Cook-The Uppe

The Soulthe Musician-Is Instinct Immortal? fifth lecture of his course in this city. last evening, before an intellectual audience which filled every seat in Association hall, and even made demand upon the stand my room. The subject of the lecture was 'Does Death End Ali?' The Rev. Dr. Phillip Schaffintroduced Mr. Cook.

Suppose that I have here before me,

Mr. Cook said, a frog and a fish, a

rabbit and a pigeon. I remove the upper two thirds of the frog's brain; moves my hand · back and forth; it is neverthel-ss, without assistance, he can keep his poise upon my hand, in eternal harmony, every one with and as I turn it over he stands now on the edge and now on the back of my hand. But if I place food before him he will not touch it. If I place him taxed to support the University, we beside the pool from which he was taken, he will not spring in to join his notes. He is a mummy, and well the music. When he is asked starve to death, if I leave him, amid ivo y is, he replies that ivory is the the very surroundings which have at | which has the promise of the pot ways kept him alive. But if I toss him of all music; that ivory is the into the pool, he will swim away, and terious somewhat by which all will keep on swimming in a straight accomplished. But until the sev line unti something intervenes to stop set in the east, men will not christians, but as citizens of the him. Perhaps he will come out on the the belief that there must opposite bank, but there he will stop; a sufficient cause. The involve without external stimulation he pos equal the evolution; as much sesses no activities whatever. Just so in as comes out. Now whe nominations of christians ought, as a with the fish. If I thus mutilate him, he, of the organ? Soul-h matter of right, to be represented in if tossed into the stream, will keep up Beethoven, a Mozart, a the Board of Trustees and Faculty of the rythmic motion of his fins, stimu | scui must go in. If you lated by the action of the water, but comes out of matter to ent not as he once did will he shoot up deficition matter, why that herefore no denomination as such, from his aqueous couch to seize the ter. [Laughter] Carlyle say unwary insect. The mutilated rabbit erick of Prussia said before Iniversity is the common property of will ran away if you discharge a pistol it is incredible that intelle all he citizens of the State, and the near its sickly, sensitive cars; the pig- emotion and choice were pr legislature should see to it that no de- eon will fly while the air stimulates the man by a being which had none o nomination of christians pervert it marvelous mechanism of its wings, but to give. Transfer this metaphor from its original design by making it its flight is in a straight line. Thus organ to the human frame. That far we have not deviated from the is the brain, and the invisible must strict method of experiment. I must the key board with the ring above thoughts to your consideration again, this evening, lead you into the Gyges on his finger is the soul. shadowy border land where all this human organ we have two key science stands in expectancy; I might boards, the lower and the upper. The better say into the border ocean on lower is ivory and so is the upper if you see it is, your magnanimity which we are already approaching the There is a parallelism between the blessed isles of certainty as to the im motions of these keys and thought material When we have taken away the but nervous substance in motion i upper hemisphere of the brain, we have not though', paralle ism is no identity taken away the power of self-direction. and science can not bridge the chasm

ments have made two things clear. like a shut hand; we can not tell my

For the Advocate namely, that when an animal possesses about what is inside by studying the its entire nervous system, it can ini- knuckles.

rights of citizens so far as the Uni never deank a drop of alcoholic bev. food Up to this point, we have placed the light strikes upon it so the harp struction, for counsel, for sacraments. you will have one less to contend from close observation and torty years mater. Tyndall has defined matter Inads of Homer, the Enerds of Virgil people for his just support, for symwith in maintaining your position reading of history, come to the con- as a double faced somewhat, physical are given to the world is dumb and pathy and love. If for any reason While we are clamorous for what we clusion, that in the United States, as on one side and spiritual on the other. cannot play unless it is payed upon, they withhold his just dues, he must may conceive to be our own rights much money is spen; annually for He has not said exactly that, to be But as the destruction of the eye does suffer. If he contract debts which he useless drinks as it would cost to sure; be has never said anything as no involve he des ruction of light, as cannot pay, he has brought dishonor build and equip five lines of Rail definite as that In matter we have to destruction of the ear does no stor on himself and people, and reproach The next difficulty is in defining Roads from Maine to California; and exten ior, mertia, etc; in mind we the vib stion of he atmosphere, so the to the Church of Christ. They have as much as it would take in addition bave none of these qualities. Matter electron of the brain which does no right to take it for granted that four denominations you name. Take to that, to endow a University with, can never account for its own coordi- not imply the destruction of the soul because he got on some way last week 'Methodist' for instance. There are ten million dollars in every State in nati n. The ghost which will not set it in mo ion Does death end all? he will get on some other way next two organized denominations of the Union; to build a five thousand down at the bidding of materialism will the destruction of the harp destroy week. Do not, I pray you, treat the dollar school house for every one has a name full of foreboding to the the har, er? This is a question before messenger of Christ as you would eral fractional portions of others - hundred peop'e in the United States; future of materialistic belief; its name which you stand in a set I am sorry not treat your hired servant. Whatbodies, marvelous as it is, must be the body is he same as that of the monthly in advance as to pay it a stimulated from without. Now what harper to the harp 1 am not asking half year after it is due. There is is it that stimulates? You say that whether or not immora ity can be nothing that will take the life and Church and vice versa. So with the ten years, turned into production, in- behind the operation of this mechan- proved, bu whether or not death des manhood out of a man so much as to be Baptist. There are the Primitive, or cluding the grain, to go to feed the ism is the reflex action of the nervous troys the soul. There may be some barassed by anxious fears for his supanti-missionary Baptist; then the poor, and the money spent in liquor system What is the cause of the thing after death which does. But if port. If our clergy were paid prompt-Missionary Baptist; the Fice applied to honest and legitimate pur reflex action? Why, the co ordinat- death does not end all, what does by, it would give cheerfulness to their ed s ructure. What be hind that? If on the Mississippi I mass s and No intercourse with the people; it would

Statistics for the centennial year caused the chemical affinities? Ah! ocean you have not given an adequate cause. But what of the immortality of in The same statistics further show all be opened. Science appeals to Cresar, | would not be shocked | He said: 'May so perilous to work, and so injurious

floats forth from its pipes. But par

tion between the upper keyboard of

the brain and that which we call

thought. Let us adhere to the ortho-

doxy of straightforwardness, and then,

and only then, revere the straightfor-

wardness of orthodoxy. Parallelism.

I repeat, is not identity. The cruse

is outside of the effect; motions are

different from forces. We are told

that the shiver of all the ultimate par

ticles of matter produced light. But

what produced the shiver? 'God

was light.' Truth shoots through the

that every change must have a caus-

upright pole. The universe is a burn-

ing bush, of which Orion and the

Tynd ill says that we must so define

matter that the ivery keys will explain

seven stars are but the lowest leaf.

over the land. Oh! what a sad picture and subject alledism is not identity. We come to

for contemplation by those who are the conclusion that there is a connec

Does Death End All.

and Lower Keyboards of the Brain-The Rev Joseph Cook delivered the

tate motion, but that when the upper Just as the car do s not hear on eas

Beyond Comprehension. When Daniel Webster was in his day dining with some literary gentle said, 'Let there be light,' and there Wills, pressures, as the universe and man? Mr. Webster, with one of ed to this constant drilling. ever can produce it. It is will that ashamed to acknowledge Him as my ed the Silent Hand .- N. Y Tribune. will that causes the planets to march Savior if I could comprehend it. If 1 could comprehend Him, He could be no greater than my-el, and such is God, such is my sense of sinfulness religiously on the high ground that before Him, and such is my knowl

Support of the Clergy.

The relation between pastor and The undersigned has well night pert of the brain is removed, it becomes the gir vibrates against it, just as the people is one of mutual dependence. denominations from the common reached three score years in life, has a mummy, and will starve beside its eye does not see and is valueless unless. The people look to the pastor for inin the interior of the brain, through He is an ambassador, a minister, a Motion can not be accounted for by which the symphonics of Beet oven, the steward. The paster looks to the is collocation. We come back to the for my poor treatment of a thome fit ever you do, do it cheerfully, do it animals which we have mutilated, and to bianch the check Does death end lovingly, do it promptly. It is just we find that the mechanism of their ali? Not if the relation of the soul to as easy to pay a rector's salary and the several organizations of richest, noblest and greatest nation The bioplass? What is back of the 10 and New Oorleans, and, get into destroy all roots of bitterness; it bioplas s? Chemical affinities. What the gu.f, I can sail to any port on the would make them a hundred-fold better preachers and pastors. Show me a parish which is as it ought to be, as what becomes of the rights of all he sand, two hundred and fifty religious There may be a sufficient cause for stinct? You say that purhaps the case the Lord's dear family, and I will others? If each one is to be represorganizations in the United States, every charge. When men tell us that is the same with man and animal I show you a people who are faithful to we must not knock at the door of the am not here to dodge. What if their pastor, and a pastor who is inscrutable mysteries, let us keep on straight-forwardness calls us to admit bound by the closest ties to the peoknocking, and by and by the door will that instinct is immortal? Agassiz ple. Most of the changes which are

American Silence.

An English traveler who is giving

States in a series of letters to the Manchester Courier, says that it is a mis ake to suppose that Americans lean' 'When, I should like to know?' prived of this means of communion are loguacious and inquisitive. They inquired the eulogist. 'Why, no lonouth God, and if it is so is it not best do not kick their heels at a railway sta ger ago than last night-against a that it should be so! The argument for tion: they often go through a meal wall.' not make motion in the one, it cannot the immortality of the soul, by striking without saying a word; a buzz of con versation is sold in heard; their silence Colleges. That we cannot afford to drinking system is directly responsi- the upper keyboard, too. What is likewise be immortal, is not wrecked is really oppressive; they are the quietest and most orderly people on the face of the earth. For instance, the traveler entered a large shaving e tablishment in Boston, where there best moral state, and when he was in were a dozen barbers, and several the prime of his manhood, he was one customers waiting for their turn When a chair became vacant the fore men in the city of Boston. The com | man pointed to the man whose turn pany was c mposed of c'ergymon, came next, but not a word was said. awyers, physicians, statesmen, mer- After being there for some time the chants, and almost all class s of liter. Englishman looked at the clock to see ary persons. During the dinner, the how long they would go on without conversation incid nily turned upon speaking, and for nine minutes the the subject of Christianity. Mr. only sounds were a sneez and an in-Webster, as the occasion was in hon- quiry, 'How much ?' He fancies that or of him, was expected to take a lead he has discovered the origin of this ing part in the conversation, and he quie , patient order of behavior. It is frankly stated as his religious senti- the disc pline of the public schools ments, his belief in the divinity of which produces such marvelous re-Christ, and his dependence upon the sults. When the pupils go from one atonement of the Savior A minister room to another, they march to the of very considerable literary reputa- sound of the piano, and the sligh est tion sa almost o, posite him at the tendency to disorder, if it arise, is cor universe, and it is as true beyond the table and looked at him and raid : rected not by words but by signs north star as at yonder keyboard, Mr. Webster, can you comprehend From five years old till fifteen to how Jesus Christ could be both God seventeen every American is subjecttransfigured. Will produces motion, those looks, which no man can imitate, schoolmaster is the drill sergeant, and and nothing else has produced it or fixed his eye up n him, and promptly his operations are universal. The critic and emphatically said: 'No, sir, I had been here three weeks when he cannot comprehend it; and I would be formulated this theory and discover-

> FALSE LIBERATISM .- Some prop'e who call themselves liberals refuse to influence the mind: of their children they want everything to be spontan d natural. The consequence is what when the child becomes is not overburdened wit Coloridge once said to Thel

as of er this sor, and who ing of the weeds in Cole and strawbarries'

COURTESSIP. Tais tship of his first wife

first, when he was a at Portsmouth, and Grace Fletcher, At its he had, probably a ilty and erjoyment, keins of silk thread for denly he stopped, say-

have been engaged in ; let us see if we can ich w l not untie for a

ork a piece of tape, and, ing a knot of a peculiar at to her to complete. ie ceremony and rat er engagement. And in marked by bim with above them. recious Document,' con tiers of his early court ine memorial was found Lever untied.'-Har cences.

cination, because it is always in arms. who had red hair, keep away from me or you'll set me on fire.' 'Don't fear, she answered, 'you're too green to burp. that are unalterable and inexplicable to bear in mind that old saving of bristian philosophy, that whatever the cross we carry it is rough hewn in heaven, and that at every step, Christ will aid us to bear it .- Lee. No cross, no crown.' to admit that honest tea is the best policy, but when it comes to coffee, he doesn't believe in running the thing into the ground. which he who has received an injury, his own sake do well to follow: E.c. cuse half and forgive the rest.

Trembling from conscience smart If with this truth twould part-"He loveth me?" - Professor: 'What was the imme liate cause, the first hostile act of the Reformation ? Senior : 'Luther's sacrificing the bull of Leo X.'

- Each day's light on the day's also of the provision of the God of all that a Republic is a powerful means grace, whose promises to His children of educating the people.

FUN AND FACT.

- The most warlike nation is vac-

- 'Sally,' said a fellow to a girl

-- It con-oles one for many things

- There is a beau iful precept

who thinks that he has, would for

Say, hast thou ever sought

E'en when His hand it was

That gave thee pain?

Ask thy poor broken heart

God's help in vain,

are always larger than His commands. - A man, praising porter, said

was so excellent a beverage that, though taken in small quantities, it need to fear, who think they have no always made him fat. 'I have seen the ueed to fear. Vain confidence is the time,' said another, when it made you

dren, 'Why do we say in the Lord's Prayer 'who art in heaven,' since God is everywhere?' A little drum mer-boy answered, 'Because it's head

- We have little conception of the soul's joy, or of capacities of joy, till we see it established in God. The Christian soul is one that has come unto God, and rested in the peace of God It dares to call Him Father, withou any sense of daring .- Horace

The Shepherd does not sak of thee Faith in thy faith, but only faith in Him. And this He means in saving, "Come to Me!" In light or d raness seek to do His will.

- At a fire in the conven at Limhad not been rescued. She was in a leaves, as decaying wood is producdistant room, and doubts were ex live of fungi, which are extrmely pressed of the ability to save her. A young lady said, 'I will try,' and rushed between the flames on each hasten decomposition, the pile should side of the entrance. She was regarded as lost, but finally appeared times during the year. If, in turning, with he child in her arm . King a good soaking of water, but don't Louis Phillippe sent her a gold medal, apply lime to kill the fangi; for and a young captain in the army, who though lime may be healthful enough witnessed her act, married her. The captain is now President of the French republic, and the lady is Mme. Mac- the pile, tike a hay cock, rather make Mahon - Christian Union.

If I but have thee, O my Saviour, Then the whole wide world is mine: And while I gaze, Upon the rays,

That from Thy glory shine. Enrapt in holy thought of Thee, Earth has no gloom or fear for me!

- A gentleman whose proboscis

had suffered amputation was invited out to tea 'My dear.' said the good woman of the house to her little g spontaneous and daughter, I want you to be very par eds, you see, have tigglar, and to make no remark about Mr. Jenkins' nose.' Gathered about the table everything was going well; application? - New the child peeped about, looked rather puzzled, and at last startled the table: 'Ma why did you tell me to say nothing about Mr. Jenkins' no e? He hasn't got any!"

> -Oh, to be daily growing More like our blessed Lord. Changed toto His image Seeing Him there reflected From morning entil night, May Jesus fill our vision, 'ud be our hearts' delight

Moral Gems.

Be not affronted at a jest. lif throw salt at thee, thou wilt received excepting in the case of some orchids no harm, unless toou hast sore pla-

of circumstances; religion is above all circumstances, and will lift him up

sic, in which diversity of thoughts in of thoroughly rotted manure the the unity of humanity makes harmony grower may like to add should be tor the soul.

PEARLS OF THOUGHT.

-What is won by prayer must be

worn with praise. -Happy will you be if you learn what it is to find love an occupation. -The cross of Christ is such a burden as wings are to a bird-bearing it

-What is virture but a medicine, and vice but a wound.

-Heaven is the reward bestowed, not upon riches or ancestry, but upon quality of spirit. - The improdent man reflects on

what he has said; the wise man on what he is going to say. - No chart if ereami was the -- Tru h's supreme revelations come vay a compositor set up the words, in sorrow to individuals, and in war to

nati us -F. eedom rests in justice; justice

- A South End grocer is willing in love; therefore even freedom rests -Many a man full of good qualities

often lacks the only one which would make them of use. -The music soars within the little lark.

And the lark sours. It is not thus with men. We do not make our places wi h our straige-Content, while they rise, to remain behind, Alone on earth, instead of so in neaven.

-The cultivation of a heat should be like that of a garden, where we prune and weed before we begin to plant.

-Spare moments are the gold dust of time. Of all the portions of our life; spare moments are the most fruitful in good or evil.

-No man can be brave who considers pain to be the greatest evil of life: or temperate who considers pleasure to be the highest good.

-We are told that the education of the people is necessary to the support responsibilities, bring with it the sight of a Republic But it is equally true

-Real holiness has love for its essence, humility for its clothing. the cool of others as its employment, and the honor of God as its end.

-Those have generally the most forerunner of shame.

The Larm.

LEAF-MOLD.

Mr. W. Falconer has the following

Rural New Yorker: Now, when leaves are plentiful and drifting about everywhere, is the time to secure a pile of leaf mold. Al. most any kind of tree-leaves are good enough but those of the oak are reckoned the best, and anything in the way of pine-tree leaves, or needles, as they are often called, should be rejected. A barrowful won't do. Why.

that would hardly yield mold enough for three or four pelagoniums; get a big pile-may be a dozen barrowfuls. or more or less as your requirements may be. Pack it into a solid heap in the back vard, or in a corner of the garden; in fact in any place where it will not be scattered by the wind, to prevent which, a few branches placed over the heap, or even some spadefuls of dirt, will help considerably. Don't make the pile on a hill, but rather in oges, France, on Nov. 19, 1838, it a hole, as it needs a deal of water to was suddenly discovered that one of make the leaves rot quickly. Discard he children of the girls' school there any sticks that may be among the

> de rimental to the very | lants we want to improve. In order to sweeten the mass and be turned over two, three, or more the leaves be dry and m ldy give al o some plants, it is poison to camellias, rhododendrons and some other evergreens. Instead of rounding off it flat or hollow on the top as it is to the benefit of the mold that the rain

escape not. Hot beds are sometime made of leaves alone, in which case a great bulk, thoroughly moistened and firmly packed, must be used, and the re suit is a steady, mild temperature of long du ation. Or a large proportion of leaves may be used with the litter for hot beds, to ameliorate the heat and lengthen its duration. In both of these cases the leaves, when thoroughly decayed. make excellent material for potting.

Leaf-mold, before it is fit for use. should be reduced to an earthy compost, and it usually takes two years to bring it to this condition; but by the end of the first year enough may be sifted out of the heap to keep a going with. Earth worms love to ramble in the leaf mold, so that the most rigid scrutiny must be exercised to displace them when using the soil; far hatter be without it altogether than introduce to your pos these creatures, to choke the drainage, tounel the earth and render it a

clogged, perfora ed, unhealthy mass. The manurial properties of leaf mold are not much, but as a light, easily urge ted and highly appetizing tood for most plants-trees or herbs -it holds a first rank. Besides, it opens and lightens stiff soils, and for one pot plan's it is mvaluable. Leaf mold. when sphagnam is used, is the bes, if not the only substitute for pest we have, and surely it is better, if the Man without religion is the creature , eat be had, no to use it at all, but in tend to employ leaf soil. For p in gonum- fachsias, oxalises, roses and other plants, about one third of le and two thirds of turfy loam, with charp sand enough to make Conversation ought to be mental mu- it gritty, is a safe compost. Whatever applied in addition.