Raleigh Christian Advocate.

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Poetry.

Sunday Night.

Rest him, O Father! Thou didst send him forth
With great and glorious messages of love;
But Time's ambassador is weary now,
Worn with the weight of His high embassy,
Now care for him as Thou hast cared for us
In sending him, and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let thy left hand be now beneath his head,
And Thine upholding right encircle him,
And, underneath, the lifelasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care;
And so give Thy Beloved sleep to-night.

Rest him, dear Master! He hath poured for us
[illegible] and we have been refreshed.
[illegible] give him sweet new draughts
Of life and love, with Thine own hand; be Thou
His ministrant to-night; draw very near
In all thy tenderness and all Thy power,
O speak to him! Thou knowest how to speak
A word in season to thy weary ones,
And he is weary now. Thou lovest him:
Let Thy disciple lean upon Thy breast,
And, leaning, gain new strength to arise and shine.

Rest him, O loving Spirit! Let Thy balm
Fall on him soft to-night. O holy Dove,
Spread Thy bright wing above him, let him rest
Beneath its shadow. Let him know fresh
The infinite truth and might of Thy dear Name—
"Our Comforter!" A gentlest touch will say
The strong vibrations of a lasting chord.
So lay Thy hand upon his heart and still
Each overstraining throb, each pressing pain.
Then, in the silence, breathing upon the strings,
And let Thy holy music overflow
With soothing power his listening, resting soul.

—*Harwood.*

Communicated.

For the Advocate.

Trinity College—Dr. Closs.

"There are Methodists in the State who will never patronize Trinity with its present organization." WM. CLOSS.

The above appeared in the *Advocate* of Jan 23d, 1878

The article, from which the quotation was taken, contained many valuable suggestions. It was strong and conclusive at many points, but the above quotation may do harm, by leading to the impression that many Methodists were dissatisfied with Trinity.

This subject is of vital importance to the Methodists of N. C. If there is a general dissatisfaction, a change is called for; if the dissatisfaction only exists in the minds of a few, then it is not worth conspicuous notice. Let us investigate

To treat a subject philosophically, we should view it from every available standpoint, and draw our conclusions from the sum of all the facts presented

What are the facts connected with the rise and progress of Trinity College?

First fact. The N. C. Conference had no college of its own, but a partnership in Randolph Macon, in Va., where the head of the faculty was known to have not been very partial to the N. C. Conference. Under the circumstances, the N. C. Conference needed a college of its own.

Second fact Braxton Craven, to meet the existing necessity, took hold of an obscure school, and under what seemed as insurmountable difficulties, by the most herculean labors, developed it into a college, and offered it to the Conference: not as a pauper but as a self sustaining institution.—True, it was not rich, but it was not so poor as some schools that have had thousands lavished upon them by the hand of charity.

Third fact. It is acknowledged by all who are familiar with the struggles, and who are free from prejudice, that if Dr Craven had not taken hold of the school, and developed it to its present dimensions, no one else would or could have performed the labors necessary to such an undertaking.—No one else had the heart, voluntarily, to take these labors upon their hands. It was Dr. Craven or nobody.

Fourth fact. Whatever blunders may have been committed, they number no more than the blunders committed by other institutions. None have been committed that threatened fatality to the institution. Its course has been onward and upward, even when the darkest clouds were hanging over it.

Fifth fact. Trinity has done more for the N. C. Conference than any other college, having educated about 36 of its members, and many of the most useful ministers now in the Conference are graduates of Trinity.

Sixth fact. If Trinity is not all that the Conference desires it to be, it is the very best that it could be made under the circumstances It has maintained an existence in spite of all the blighting influences of war and the crushing taxation of wicked reckless, and extravagant administrations of National and State governments, without any income to fall back upon, and without any rich legacies bestowed It has sustained itself while some other colleges with thousands at interest have been barely able to breathe, and some have suspended under almost incurable paralysis.

Seventh fact. If the present organization of Trinity were broken up, there is no probability of a re-organization that would do better, or even as well. Those now in charge are working men—men not easily discouraged—men who know how to economize and to teach economy—men whose hearts are in the work.

Eighth fact. There is scarcely a college in the United States, if there is one in the world, that has arisen to the proportion attained by Trinity, with so little aid, and in times so embarrassing. It is an anomaly among colleges. This fact speaks volumes for the wisdom of those who have had the school in charge.

Ninth fact. In spite of the severe struggles through which Trinity has had to pass, it has given assistance to as many indigent young men as any other college of its age and financial condition.

Tenth fact. The graduates of Trinity have been as successful in the business of life as the graduates of any other school. Trinity counts no drunkards on the roll of her alumni They are all moral and temperate and many religious The school that teaches self-control will make its pupils men of success.

The conclusion from the sum of all these facts is

1. That Trinity College is a success.

2nd. That to damage its influence is to damage the best interest of the N. C. Conference.

3rd That the faculty of its present organization has proven eminently worthy of the situation.

E. L. PERKINS.

For the Advocate

DEAR BRO BOBBITT: North Carolina sends to the R. C Advocate a communication now and then, to let us know how you get on over in the old North State. I am always glad to hear from you, and to know that the church, and all your educational institutions, are doing so well. Without flattery, I can say I know of no finer type of old fashioned Methodism than is to be found in your State.—This applies with equal force to eastern, central, and western Methodism in N. C. I have sampled them all, and know what I am saying. One other remark, if you will allow it.—I have known the N. C. Conference for years, and have watched with solicitude her struggles, in all the various enterprises in which she has engaged. I have never witnessed more marked devotion, or signal success, than that that has attended you for the past few years. There can be no doubt about the *grip* of the North Carolina Conference.

Well, you are going to divide.—That is as it ought to be. What a grand young Conference you will have up in the mountains of Carolina! What a wonderful country that is destined to be! And you want the Virginia Conference portion of N. C., do you? Well, who said you should not have it? I can assure you we don't want to lose that territory, for it is about the best we have, and our preachers like the people and the people like them; and it would be a very hard struggle to break the tie But I am afraid to say you shall not have it—for if I do you will put on your war paint and go for it—and there will be somebody hurt. But to be serious let the problem work itself out quietly, as it is doing. It will all be right.

Well, the old Richmond *Advocate* has changed hands. Lafferty becomes sole proprietor, strongly sustained by the preachers and people. If there is *go* in it, it will move in the future Dr. Bennett has been at the college ever since the close of our Conference. How wonderfully does God order events! When Duncan died we were in great trouble as to who would fill his place at R. M. College. But few of us thought of Dr B. We knew he had as much as he could carry in the Advocate office. The whole subject was canvassed with very great solicitude for weeks:—various persons were named—one elected All did not seem to work right. At the last all eyes seem to turn to Dr. Bennett. But then they said, he will not have it—it will be a great sacrifice for him to accept He was elected at our Conference. He did accept, and went at once to Ashland—took charge—and is meeting, as far as I can learn, all the demands that are made upon him as President. He is said to be one of the most popular men ever at the head of the College. The young men are delighted with him. The College is doing well—students are increasing, and the future is hopeful. We have some good Bishop timber over here, but we do not intend to bring it out so soon—and perhaps not at all—as the article seems to be very abundant and cheap in other sections Ours is not of the cheap kind—will not bear competition in such a market.

OBED.

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Ministerial Support

BISHOP BROWN.

St Paul, in his first Epistle to the Corinthians, asserts that our Lord himself had directed His ministers to receive their support from the Church 'Do you know,' he asked, 'that they which minister about holy things, live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel' It is clear, therefore, that there were some worldly things belonging to Christian people, that Christ's ministers had a right to ask for and to expect in His name. As a matter of fact the early Church was supported by the gifts made by communicants at the weekly celebration of the Eucharist, by monthly division of the sums that were thrown into the common treasury, and from the sale or income of the real and personal property bestowed upon the Church and these gifts probably far exceeded the legal tithe. The old Jewish tithe was not ordinarily demanded by official collectors, but left to the action of each man's conscience.' So, the old principle of tribute to God being excepted, believers paid as they thought best, and could make it convenient. Still, when worldly governments were Christianized, we find that tithes were universally secured to the Church by law. I speak of it now, not as commanding the measure, but as a mere fact, and because it corroborates the assertion that the payment of God's tithe, as His royal tribute, was commonly accepted among Christian people, as a part of the early moral law still to be observed. To our shame, I must add that it seems to have been left to be men of our generation to imagine that one of the privileges of the gospel is, that God does not require His children to take part in the work of maintaining His kingdom on the earth, and that there may be a higher, nobler, more desirable, more satisfactory and lasting use of money and of life, than to pour them out at his feet, who is the real Author and Giver of both

In speaking of Mr. Beecher's attempt to vindicate his orthodoxy, the New York *Advocate* says:

Mr. Beecher's troubles come from neither of these, but from laxness. With a genius for rhetoric and gush, and with a heart large enough and strong enough, were it only rightly harnessed with logic, to draw all the nations of the earth up toward a better life, he is pre eminently fitted for getting into trouble where impulse are treated as purpose, and figures of fancy are measured by the law of definitions. In the war against sin he is not a cannon, but a load of hay Rightly used he would feed the artillery horses, and so help efficiently; but when he is pushed up to the front as the representative of orthodoxy he is put at disadvantage, and may be made to subdist the enemy's cavalry as well as that of his friends.'

DELIBERATION NEEDED IN THE STUDY OF THE BIBLE.—Readers have been compared by Dr James Hamilton to butterflies and bees, in their manner of extracting the essence of truth. The butterfly, in its graceful activity, gets over a great deal of ground, flitting from flower to flower, and just tasting; while the other, of less attractive dress and motion, is a dingy plodder. If the cup be deep he goes to bottom; if closed, he thrusts it asunder and sings his way to its luscious depths, joyful as one who had found great spoil. 'What is the end? Why the one died last October along with the flowers; the other is warm in his hive to night amid the fragrant stores gathered beneath the bright beams of Summer. Reader, to which do you belong—the butterflies or bees?'

TRUTH will never die; the stars will grow dim, the sun will pale his glory; but truth will be ever young. Integrity, uprightness, honesty, love, goodness, these are all imperishable. No grave can ever entomb these immortal principles They have been in prison, but they have been freer than before: those who enshrined them in their hearts have been burned at the stake, but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up the everlasting truth. You cannot kill goodness, and integrity, and righteousness; the way that is consistent with these must be a way everlasing.—*Spurgeon*

From *Christian Guardian*, Canada: 'We never could see any reason why it is more inconsistent with the divine goodness that sin and suffering should exist at any point in the future, however remote, than that they should exist at the present time. But we know they do exist, notwithstanding the theorizing of Universalists respecting what is not consistent with the Divine Fatherhood. Hence the existence of sin and suffering can not be contrary to the goodness of God.'

Gospel Ginger.

The *Methodist* knows what it is, and puts the matter thus:

The man (often a minister) who writes us an insulting letter, (we get one about every month) is an amusing and interesting person We are always pleased to receive his missive. We reflect that this bad stuff that he throws off in the letter might have done great damage. If he had come so near to swearing in an official meeting he would have been put on his trial He might have let off this bad stuff in his wife's ears and got into a divorce court In a few rare cases angry men have killed their own children while punishing them, and have been tried for murder. All such evils are avoided by writing, when you are unrighteously mad, just as wicked a letter as you possibly can to the editor of the *Methodist*. Waste baskets tell no tales—and we are amused. We never print a letter of this class unless the writer is known to us as a promoter of piety; in this case we know that the indignation must have a good, though invisible, foundation.

Pastors are sometimes tried by forgetfulness, on the part of some one of their parishioners, that there is any one else but himself to be pleased. Editors sometimes meet with the same kind of people

Singing in the Family.

Cultivate singing in the family. Begin when the child is not three years old The songs and hymns your mother sang—bring them all back to your memory, and teach them to your little ones; mix them all together to meet the similar moods, as in after life they come over us so mysteriously sometimes. Many a time and oft, in the very whirl of business, in the sunshine and gayety of the streets, and amid the splendor of the drives in a park, some little thing wakes up the memories of early youth—the old mill, the cool spring, the shady tree by the little school house—and the next instant we almost see again the ruddy cheeks, the smiling faces and the merry eyes of school mates; some gray headed now, most 'the moldering in the grave' And 'the song your mother sang' springs unbidden to your lips, and soothes and sweetens all these memories. At other times amid the crushing mishaps of business a merry ditty of the olden times pops up its little head, breaks in upon the ugly train of thought throws the mind into another channel; ligh breaks in from behind the cloud in the sky, and new courage is given to us. The honest man goes singing to his work, and when the day's labor is done, his tools laid aside, and he is, on his way home, where wife and child, and tidy table, and cheerful fire side await him, he can not but whistle or sing.—*Occident.*

Bliss of Religion.

We met in the cars, but a short time since, a man who has been engaged for years in traveling for a wholesale house in a neighboring city. A couple of years ago we saw him with tearful eyes and penitent heart, bowing at the altar of prayer, seeking the pardon of sin. He found it and was happy. We could not separate from him without asking how the days had passed, and were passing since then. He said, 'I have not been disappointed. Life has changed with me. Even in my business, I know not how it is, but somehow, I get through with it better, easier, and with less friction than I used to' What Christian man doubts the truth of this? The explanation is easy, without recurring to special providences favoring the obedient Freedom of spirits brings a clear, cool judgment, while a cheerful heart and a sunny countenance are good stock in trade. A man possessed of these, carries a benediction wherever he goes. Men like to do business with him. He goes among the despondent as a bright dewy morning comes to a drooping flower. Can any man be so cheerful and free as one that feels that the wrongs of the past have been made right; that God has met the sins of life with his forgiving grace; that the future is full of hope; that he is in possession of a power that can conquer death, and that an eternity of joy is before him? Shadows of blackness must fall upon the way of all who have not settled the great practical questions involved in personal religion.—*Pittsburg Christian Advocate.*

THE tomb of Moses is unknown; but the traveler still slakes his thirst at the well of Jacob. The gorgeous palace of the wisest and wealthiest of monarchs, with its cedar, and gold, and ivory,—even the great Temple of Jerusalem, hallowed by the visible glory of the Deity himself,—are gone; Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the Holy City, not one stone is left upon another; but the pool of Bethesda commands the pilgrim's reverence at the present day.—*Quarterly Review.*

Teaching the Teachers.

The Sunday school teacher holds a most important position in the church Upon their piety, intelligence and devotion depend the faithful nurture of the children in the doctrines of the Bible and Christian duty It would be well for every pastor, if possible, to meet his superintendent and teachers once a week to study the lesson, and to give advice and instruction as to the best methods of teaching The following from the *Christian Union* is suggestive:

The Protestant Episcopal Sunday schools of the Diocese of Long Island seem to be more awake to the question of normal teaching than those of any other denomination. A month ago a convention was held in Brooklyn where his was the main topic presented. January 21 another convention was held in the same city, with the same drift of discussion At this meeting the subject was ably treated by the Rev. Mr. Nock, pastor of St. Stephen's church. He holds that Sunday school teachers ought to be taught: 1. By the Holy Spirit. 2. In normal classes by instructors selected by the Bishop—the diocese to be divided into districts, and the teachers within each district to constitute one class. 3 By their own pastors This Mr. Nock considers not only the most effective method of normal teaching; but an essential part of the pastor's functions.

'The pastor,' he says, 'should teach the teachers. His education and training give him a peculiar fitness for the duty. Hence, whatever or however pressing other duties may be, that of instructing the teachers of his Sunday school he ought never to set aside or neglect."

Good Bye.

BY J BESEMERES.

GOOD-BYE, good bye—it is the sweetest blessing
That falls from mortal lips on mortal ear,
The weakness of our human love confessing,
The promise that a love more strong is near—
May God be with you!

[illegible]
Why must a word so sweet bring only pain?
Our love seems all-sufficient till the parting,
And then we feel it impotent and vain—
May God be with you!

Oh, may He guide and bless and keep you ever,
He who is strong to battle with your foes:
Whose love fails, His love can fail you never,
And all your need He in His wisdom knows—
May God be with you!

Better than earthly presence, even the dearest,
Is the great blessings that our partings bring:
For in the lonelier moments God is nearest,
And from our sorrows heavenly comforts spring,
If God be with us.

Good bye, with latest breath we say it,
A legacy of hope and faith, and love;
Parting must come, we cannot long delay it,
But one in Him, we to meet above,
If God be with us.

Good bye—'tis all we have for one another,
Our love, more strong than death, is helpless still,
For none can take the burden from his brother,
Or shield, except by prayer, from any ill—
May God be with you.

—*Sunday Magazine.*

JOSH BILLINGS ON LOAFERS.—The loafer iz a thing who iz willing to be dispized for the privilege ov abusing otuers. He occupys all grades in society from the judge on the bench clear down to the ragged kritter who leans against the lamp post and fites flies in August He haz no pride that iz worthy, and no delikasy that enybody kan hurt. During his boyhood he kills kats, and robs all the hen's nests in the neighborhood. During his middle life he begs all the tobacco he uses, and drinks all the cheap whisky he kan at sumbody else's expense. During his old age he winters in the almshouses, and summers in the sugar hogsheds, and when he cums to die, he iz buried in a ditch, like an omnibus horse with his old shoze on. The loafer cares nothing for publik opinyun, and his alone will make enny man a loafer The loafer rather covets disgrase, and when he gits as low down az this he haz got as low down as he kan git in this world without diggin. We have no reliable ackount of the fust loafer, and probably shant have ov the last one but in mi opinyun, they hav existed just about az long az man haz If Cain wunt a loafer, pray what waz he?

I KNOW HE IS THINKING OF ME.—Dr. Cullis tells, in one of his reports, of an aged Christian, who, lying on his death bed in the Consumptives' Home was asked the cause of his perfect peace, in a state of such extreme weakness that he was often entirely unconscious of all around him He replied: 'When I am able to think, I think of Jesus; and when I am unable to think of Him, I know He is thinking of me. And to how many of the Lord's suffering children have the words of the Psalmist come with sweet consolation: 'I am poor and needy, yet the Lord thinks upon me'

EVERY man stamps his value on himself. The price we challenge for ourselves is given us There does not live on earth a man, be his station what it may, that I despise myself, compared with him. Man is made great or little by his own will.—*Schiller.*

Pius IX.

The *New York Advocate* says: The fate of the Roman pontiffs has fallen. The fabric which the industrious ecclesiastics of early mediæval times wrought so skilfully is rent in twain and none shall ever repair it. He whom the choice of the sixty-three shall next elevate to the Papal chair will be the head of a *Church*, and no the ruler of any people. Rome which four weeks ago went madly at the feet of Victor Emanuel, to-day sits complacently a beholder of the great spectacle, as if it concerned her not. The bells of her many churches are ringing out the sad story of the great Ecclesia's bereavement. Many of her people prostrate themselves in the open thoroughfares. Masses for the great departed are upon the lips of every devoted Catholic and they sing the requiem as for a 'peace-parted soul.' Yet the mistress of Italy weeps not, for she has Humbert and Lanzone is her most rightful liege.

When, on June 17, 1846, Mastai Ferretti was elevated to the Roman pontificate, he came to play the part of Hamlet, and might have exclaimed with the over-weighted prince

SAVING A CHILD'S LIFE.—The following incident occurred during a general review of the Austrian cavalry a few months ago Not far from 30,000 cavalry were in line A little child—a girl of not more than four years—standing in the front row of spectators, either from fright or some other cause, rushed out into the open field just as squadron of hussars came sweeping around from the main body They had made a detour for the purpose of saluting the Empress, whose carriage was drawn up in that part of the parade ground. Down came the flying squadron, charging at a mad gallop—down directly upon the child The mother was paralyzed, as were others, for there could be no rescue from the line of spectators. The Empress uttered a cry of horror, for the child's destruction seemed inevitable—and such terrible destruction—the trampling to death by a thousand iron hoofs.

Directly under the feet of the horses was the little one—another instant must seal its doom—when a stalwart hussar, who was in the front line without slackening his speed or loosening his hold, threw himself over by the side of his horse's neck seized and lifted the child and placed it in safety upon his saddle-bow; and this he did without changing his pace or breaking the correct alignment of the squadron Ten thousand voices hailed with rapturous applause the gallant deed, and other thousands applauded when they knew. Two women there were, who could not sob forth their gratitude but in broken accents—the mother and Empress And a proud and happy moment must it have been for the hussar when the Emperor, taking from his own breast the richly enameled Cross of the Order or Maria Theresa, hung it upon the breast of his brave and gallant trooper.—*Manchester Courier.*

PRAYER A KEY TO DIVINE TRUTH.—Newton compares the Word to a curious cabinet, richly furnished, but locked hidden from the wise and prudent of this world, who only look on the outside and commend its superficial features. Christ is the door, and prayer is the key. Through Him one may enter and fully explore the wealth of hoarded grace. Knock, and it shall be opened

CLOVER.—Clover can be made to answer for a threefold purpose—for pasture, for hay and a fertilizer In each capacity it is first class, and, being easily grown, its use should be come universl. As a fertilizer for over cropped lands, it cannot be excelled, and its cheapness places it within reach of the poorest farmer—indeed it may; with propriety, be called the poor man's fertilizer.—*Son of the Soil*

OLD HUNDRED, a tune which will endure as long as there are Christian hearts to ascribe praise to Him 'from whom all blessings flow,' is compiled from four old Gregorian chants, probably by France, who furnished the music for the Geneva Psalms published in 1564. It was known originally as the One Hundredth Psalm in that collection, hence its present title.

IN the lives of the saddest of us there are bright days when we feel as if we could take the great world into our arms Then come the gloomy days, when the fire will neither burn on our hearths nor in our hearts, and all within and without is dismal, cold and dark. Believe me, every heart has its secret sorrows, which the world knows not, and oftentimes we call a man cold when he is only sad.—*Longfellow.*

THE British Museum has bought at Pekin a 6,000 volume compendium of Chinese literature, issued in 1725 When the indexes are prepared the facilities for studying Chinese subjects offered to the London cockney will be better than those possessed by ninety nine out of every hundred Chinese scholars.

Silence.

To say the right thing in the right place is generally easy to leave unsaid the wrong thing at the tempting moment is the difficulty Silence is the element in which great things fashion themselves, and the strongest feelings are generally those that remain unspoken. People who know much speak little, and men who most stir the lives of others, lead the most silent and tranquil lives They feel society to be oppressive, because it is a hindrance to the exercise of reflection. Corneille, Descartes, Addison, Virgil, Dryden, Goldsmith, and many others, eminent in the walks of literature and science, were silent, and even stupid in company; and, strange to say, their silence was sometimes appreciated. The Countess of Pembroke assured Chaucer that his silence was more agreeable to her than his conversation; and an observer of La-Fontaine said of him that it was easy to be either a man of wit or a fool, but to be both and that in the same extreme degree, was admirable, and only to be found in him. The saying of Talleyrand that language was invented for the purpose of concealing thought savors of the wily diplomatist It is no small accomplishment to talk and yet not tell; but silence on a forbidden topic is the safest course. This judicious reticence is a valuable quality in a professional man, and is, to a considerable extent, a result of the practice which demands tact, self-command, and patient attention to, and comprehension of a rambling narrative.

From *Nashville Christian Advocate*: "We are asked if it is proper for a Methodist minister, when present at a communion in a Protestant Episcopal Church, to communicate when not invited to do so as a minister.—If a Methodist minister feels free to listen to a sermon from a Protestant Episcopal minister and join in other parts of the service conducted by him we think he might receive the sacred emblems from his hands. We speak under correction, as we do not attend divine service in Protestant Episcopal Churches, because of the exclusive and arrogant assumptions of the communion. We regret that it effects this barrier to fellowship, as we would like to join occasionally in the service, communion with our Protestant Episcopal friends, reciprocate pulpit courtesies etc'

SOME idea of the expenditures of wealthy American families may be derived from statements recently made in court by the executors of the will of the late John W Chanler. Mr. Chanler's wife, who died about two years ago, transmitted to her children a large property derived from her grandfather William B. Astor, and Mr. Chanler also left them a considerable amount Taxes are on of them altogether, all undertaking, and authority is asked for expending on their maintenance and education the sum of $50 000 annually Of this, there is said to be required for keeping up the establishment in which the six young children are living, $29000; for the schooling of the eldest, $1 200; for the support of three children at school in England, $10,000; and the remainder for traveling summer watering place expenses and the like.

I accounts the man great of soul who has not only been gifted with an eye to discern the right, but also with a heart to love it; a man who cannot be content merely to discover truth, or to paint it, or to sing of it, but who, feeling that he possessed it, feels also that he has a mission to proclaim it A man who can be satisfied with nothing less than that which is real and right— who is content to count all things loss for the attainment of a spiritual aim, and to fight for it against all enemies—who deems truth the bread of life, and makes its pursuit his daily labor—he is a great man.—*F. Mayers.*

Rural and Domestic.

EARLY PLANTING.

Irish Potatoes.—Plant in 2½ feet rows and 12 to 18 inches apart. Repeated experiments at the Pensylvania Agricultural College disprove the idea that it is better to cut the potatoes some days before planting. Our own experience for 4 or 5 years, induces the practice of cutting just before planting. Fermented stable manure, well fired with a little acid phosphate and plenty of well-rotted, but not leached, ashes, is the manure. A quickly maturing plant like the Irish Potato, demands a highly soluble manure, if the manuring is done simultaneously with the planting.

Sweet Potatoes.—Bed fine large potatoes in a cold frame at once for early plants. Water the plants with warm water (90 to 100°) every 4 or 5 days, and keep the glass on except when the temperature is above 50°. Devote all the soap-suds and dish-water to the potato beds. As the sprouts appear, clip them a little with scissors to make them stocky.

Sowing in Frames.—Tomato, pepper and egg plant should be sown in frame or other warm seed bed, or in a box in the kitchen window. For the egg plant it is far better to sow in frame or box elevated some feet above the ground, in order to protect plants from the flea beetle. It is the only way we can raise plants.

Onions—Sets may be put out in this month, and may be made to produce very good size bulbs. Seed may be sown for sets—in fact this is the month for this—10 to 12 seed to the square inch. Sow in drills 12 to 18 inches apart, and keep down the weeds Old seed will always disappoint.

English Peas.—Sow "little Gem" or "Blue Peter" in 2 feet rows, 4 to 6 seed every 13 to 15 inches. Philadelphia Extra Early and Caractacus of the taller sorts are the best.

First corn might be planted towards the latter part of next month. Tuscarora and Philadelphia Flint are good early sorts.

Miscellaneous—There are a number of vegetables and herbs that we do not mention. They are either perennial or for seasoning or garnishing. Prominent among the latter are Sage, Parsley, Celeriac, and should have consideration.

Such vegetables as are under way from previous sowings or plantings, should be cultivated, but shallow, while freezing is possible.

In odd hours, prepare hills for cucumbers, melons, squashes and tomatoes, to be worked over at planting time. Get ready 7 feet stakes for your choice Trophy Tomato From 30 vines one season we gathered 9 bushels, the bulk of which weighed 8 to 11 ounces—a few 16 to 18 ounces. It is a mistake to think that tomatoes do not require rich soil. If set too close, and coarse unfermented stable manure used exclusively, they will not give satisfaction however.

Grouting Plants.—We rarely transplant anything without grouting, satisfied that it more than pays for the trouble. "Grout" is the term applied to a semi liquid compound of two or three parts of cow manure, one part of clay dust, and water to reduce to the consistency of mush. Into this the roots of plants are dipped before being set out. To an ordinary sized bucket full of the grout, we add a handful each of rotted ashes and super-phosphate, and mix thoroughly. This grout induces plants to throw out new roots speedily and abundantly. We are endeavoring to combine with the grout an antidote to the cut worm and May beetle grub. At present we impregnate the grout with the odor of Kerosene, and have cause to hope that it will be found successful. Used in other ways, we have found Kerosene to be most effective insecticide and repellant. Time will show to what extent and how it may be used without injury to plants, and what success as a preventive of cut worms. We were led to try Kerosene from seeing a statement that it was destructive to mealy bugs, and that it was very fine for killing and preserving entomological specimens. This is true—one drop on the head kills instantly, and a few more drops act as a preventive in several ways.

We close by urging a prompt thinning of the beets, turnips, salsify, &c., (on the rich soil not closer than 6 inches) and killing grass and weeds while they are very young.—*Southern Cultivator.*

Small Farms.

Those farmers who find themselves possessed of more land than they can utilize should now be making arrangements to dispose of their surplus acres to those who are willing and able to bring order out of chaos, to make fertile fields out of deserted plantations and uncultivated wastes. Small farms well tilled make a happy and prosperous people, for the small farmer, if he possesses ordinary intelligence and experience, is always in easy circumstances. He cultivates every foot of his land without exhausting his accumulations. He is constantly reaching out for more, but continues to make the best of what he has.

The owner of a large farm is often crushed by its magnitude. He cannot cultivate its entire area and the useless acres sap his vitality, expend his means and plunge him into debt. Taxes eat up his substance by slow but sure approaches.

The true disposition to make of a large body of land is to sell alternate farms to actual settlers, at moderate rates, and upon easy and accomodating terms. This increases the value of the remaining farms, which, in time, can be sold at very satisfactory prices. While, however, the mania for increasing acre upon acre, for no well defined purpose, exists and is indulged, the man may safely calculate that he takes upon his shoulders a burden which becomes unbearable The mole hill becomes a mountain—the little ant enlarges to elephantine proportions.—*Exchange.*