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Poetry.

WRINKLES.

Every wrinkle, ere-worn brow, / Shows the record, "Something done;" / Somewhere, somewhere, then or now, / Battles lost or battles won.

FRATERNAL ADDRESS.

The following fraternal address was delivered by the Rev. Dr. Foss before the General Conference of the Methodist Episcopal Church, South, and was received with great applause:

Mr. Presidential Fathers and Brethren, honored and beloved in the Lord!

It gives me great joy to be present with you and to have the unexpected delight of receiving with you this greeting from the mother of us all, the Wesleyan Church.

I felt myself equal to the duty of this hour, I should esteem it the most joyful hour of my life...

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Raleigh Christian Advocate.

REV. J. B. BOBBITT, D. D., EDITOR AND PUBLISHER.

The Faith once delivered to the Saints.

REV. H. T. HUDSON, CORRESPONDING EDITOR.

Published in the Interests of Methodism in North Carolina.

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Table with 5 columns: Space, 1 Week, 1 Month, 3 Months, 1 Year. Rates for 1 Square, 2 Squares, 3 Squares, 4 Squares, 5 Squares.

Advertisements will be charged only every three months without additional charge. For every other change there will be an extra charge of ten cents an inch.

ligious forces at work on this Continent is frankly admitted.

But Methodism is not confined to America. Two of its Bishops, one of yours and one of ours, have recently given visible demonstration of its old motto: "The world is my parish."

I know not how it may be here with you, but in the North we are sometimes taunted with "the decline of Methodism."

At the dedication of one of our largest churches in Brooklyn, an eloquent Presbyterian minister, who was invited to make one of the addresses, referred to this subject, not, however, in the spirit of criticism.

It reminded him of a carpenter, who, while working in his shop, could watch his son playing round his door-yard, and who feared that the little fellow would sometime fall into the well.

We may and must see and lament whatever elements of weakness render dear to its grand ideal as a world-wide embracing system of evangelical propaganda; but let us not forget to thank God that his blessing has made it the largest and most effective branch of his Church on this continent.

The Rev. Dr. Howard Crosby, who brought to our General Conference the fraternal greetings of the General Assembly of the Presbyterian Church in 1872, said:

"I rejoice to believe that when God sent the Methodist Episcopal Church into America, that Church was called and elected to conquer this country, in order to put fervor and activity into the Presbyterian Church, and it has made its calling and election sure. [Applause.]"

And I believe further, brethren, that you have in many details of Christian activity, taught us very many lessons which, though we have been slow to receive, we have been sure to accept in the end."

It requires an effort of the imagination to realize the immense responsibility devolved on us by what God has accomplished through our fathers. Why does this august body, gathered from many States, pause in the midst of its important business to listen to this fraternal delegation? Not for what we are, nor for what we can say, but because we stand in front of 1,600,000 warm Methodist hearts and give you their greeting in the Lord. [Applause.]

We represent a body of Christians closely akin to you, having \$70,000,000 invested in Church property, having the immense responsibility of training a million and a half of Sunday-school scholars, taught in 20,000 schools by 200,000 teachers.

It would not become me to make to you any particular statement of your own statistics; but the world knows your church membership is rapidly approaching a full million, and that your pastors are now responsible for the religious instruction of the several millions of the people.

Dr. Punshon says that when, in 1769, Richard Boardman and Joseph Pilbrow were sent out to America, the first missionary conference was taken in the British Wesleyan Conference, and \$200 was put into their hands. On their way a farewell meeting was held at York, and a collection of \$250 was taken up. [Laughter.] Tradition says a special prayer-meeting was called for at five o'clock the next morning to return God thanks for such unexampled liberality. [Great laughter.] That was 109 years ago, and now there are 22,718 itinerant ministers connected with the various branches of Methodism in this country, and 3,293,469 members.

power. That secret, I conceive, consists partly in its doctrinal system, partly in its peculiar ecclesiastical polity, but chiefly in its religious experience. Its doctrinal system is not new, though the manner of its proclamation is. From the beginning till now, the Methodists, we think, have been less inclined than any other branch of the Church to forget the inspired apostolic communication against novelties, in doctrine.

"Though we, or an angel from heaven, preach any other gospel unto you than that ye have heard, let him be accursed."

To the essence of the ages the old doctrines of the Bible had been buried beneath the rubbish of forgetfulness and supercolation Wesley seized them, lifted them up, shook from them the dust of ages which covered them, kindled them at the altars of God, roused forth and held them up as blazing torches before the eyes of the people. [Applause.]

Our fathers taught that sin was not a peccadillo, not merely a misfortune, but a dark, quietly, dawning fact. They taught that salvation was not a proposal of help restricted to a certain part of the human race to be conferred at some time, no man can tell when; but to every guilty penitent, it was a proclamation that he might now be saved, fully saved, saved to the utmost, and have the witness of the Holy Ghost to the fact of his salvation. [Applause.]

No wonder the people listened, for at that time these truths came with the force of a new revelation to the masses of men. I think I shall not be accused of an unjust criticism on our Christian brethren not of our faith, if I cite the early Methodist's sarcastic representation of the teachings prevailing in the communities in which they went. It was this: "Religion—if you seek it, you want find it; if you find it, you want know it; if you know it, you haven't got it; if you get it, you can't lose it; if you lose it, you never had it." [Great laughter.]

The Methodist reversed every clause of this description, and made it run: "Religion—if you seek, you will find it; if you find it, you will know it; if you know it, you have got it; if you get it, you may lose it; if you lose it, you may lose it; if you lose it, you may lose it; if you lose it, you may lose it."

All the doctrines our fathers asserted were old, but they made them new, fresh, vivid and powerful.

I cannot illustrate one doctrine mis- conceived by many, better than by an incident of the days of the French revolution. An attempt was made by a brilliant Frenchman, M. Lefaux, to establish a new religion—a sentimental Rosseauism, which he termed Theophilanthropy. After making the effort he found the trial a failure, and Talleyrand, asked his advice. Talleyrand said, "Monsieur Lefaux, you have undertaken a very difficult task. It is not easy to establish a new religion. I don't know how you can be successful. I venture to give you one piece of advice. I advise you to be crucified and rise the third day." [Applause.]

I take it one of the distinctive features of the testimony of Methodism has always been the necessity of a profound and unswerving faith in the sanguinary vicarious death of our Lord Jesus Christ, and his resurrection on the third day as the only ground on which a sinner can build his hope of salvation. Our early preachers had keen eyes. They had no foot-square audience lying on the pulpit to keep their eyes off from their real congregations. And so if they saw on any face the signs that the spirit was moving in the heart, they went to that man and took his hand. They did not ask, "Do you believe in the thirty-nine articles?" or "Do you believe in three orders in the ministry?" or "Do you believe that we are the true Church?" but do you desire to flee from the wrath to come and be saved from your sins? If the answer was yes, he would say: "Here's Brother Jones, the class-leader. Come next Tuesday night to his class." Mr. Wesley, according to Macaulay (I think) was equal to Richelieu, yet he invented not a single one of our peculiarities; every one of them is a child of Providence.

The itinerancy is the foundation of our polity. The early itinerant preacher went to the people. He ever felt, as a hurricane at his back, Christ's unapproachable marching order to his ministry, "Go." Wherever the people and he went, and he went often before them. [Applause.]

But the religious experience of Methodism was the great secret of its power. My brethren, God's way in making any truth powerful among men has always been to translate it into the vernacular of earth by incarnating it—[applause]—by putting it into a human soul. I detract not a word from the statements of my dear friend, the Secretary of the Bible Society, who addressed you yesterday. I reaffirm Chillingworth's great maxim, "The Bible, the Bible, the Bible of Protestants." But it is not merely the Bible written; it is the Bible incarnated—lived—wrought into the fabric of souls, which is mighty for the salvation of the world. [Applause.] God incarnated himself in order to reveal himself.

The universality of the gospel offer is one of the truths distinctly revealed, but never understood until God incarnated it. The impartial angles had sung "Glorious to God in the highest; peace on earth, good will to men." Jesus had given the great commission for "all the world," "for every creature."

But the apostles themselves did not understand this command of Jesus. They lingered in Jerusalem until persecution scattered them, years after Peter was still so bound by Jewish bigotry that he sued a miracle, and an angel's visit to loose his hands, and then, as though he had found a new revelation in the house of Cornelius, he said: "I have seen God is no respecter of person."

Within a century, within the life time of our honored father here (Dr. Lovick Pierce) in a Baptist ministers' convention, in which the great Dr. Ryland presided, the discussion flagged a little, and the young men were invited to propose subjects for discussion. William Carey said: "Mr. Chairman, I propose this question, 'The duty of the Christian Church to evangelize the heathen world.'" Dr. Ryland said, "Sit down, young man, sit down; when God gets ready to convert the heathen he will do it without your help or mine."

And that within the past century. God hid the truth on this subject in the hearts of Dr. Coke and John Wesley, Leonard Carey and others. We see the fruits.

I will allude to one more doctrine—the witness of the Spirit. God has given Methodism the honor of making millions of men understand it. This was almost a dead letter in God's Holy Book when John Wesley arose.

Mr. John Wesley in that Moravian meeting, and while reading Luther's translation he felt his heart strangely warm. In that hour Methodism was born. [Applause.] That strange warmth of John Wesley we have here today. Yet the teaching lay plainly on the very surface of the Bible. Enough "had this testimony, that he pleased God." David had his feet taken "out of a horrible pit and out of the miry clay," and a new song put into his mouth. Paul and Peter and John told the same blessed story. But I doubt if a thousand men in all England would there have said that they knew their years ago.

Thus have I hinted at the special reasons we have as Methodists for striking glad hands in fraternal greetings. If we were less nearly akin, we should still be drawn together in Christian charity by the common bond which touches every member of the body of Christ.

Every Christian in the world is tug- ging at the very heartstrings of every other Christian, whether he knows it or not.

If we have Christ's image, we must love that image everywhere. Wesley is drawn to Fenelon and Thomas-a-Kempis. The highest and thickest walls cannot keep out love any more than they can bar out gravitation. Let the relationship be a little closer, like that between the various evangelical Churches in this land, and you witness such scenes as adorned this goodly city a few weeks ago, when Christians from all parts of the United States and Canada met in the International Sunday school Convention, and presided over by the honored and excellent Methodist Governor of this eminently Methodist State of Georgia. [Applause.]

Never thought of each other as Presbyterians, or Methodists, or Baptists, but as one in Christ—fellow-citizens with the saints and of the household of God. [Applause.]

Let the kinship be still closer. Let millions of Christians have the same type of belief, polity, experience. Let them rejoice in a common history, and that unique, heroic, sublime; and yet let it occur that a sharp wedge of separation rends them asunder, and that alienation and estrangement succeeds! If the spirit of Christ abides in both parts of the dismembered body, there must be regret, sorrow, longing, yearning, and at last an all-comprising and resistless love of Christian love. The closeness of the kinship and the felt necessity of a real reconciliation may require a degree of hesitation and time for the full consideration of all difficulties, in order that they may be put aside forever. [Applause.]

I confess to a sincere respect for the reserve with which you met early advances. When in 1869 our Bishops proposed steps looking towards organic union yours replied thus: "Permit us to say in regard to 'reunion,' that in our opinion there is another subject to be considered before that can be entertained, and necessarily in order to it—we mean the establishment of fraternal feelings and relations between the two Churches. They must be in spirit before they can be in organization. Concord must be achieved before any real union. Heart divisions must be cured before corporate divisions can be healed."

The next year Bishop James and Dr. (now Bishop) Harris appeared by appointment before your General Conference, and were very kindly received. After considering their communication, you adopted resolutions, the first of which declared: "We earnestly desire to cultivate true Christian fellowship with every other

branch of the Christian Church, and especially with our brethren of the several branches of Methodism in this country and Europe;" and the last, "We express our sincere desire that the day may soon come when proper Christian sentiments and fraternal relations between the two great branches of Northern and Southern Methodism should be permanently established."

Four years ago you thrilled our whole church with delight by your genuine and cordial reception of our fraternal delegation. But then, justly recognizing the venerable and honored patriarch of this Conference, [Applause.] When the time came, to our deep regret, he was detained by illness, but he sent us his address; and among his wise and loving words we found these: "We do not believe that these difficulties ought ever to be discussed in either General Conference at large. They are delicate, sensitive things, never to be settled by charging speeches, but, as we believe, can be speedily prayed and talked to death by a joint board of discreet brethren intent upon Christian peace." [Applause.]

Such a "joint board" was appointed, the terms of their appointment being, in your words, which our General Conference also adopted, "in order to remove all obstacles to fraternal fellowship between the two Churches, \* \* \* and to adjust all existing difficulties." Could they do this work? Or would their conference only reveal insuperable obstacles to fraternal fellowship? How could Gen. Vance and Gen. Fisk agree? How could Dr. Myers and Dr. Fuller sign the same report for had not both written books on the subject? [Laughter.] They peached Cape May. Before they met there was a cannonead of frank and loving letters. At their first meeting they adopted this resolution:

"In view of the greatness of the responsibility imposed upon us, and in reliance upon the guidance in a matter of such importance, a half hour shall be spent in earnest prayer at the commencement of each daily session of the Commission."

That is hopeful, for God is "a very present help in trouble." The "impossible" became actual. Our Commissioners declared this great Church "an evangelical Church based on scriptural foundations," and "a legitimate branch of Episcopal Methodism in the United States." Both Commissioners, unanimously agreed to the "Declaration and Basis of Fraternity" founded on this statement. Five hands seized five other hands. Ten hearts melted and flowed together. Ten voices sang:

"Best be the tie that binds, / Our hearts in Christian love; / The fellowship of kindred minds, / Is like to that above."

While angels bent to listen, and the divine Redeemer looked down with a benignant smile on that scene so germane to the very genius of the Gospel he had died to found. [Great applause.]

When the action of the Joint Commission reached me, I was on a long and wearisome journey. I picked up a secular paper and found the report complete. I devoured it with tears of gratitude, and at the close I said to myself, "It is an inspiration of the Holy Ghost." To this day, sir, I have not once severed from that conviction.

Some minor points of difficulty may yet remain, but the Malakoff has fallen. We can "love as brethren," "with pure hearts fervently." In that spirit we can confer. Let there be no strife between us anywhere, and no emulation save the holy emulation to help each other in our common work for our one Lord. Let us fervently send up from all our borders the united prayer which inspiration has prepared for us, "May the Lord of peace Himself give us peace always by all means." Oh that that "perfect love" to God and man, which it was the chief glory of Wesley and of Methodism so to emphasize as to enable the world to understand it better than ever before, may have abiding exemplification in the relations existing between the two great branches of Episcopal Methodism. [Applause.]

As for organic union, I, for one, sir, am not anxious about that. Discreet and zealous lovers are likely to know when the time for marriage has come; and long courtships are sometimes judicious. [Laughter.] A real, if not a formal, union of each great family of denominations must precede that manifest unity of the Church which was the great burden of the departing Saviour's prayer. And the spirit of such union is all abroad among the churches. There have recently been Pan-Anglican and Pan-Presbyterian councils. Shall there not be a Pan-Methodist council [Applause] in which delegates from the South and North, from England and America, from every continent and almost every island shall confer together? [Amens.] It might be chiefly a Love-Feast, but it would be none the less Methodist and none the less Christian for that. Either that, or something better, devised by love, must come to pass; for Jesus' prayer

was a prophecy, "that they all may be one, even as we are one, that the world may know that thou hast sent me." "Dr. Pierce—"Glorious to God!"

Mr. President, it has cost me an effort to delay so long as this to refer to the sore bereavements of your Zion and ours. I could hardly refrain at the beginning; but I could not trust myself then to pronounce two names which have ceased to be written in the lists of your effective ministers on earth, and have been transferred as worthy to be called on another roll for grander work to God's upper Kingdom.

And then we cannot forget the dear friends, discreet, loving Myers, the first trustee of your Zion, and appointed to a most delicate and difficult duty. He hoped after finishing the grandest work of his life, to go north and spend a few weeks in Christian fellowship with new friends, who would have accounted it a great pleasure to extend their hands to him in warmest welcome.

Just then there fell on his ear the call of duty—the highest call to a true pastor—for his beloved city of Savannah the yellow fever had begun its ravages. I must tell you the story as it stands on the last page of this pamphlet which is our permanent record of the steps toward that complete fraternity in which these two "reconciled Churches" rejoice to-day. Our Commissioners say this of him: "Fraternity was with him a passion."

"We think we cannot be mistaken, and that we do no injustice to any member of either Commission, when we declare that to Dr. Myers, more than to any other one of our number, is due the unanimity of our conclusions. We know that he regarded his appointment the greatest honor, and his share in our success the greatest achievement of his life."

When the tidings of plague and death reached him, he calmly said, "I must go home to my flock," and set off without the delay of a day. When his services on the commission asked him, "Will you not come back North during the autumn and let our brethren see you?" he said, "God only knows what I am going to, whether life or death. If I live you will see me again, but if not we shall meet above. Good bye."

After a few days' labor in that region of death, he fell—as may you and I fall—at his post. Let me refer to one other name most cherished among us. No man was more intent on fraternity than Bishop James. None had a clearer head or a warmer heart. He, like the brethren I have just named, felt a plumed warrior on the field of battle, with the engines of victory all around him. Amid great anguish of body, which rarely softened into moderate pain, when asked about his outlook for the future world, he answered with his accustomed reserve, which gave his words a wondrous depth of meaning, "I was not disappointed." Amens ever to his rest.

Now, brethren, it may seem almost strange that after referring to our precious departed, I should mention any living man; but it is not strange, and needs no explanation to you. I must tell you in just one word what a thrill of joy fills my heart because of the survival and presence of the grand old patriarch of this General Conference. He belongs to us as well as to you—[Applause.] I would not, sir, for a thousand miles of travel, have missed the opportunity I enjoyed yesterday of hearing from this great and good man his plea for the precious doctrine of perfect love—a plea conceived on the instant with a force of logic, of eloquence, and of imagination, and uttered with a vigor of voice and manner, better befitting three score than nearly five score years—a plea (nearly as it is) its effect upon your votes for the restoration to your book of Discipline of that form of words which, more than any other, proclaims our sense of the value of one of the brightest jewels in the casket of Methodism. "Do you expect to be made perfect in love in this life?" [Applause.]

My earnest prayer is that God will preserve the life of this honored representative of American Methodism, until in still extreme age, when no longer able to stand up in your Church, councils and speak words of wisdom, he may at least linger like St. John at Ephesus, and stand up in the assemblies of the saints, and stretching out his thin hands over the congregation, say, "Little children, love one another." [Great applause.]

My dear and honored father (to Dr. Lovick Pierce), I bring you the special greetings. I earnestly pray that God may give you a serene and brilliant sunset, and an abundant entrance into supernal glory. [Great applause and long-continued.]

In England, a Universalist minister riding with a Methodist, was asked what he preached for. He replied by asking, "What do you preach for?" "To keep people out of hell," was the answer. "And I preach," said the Universalist, "to keep hell out of the people."

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Communicated.

For the Advocate.

ANSWER TO THE ARTICLE "HOW THEY DID."

While perusing last week's ADVOCATE, I noticed an article headed, "How they did," and after reading it carefully, I felt constrained to answer it. I feel assured that the author of the article, included to, had not rightly informed himself concerning the fathers or how they did. They did indeed preach on a "growth in grace," but they also preached on sanctification and urged it, and that is a point the church must come to before she can rise in all her spiritual strength, and the time has come when she must put on her beautiful robe of sanctification, or she will fall before the enemies and cause them to rejoice. The enemies of the church of God are numerous, there are so many isms of the present day, and they are all impalpable foes to the church, and require the united effort of laymen as well as clergy, to destroy them.

The children of light should reflect the rays of God's loving kindness and goodness to those who surround them, and to do that, they must constantly pray for the Spirit to help them, so that they may feel as if they lived near Jesus, and ever keeping before their view his amiable life and example, they will be enabled more fully to advance his kingdom on the earth. Some have dared to be singular for Christ's sake have professed sanctification; they have been ridiculed and even called deranged. Why? because the ministry did not enjoy this state of grace themselves, and scarcely ever preached it; the church, even, looked upon it as being dangerous ground; the fathers understood it and preached it, and by their pure and holy lives showed they possessed this gift of grace and enjoyed it. They did not choose companions for life from the fashionable world, they chose the most exemplary and holy of their flock, those that they considered help-meets indeed. If we expect to have the spirit of our fathers, we must come back to the old landmarks, that the tide from the fashionable world has nearly swept away.

Let the old customs and rules of the fathers be brought back in the church, then will she indeed appear in her glorious raiment of holiness and usefulness. That the good old days of our fathers, the pleasant class-meeting, the soul inspiring love feast, would be gladly welcomed by many, I have no doubt. For the good old days when these God-fearing men went about doing good, praising God and talking of his tender mercy; and their wives having as tender and costly apparel, adorning themselves with a quiet spirit, went about working for Christ's sake, and trying to promote his interest. They were not effeminate and erratic women; they are the weaker vessels, but God often uses the weak things of this world to confound the mighty. And then, too, it is the duty of all to try to do some good; every one can, in some way, assist or instruct some of his fellow creatures; if there are none who cannot do some good if they try; it is not enough to be rightly disposed; to wish good to others, but it is the duty of every one to do all the good they can; God wants workers in his moral vineyard, and not drones. Many times a word fully spoken, even by these so-called fanatic women, at the right time, falls on suitable ground and brings forth fruit unto righteousness. I think, or hope, that the days of the fathers will come back in this day and generation, when no one will be ashamed to speak a word for Jesus, and that sanctification may be enjoyed by all, both laymen and clergy, and we will, with united hearts, thank God for this holiness of His, that caneth our hearts to be inclined to heavenly things, and makes us enjoy what there is of earthly sanctity and bliss.

In writing this article, I am not influenced by any spirit of controversy, but by the purest of motives, and have done this in all meekness and Christian spirit.

Rural and Domestic.

THE POULTRY YARD. Young chickens require variety of food, such as oat-meal, cracked corn, buckwheat, wheat and rice slightly boiled.

The Nargansett turkey, one of the largest and hardest of all the breeds of turkeys, is raised in the greatest perfection in Southeastern Connecticut and Rhode Island, where it is common to find flocks of from one to two hundred birds, the product of about a dozen hens, under the skillful management of a poultry woman or boy.

In Bergen County, N. J., the Log-horn fowl is considered the best layer. But it will fly like a pigeon, and can never be trusted to sit for the allotted time.

Perhaps there are no sitters that exceed the Light Brahma, both for the purpose of incubation and afterward as mothers. For this purpose a hen with a mild, quiet nature is required. This fowl has no pugnacious proclivities, and for this reason, when intended to be employed as sitters, should not be allowed to associate with those that do not sit. Most of the non-sitters are quarrelsome and given to mischief in one way or another. No hen will be allowed to sit where the Brown Leghorns hold dominion.

THE AGE OF TREES. The longevity of various trees has been stated to be in round numbers, as follows: Deciduous Cypress, 6,000 years; locust tree of Senegal, 5,000; dragon's blood tree, 4,000 years; yew, 3,000; cedar of Lebanon, 3,000; olive, 2,500; oak, 1,900; orange, 1,500; Oriental palm, 1,200; cabbage palm, 700; line, 600; ash, 4,000; cosswood palm, 300; date palm, 300; larch, 300; pear 300; apple 200 years. The Brazil vine palm arrives at the age of 150 years; the Scotch fir gets its growth in about 100 years, and the balsam of Gilead in about 50 years.

Scientific.

Edwin A. Barber finds evidences of solar worship in North America, in the ruins of Toltec and Aztec temples and pyramids, and in the statues which were placed within them; in the traditions and observances of some civilized tribes at the present day; in the hieroglyphics and symbols of most of the tribes, ancient and modern; in the position of ruined stone houses, and in the orientation of the dead in graves.

In a paper read before the Vienna Academy M. Hering stated that the perception of temperature depends on the height, for the time being, of the temperature of the nervous apparatus of the skin. Every temperature of the nervous apparatus above the zero point is felt as heat; every one below is felt as cold; and the distinctness of the sensation of heat or cold increases with the distance at the temperature proper, for the time being, from the zero temperature.

The British Royal Society has been making some delicate experiments with thermo-electric apparatus, demonstrating that mental work causes an increase of temperature. Merely attracting a person's attention raises the temperature, we are told. A chart of the head has been made out, dividing it into sections, and it is asserted that in a normal state different parts of the head exhibit different degrees of heat.

Single vision is the result of a continued exercise of the will. Baalman and Witkowski lately observed the eye motions of persons asleep, of new-born children, of blind persons, and people under the influence of chloroform, or suffering from epileptic attacks. In all of these cases there is a failure of the power of the will, and in every instance uncoordinated movements of the eye were noted.

According to C. G. Willston, who has industriously investigated the subject, the danger from rattlesnake bites has been largely overestimated. He has observed many cases of wounds inflicted by rattlesnakes on larger animals, and his fatal results, marked exceptions. Out of eleven cases in which there were three deaths, two of which might have been prevented by proper treatment. The snakes are most vicious in May, when they are mating.

M. Moissan finds that the sesquioxide of iron, heated to 350 degrees or 410 degrees C. in an atmosphere of hydrogen or carbonic oxide, is changed into magnetic oxide, after some hours. But the oxide possesses very different properties from those of the magnetic oxide obtained by decomposing water with iron at a red heat, by burning iron in oxygen, or by decomposing the sesquioxide of iron at a lively red heat.

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