

# Raleigh Christian Advocate.

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Whole No.

## Poetry.

(From the Original Methodist.)

Our Dead.

We call the roll of the departed dead,  
To name a name, as though we were to see,  
How long the soul has left the mortal shell,  
To dwell in some far-off and quiet place.

Alas! how often, in the silent night,  
We think of those who have departed here,  
And how we long to see them face to face,  
To tell the number of the silent years.

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expense of any kind until after May. Adam had his forbidden fruit, so had I—it was this second injunction to beware of arrangements which will involve expense. Adam could keep the garden—his keeping from the fruit did not interfere with that. In this he was more fortunate than I—the second part of my text initiates, cancels the first. To give myself to the preaching of the word as this phrase has been explained, is inseparable from arrangements which involve expense, and considerable expense.

3 'And he did eat.' Gen. iii. 6—'And I did eat.' Gen. iii. 12

4. I have to-day closed a contract for a house for 1878. The necessary papers are to be passed to-morrow afternoon. The house is on the *Catletto*, the prettiest street in the city of Rio de Janeiro, and is admirably adapted for our purpose—indeed, will be the best located Protestant house of worship in the city. The house is large. From the *Catletto* you enter a vestibule which has two doors—one opening into what will be the pastor's room, the other into the audience room, which has a capacity of seating 200 people, more or less. The audience room is neatly finished, has excellent acoustic properties, and is altogether perhaps the best hall in the city. Two doors open from the audience room into another large hall, whose capacity is of about 75 or 100 people, and whose windows, as those of the audience room, open on the *Catletto*. The house is at the corner of the *Catletto* and the street *Bella da Princesa*. Entering from *Bella da Princesa* you pass into a hall that runs the whole length of the three rooms just mentioned, and which communicates with them by three doors. On the left of this hall are three rooms, besides pantry, kitchen, bath room, etc. On the second floor are four rooms, and on the third, one having been engaged since Oct. 1, in hunting a hall. I know that it is impossible to obtain one without obtaining the house in which it is situated, and we might search the city through, and for convenience, and suitableness of location, we could not find another equal to the one which I have rentable premises on a good street, and that the poor and the gospel preached into them? It is only the poorer class of people that has accepted the gospel in Brazil. There are plenty of poor people near enough to our house of worship; but that part of the city contains, also, the wealth, the tank, and the learning of the Capital of Brazil. They, too, have souls not whiter nor cleaner than those of other folk, but just as solemnly immortal, and as sadly restless and Spirit-hungry as the souls of the poorer and less educated. Is it wrong that we look to them especially? God knows we long to send the gospel like the breath of the tropics to blow upon every green mountain of the American Empire—these of whom I speak, if won to the truth, have the learning and eloquence to win back the multitudes to that faith in the spiritual and eternal from which they are slowly drifting—these, if consecrated to Jesus, have the means with which to send through all the land the messengers of salvation.

5. Our house will cost per year \$1,900 U. S. currency. It will cost \$150 or \$200 additional; a man to take care of the house, \$225 per annum. We need an organ, which will cost \$175 to \$250. On the whole, will need for our house of worship \$2,500 for 1878.

To meet this I have the promise of the Board for \$500, which was to be forwarded Dec. 1, 1877. Also there is an assessment of \$1,450 for my 'salary and rent of a preaching place' for 1878. A total of \$150 may be expected from some friends in Rio de Janeiro. So that, not to speak of how I am to live, there will only be a deficit of \$400 on the score of expenses. As I disobey express instructions in taking this step I now proceed to reveal to the M. E. Church, South, how I proposed to carry on the enterprise should the worst come to the worst. First, as to current expenses, I secured the promise of a loan sufficiently large to keep the ball in motion for one year. Should the Board say, 'You have not obeyed instructions—we wash our hands of the matter, I calculated the probable profits of a school, which I myself would conduct during the week, at sufficient to meet my own expenses, and the aforesaid deficit of \$400. This would entitle me to forestall, pastoral work; but so be it.

A WORD TO HIM THAT READERS.

My essay is written. I wish Dr. Kelley to publish, and I hope that every paper in our Connection will give it a place in its columns. For two years I have been trying to prepare myself for work here, now I wish to be heard. My heart burned within me as I followed Bishop Marvin's path of light around the globe—thanks be

to God! China is open, Japan is open, the whole world is open to receive the gospel; but brethren, no door is wider open than that which lets our Church into Brazil. The door is open, the bolts and bars of intolerant bigotry that held it fast are shattered for ever, and a liberal constitution and an enlightened public opinion have made our access to this people but little more difficult than to the people of the Great Republic.

Do not misunderstand by what I say in my essay that I supposed the Board would disapprove of my venturing the preaching place. I did not think so. I have other things to say. I will be brief.

Nothing has touched me more, among all the sweet surprises of my Mission-life, than a little notice I read in the *Nashville Advocate*, of Oct. 27, 1877, that the Sunday school at Clarksville, Texas, had forwarded to the Secretary of Missions \$25, with request that it be applied to my support. The Sunday-schools of the Tennessee Conference, to which I belong, have done a noble thing in resolving to support the Rev. W. R. Lambuth, M. D., our last missionary to China.

Why I write now, is to say: The Brazil Mission is the youngest of our Missions. We are just struggling to exist. Will not the Church make us a donation of the \$2,500 needed for our Church for 1878. I appeal to the Sunday schools, I appeal to individual Methodists, I appeal to every man, woman, and child who is interested, and has faith in our work in Brazil. Let this be separate and apart, over and above the regular missionary collections, let it be a free will offering!

J. J. RANSOM.

As the Secretary to whom the case of this work has been given I hereby wish to state my joy, my great joy, that we have the hall. Thank God! I prefer to print the following private note, although not intended by the writer for the public. Will not the Church at once provide for this extra expense. Shall we, like Paul, plant Christianity in the great cities? or, for the sake of economy, hide in the corners?

P. S. I hope you will find nothing particularly objectionable in the article enclosed. I think we have a bargain in our house, and so think my most prudent friends. You see things are costly in Brazil.

How about a school? We have plenty of room for a large day-school, we only lack money for teachers. Don't be frightened! I won't employ any teachers on my own responsibility. I will (D. J.) live in the house from March on until March my rooms are engaged. If you send out any help the additions to our force will, perhaps, not find the house disagreeable for a residence.

I very much wish we had money for a paper in Portuguese, if only for the publication of Bible Studies.

The pastor of the Presbyterian Church here, who is Secretary and Treasurer of our Missions, and Superintendent also, I think, paid me the high compliment of requesting me to write an apology for Christianity in reply to Renan's works, adding that their Mission would publish anything I would write upon that subject. A hand book of that sort is very much needed, and so I am preparing Young's 'Christ of History' for them, thinking it the best I know, and preferring to defer the attempt at anything original. They are to give me twenty-five copies, and sell to our Mission at a reduction under their wholesale price. The work is expected to be out in April.

Respectfully,

J. J. RANSOM.

Caixa, 381 do Correio Geral, Rio de Janeiro, Brazil, Thursday, Dec. 20, 1877.

The future demands great preachers. The whitening harvest fields call for great preachers and earnest disciples, who shall be great because of an indwelling Christ; great preachers and great pastors, of whom it may be said, as of the early Christians, 'They had a steady faith in things unshaken and eternal; a meek patience and humility under the most grievous wrongs; courage to maintain a good profession before the frowning face of philosophy, secular tyranny and superstition; self-denial, arduous, and costly works of love, fervent love of the Bible, and entire consecration to Christ.'—*Rev. E. A. Kittredge.*

A Correspondent of the *Nashville Advocate* says that the visit of Bishop Marvin to China has demonstrated the need of a resident Bishop in China. He nominates Dr. Charles Taylor, Dr. D. C. Kelly, and Dr. W. G. E. Cunningham for the position, and proposes in the event the first named should be chosen that he be supported by the Sunday schools of Kentucky, but if either of the others, that the Sunday schools of Tennessee support him.

Renew your subscription to the *Advocate*. Price, \$2.00 post paid.

## Ministerial Courtesy.

A large subject this of ministerial courtesy, but it can have only a limited treatment. It suggests matter for a volume, and yet all that this space permits is a paragraph or two. What is to be done? Better fix attention upon a single particular than pass the whole subject in such rapid review that nothing can be definitely seen. A selection of the particular to be exhibited must be made; let it be that which, hereafter follows. The lines of Circuits and Stations are sufficiently well established to prevent trespass through our text any conflict of jurisdiction. If such should be the case 'the law is open, let them impudently another.' But there may be conflict, or the occasion of it, through a breach of courtesy where no written law is violated, and no case made which can be carried into the courts. This is done when one ministerial brother invades the bounds of another to perform the services which are regarded as complimentary and not wholly without reward. A gentleman will not readily consent to solemnize the rites of marriage in a neighboring or distant church which has his own pastor for ordinary services; still less will such an one exact pledges from marriageable young ladies to call upon him to perform the ceremony.

The man who preaches the Word, baptizes the children, and buries the dead, should not be set aside on a festival day, as he bears whatever there may chance to be of discomfiture in his lot, he should also be called to share in whatever may relieve it. There are extraordinary cases in which, by reason of consanguinity, affinity, or other sufficient cause, the rule here laid down will not apply; but the rule is, leave a pastor in undisturbed possession of the field to which he has been appointed. In Paul's sense, *Look not every man on his own things, but every man also on the things of others*.—*R. C. Adcox.*

## Public Education in Italy.

The Rev. Dr. Prime of the New York *Observer*, writing from Rome gives the following account of the system of education in the States: 'I have been repeatedly asked in regard to the system of public education in Italy, and the following statement is the result of my inquiries on the subject: 'The system is excellent, and quite as far advanced as in the most enlightened countries. It is supported by government out of the funds raised by general taxation. Parents of children pay no school fees or tuition. The schools are open to all of suitable age. The studies pursued in the public school are more numerous and more advanced than they need to be or ought to be; the same mistake having been made that obtains in Germany, the United States, and some other countries, viz: they teach too much. Branches of education are pursued which should not be taught at public expense: the duty of the government being fully discharged when it gives to each and every child such an education as is needful to enable it to be a good and useful citizen. The teachers are selected by examination, and they are Roman Catholic or Protestant, as the case may be, no preference being given to either. The priests are not recognized as having any direction or influence in the schools, and they make the same opposition to the public school system in Italy as in the United States. Religious instruction is excluded from the schools in the sense of sectarianism, or the doctrines of the distinction between Protestants and Romanists. But the Bible is not prohibited; it may be used as a text book, at the discretion of the teachers or local authorities. The priests wish to have the children under their own eyes in a parish or church school. But the parents prefer the public school, in which a far better education is to be had. The priests do not govern in Italy. They are more of a power in Ireland and the United States than in this country. The nearer we get to the headquarters of the Church, the less appears to be its power over the people.

The Rev. H. H. Kellogg, one of the pastors of Chicago, gives the following testimony as to the permanence of the reformed Church, 'We received between two and three hundred and they appear quite as well as the average of any other members. Dr. Thompson of the Fifth Presbyterian Church, says, 'We received one hundred and fifteen, and will worshipfully. Of these, six were old hard core of drunkards reformed, and of whom stand firm.' Mr. Kellogg also states that Gospel temperance meetings have been held throughout the year in Farwell Hall, and have been attended by hundreds of people.

## 'Guide Me, O Thou Great Jehovah.'

The beautiful and rich hymn beginning with these words was written by William Williams, who was born in 1717 and died in 1791. Originally it closed with an additional stanza which does not appear in any of our modern hymn books—a stanza so full of fervent and rapturous feeling so carrying out the spirit of the preceding stanzas, and so lifting the soul on the wings of aspiration and faith that it seems remarkable that it should be so uniformly omitted from our hymn books.

Missing on my habitation,  
Missing on my heavenly home,  
Fill my heart with joy and singing,  
Glory, Lord Jesus, quickly come.  
Vainly is all I say,  
Lord, I long to be with Thee.

It is probable that the famous hymn, of which this stanza is the last, was sung in our country before it was much, if at all known in Europe. Its history is as follows: Lady Huntington, having read Mr. Williams' books with great satisfaction, requested him to prepare a collection of hymns for the special use of Whitefield's Orphan Home in America, which he did, and in this collection the hymn originally appeared in 1772. Two years afterward it was republished in Whitefield's collection of hymns. It was soon taken up by the Calvinistic Methodists, and in a little time became popular with all denominations.

Mr. Williams, its author, was awakened under the preaching of the famous Howell Harris, received the call to the ministry at the age of twenty-three, and at the age of thirty-two left the Established Church to become an itinerant Methodist preacher, laboring as such with wonderful power and success. His first Welsh hymn-book, entitled *'A Gleaner'*, was printed in six parts in 1745. His second was called *'The Sea of Glass'*, and the third, *'Visibly Forgiven'*; Welcome to invisible things. One of his inspiring hymns, 'O'er the gloomy hills of darkness,' written long before the beginning of foreign missionary enterprises, will be sung wherever the missionary work is carried on by the Church.

## Sunday-Schools and Mission Work.

Do our Sunday-school conventions, parliaments and congresses, give adequate impetus to the mission enterprise, either as a means of spreading the Gospel in dark parts of the earth or as a vital branch of culture for the young souls gathered into schools? The first lesson, of course, to be imparted to these young immortals is the story of the Cross, its purpose, and the personal appropriation of its efficacy. But the next step should surely be in the line of the second commandment, and the blessed words, 'Freely ye have received, freely give.' It is engraved on plastic hearts just as a period when impressions will be as enduring as the substance of the soul. Multitudes of our schools are doing nobly along this line, and all our missionary enterprises owe a great proportion of their support to the Church's unselfishness. If the matter is not everywhere thoroughly understood, as it is not, the fault lies not so much in the schools as in the conventions. Here gather the young, untalented teachers of the State, county or town, for express purpose of learning better methods of pursuing the work to which they have devoted themselves. Here doubtless they will get much help and go back to their classes strengthened, refreshed, invigorated. What a pity that they should not also carry away some intelligent ideas concerning the best methods of interesting their scholars in the spiritual needs of the neglected around them, and of the heathen in the countries with which their geographical localities familiarize them. What a pity that among the eloquent and popular speakers, secured a great pains and expense, to draw together large audiences and in great times when gathered, some hours should not be set apart for the intelligent consideration of the methods of spreading teachings of the Bible and bringing them home to the largest number of souls. Might not Chaucer spare a day from Greek and Hebrew, to plan, prayerfully and wisely, how the Sunday-school can best do its part in obeying the great command to preach the Gospel to every creature? Wells Island and Clear Lake and the rest would all follow in its train, and the State and county conventions would be quite sure to follow suit. In this way, the missionary element would become as it should be, the leading thought of both Sunday-school and Church, and that blessed hour would hasten when the knowledge of the Lord shall cover the earth as the waters cover the sea.—*Zion's Herald.*

## On Joining the Church.

When you join a Church, you should calculate to stand by your colors. What is a soldier good for who drops out of the ranks, or skulks, or runs, the moment the cause is in peril? What is a Church member worth who becomes invisible just when his services could be of some value? If you are in a large Church where the workers are abundant, you may without harm keep modestly in the background; but in case the ranks are thin, your response should ring out at every roll call. As a Christian soldier, you should be ready for the war; and how can you settle in the court of conscience that you are deficient in the breach? What good opinion can you have of yourself, if when in a large Church, you press your way to the front ranks and seek promotion, and then when your lot falls among a small people who really need your help, you keep your letter in your pocket or pass it over to some other denomination which happens to be larger or more popular than your own? That course is a sad commentary on your religion. But we fear it is a true history of many a sham Methodist, and as for that, of many a sham professor in every sect. If they are not deserters from the ranks, they are shirkers and pretenders, and as such, a source of positive weakness to any body to which they may belong.

## Censorious Tempers.

A censorious temper, so unbecoming a follower of the compassionate Saviour, is the blighting and mildew of the Christian life. The sweetness, the divine charity of the Gospel is turned to the poison of a-spurs under its breath. The gall and spleen of fallen nature are mistaken for the love of God and a zeal for His cause. Be not so utterly deceived. The two spirits are worlds apart from each other. You are not sent to curse, but to bless, men; you are not to smite, blacken and dishonour them, but to affirm them words of hope and encouragement, to be considerate and hopeful, disposed to see their best side, and to put the most favorable construction on their conduct, rather than to expose their faults, or to condemn them to the unmerciful mercies of God. You are not yet in the judgment seat, and by the indulgence of such a temper show little you are qualified to occupy any such position. Your judgments are uncharitable and narrow. By such rank, wholesale and unqualified denunciations all influence for good over man is destroyed. They are repelled rather than convicted by them.—*Zion's Herald.*

## Calvinism and Arminianism.

Calvinism and Arminianism have had a long controversy in Holland. The former has always held the majority of power and has thoroughly established the National Church. The State religion of Holland is scarcely less aristocratic and exacting than that of Spain. The Protestantism of the Netherlands, as represented by the acknowledged ecclesiastical organization has grown hard and ritualistic to an intense degree. Calvinism has deteriorated into staidness which is but one removed from the most stubborn Catholicism. The reformation which the stern Geneva institution and magnified, does not flourish in the Netherlands, as it does in Scotland and America. The pressure of the iron faith of the Dutch priesthood is galling the people more and more; and the fact that a recent petition, signed by forty thousand in elegant Christian citizens praying for a more generous attitude of the authorities toward all who would honor conscience and private judgment is a strong witness for the vitality of the Gospel in the public heart.

## On the other hand.

On the other hand, the Arminianism of Holland has never accepted the Methodist form defined by Wesley. It is rather sought independently, and lapsed into a latitudinarianism. The tendency to personal freedom has been perverted into abuses pursued. The good beginning suggested by Arminianism has failed to reach its legitimate ends, from a deficiency in a ministerial agency, and so we see that Calvinism, under State patronage, burdens into a religion of ritualism, while Arminianism, without Methodist agency, wastes itself in vain emotions.—*Methodist Recorder.*

## HEART EDUCATION.

HEART EDUCATION.—Begin the education of the heart not with the cultivation of noble propensities, but with the teaching away of those that are evil. When once the vicious heart is withered and rooted out, then the more noble plants, strong in themselves will shoot upward. The virtues like the body, become strong and healthy more by labor than by nourishment.—*Richter.*

## A Methodist paper in every Methodist family.

A Methodist paper in every Methodist family—that is what ought to be. The paper will help the pastor, help everything in the church. Above all, the families whose are children. One who had lost about 75,000 men, according to the official reports.

## 'HUSH IT UP.'

In some ways 'hushing it up' is easy work, but the result of hushing up what ought to be proclaimed is not eventually disastrous. A member of one's Church or of one's political party, commits a crime. What is to be done? 'Hush it up,' say some, and they think that this advice springs from charity. This is a very mistaken view of charity; no such is revealed in the Holy Scriptures. When we turn to Paul's magnificent and exhaustive description of that blessed virtue, we are to remember that charity rejoiceth in the truth. We must be first and then reasonable. The misfortune in Churches is, that if a man have clear moral discrimination and strong moral convictions and brave utterance, he is once denominated as 'uncharitable.' Because of this a bad man comes to know the weakness of another man, who is a good man, but who cherishes the consequences of speech and of silence. If he speak the partisans of the weak man will denounce him as 'uncharitable.' He cannot bear that reputation, and so he keeps silence. It is thus that bad men sometimes, even in Churches, can make headway. In politics it is not charity, but a desire simply to a void personal trouble.

## Some of the worst men we have ever known.

Some of the worst men we have ever known have been apparently, the meekest. Their wickedness has been known to others, as they were aware, and yet they behaved in the presence of those others as if they were the most innocent people in the world. Sometimes their wickedness has been shown to themselves, and yet they have gone on, quietly and pleasantly. Sometimes an earnest, zealous brother has privately remonstrated with the culprit for his faults and endeavored to bring him to a sense of the evil that he might correct it, and the culprit has shown no more result in his behavior than a bale of cotton that has been kicked by a child.

## Each man says it isn't his business.

Each man says it isn't his business more than any other man's business, and so the bad man, if he work quietly and steadily, will gain control. It may be that a brave spirit who is willing to let cunning and policy prevail, and stand out, the expectation of being immediately followed by all the men whose opinions agree with his own. But, alas for the brave knight of morality! He takes his step forward, drawing his sword, but his followers disappear and he is left to bear the brunt.

## No, do not hush it up.

No, do not hush it up. Tell it all out, not in gossip, but to those who ought to know. It is because the wicked are aware that from policy, from mistaken views of the interests of peace, for a supposed charity, for family connections, the thing will be hidden and smothered, that he dares to go on in his sin. Speak, in the right way, at the right time, in the right place, but speak. Speak the truth in love. If you do keep silent and let the sinner come to power you are a partaker of his crimes and must share in his retribution.—*Rev. Dr. Deems, in Frank Leslie's Sunday Magazine for January.*

## READING IN THE HOME.

READING IN THE HOME.—Good books and newspapers should be angels in every household. They are urged to bring us the golden fruits of thought and experience from other lands. As the fruits of the earth's soil are the most enjoyed around the family board, so should those that mature upon moral and mental boughs be gathered around by the entire household. No home exercise could be more appropriate and pleasing than for one member to read aloud for the benefit of all. An author's ideas are energized by the confidence and love of the tender family affections, and every heart is open to the truth, like the unfolded rose, to receive the gathering dews. The ties of love between parents and children, and brothers and sisters, are thus cemented more and more, and varied charms and pleasures are constantly open through this medium to a home a very paradise. If the parents would introduce this exercise in their families, they would soon see the levity and giddiness that make up the conversation of too many circles giving way to refinement and chaste dignity. Read to your children, and encourage them to read to you, instead of reading your papers and books in silence and laying them away.

## An English vicar was standing.

An English vicar was standing, on a Monday morning, at his gate, when one of his parishioners arrived with a basket of potatoes. 'What's this?' said the vicar. 'Potatoes, sir,' replied the man; 'it's some of our very best taters—a very rare kind, sir. My wife said you should have some of them, as she heard you say in the sermon that common taters didn't agree with you.'

## Four vessels sailed from Norfolk, Va.

Four vessels sailed from Norfolk, Va., with 25,000 bales of cotton, valued at \$1,500,000, the largest shipment ever made in one day from any Southern port. One ship carried 7,500 bales, the largest cargo ever shipped from any Southern port.

## The Best Sermon.

People are always listening to the best sermon they ever heard. An advanced age, still hearing the best we might conclude that they started on very poor ones; for this superlative did not, perhaps, express the opinion of some other person equally able to judge. But there are various kinds of sermons. There is the doctrinal one, the biographical, logical, illustrative, and various other styles; and men speaking of the 'best' will mean the best of those several kinds. Then men are in varying conditions for hearing. If they are full of joy, the best one will be glad and enthusiastic. If they are borne down with sorrow, their praises are only for the cheering and sympathetic. Just in so far as the sermon is suited to the hearer, and is blest to his edification by the Holy Spirit, will he find it as such he will greatly praise. The really good hearer will find something helpful in all, and now and then he will be flooded with happy emotion.

## Fun and Fact.

If you don't want to be robbed of your good name, don't have it painted on your umbrella.

Believe me, every heart has its secret sorrows, which the world know not; and oftentimes we call a man cold when he is only sad.—*Longfellow.*

Heaven is your home, therefore often think about it; tribulation is your lot, therefore daily expect it.

'We all know,' said the school committee man to the new teacher he was examining for her position, 'that A, B and C is vowels, but wot we wants to know is why they is so.'