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OUR AGENTS. All the traveling and local preachers in the bonds of the North Carolina Conference are our authorized agents. Any person sending us ten subscribers for one year, will receive the paper free.

Poetry.

DISCIPLINE. JOHN NIXON, JR. BY REV. DWIGHT WILLIAMS. God maketh soft the heart To fashion with a master's art. He holds the fair design And carves each line Until the image is divine. The model is his own, Comely and wrought by him alone; The process is severe, To storm and fear The touches of his hand appear.

Communicated.

CONSERVATIVE METHODISM. The General Conference, we have heard, was quite conservative.

Some minor changes were made in our discipline, but none materially affecting the organic polity of the church. The conference remains intact. That which our enemies have in derision termed the "Great Iron Wheel," will continue as heretofore its annual revolutions. The "Episcopal Law" must be raised to the level of every pastor at least once in ten years. The rule of ministerial probation also remains unchanged.

1. Methodism, if I understand the pulse of the world, is "Christianity in earnest." Its spirit is catholic. It cannot unite itself in union indissoluble with any one form of church polity.

2. Hitherto, the power of Methodism has been chiefly aggressive. A greater conservative force is needed. The fields that have been enclosed need to be more carefully cultivated. The church must find its own means of progression; and must at the same time put forth its energies to produce a conserving power.

3. "Let well enough alone," is an old quoted adage. In its general significance, it is wise. The spirit of innovation is not always the spirit of improvement. But notwithstanding this, it may be doubted whether our late General Conference was right in presenting this adage as an axiomatic excuse for its "masterly inactivity."

Raleigh Christian Advocate.

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

The Faith once delivered to the Saints.

Published in the Interests of Methodism in North Carolina.

REV. H. T. HUDSON, CORRESPONDING EDITOR.

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Table with 5 columns: SPACE, WEEKS, 1 Mo., 3 Mo., 6 Mo., 1 Year. It lists advertising rates for various space durations.

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

Children's Column.

PUT ON YOUR BRAKES.

"When I saw a man I am going to be a brakeman," announced Dave, after two minutes' reflection.

"Why need you wait till you're a man, Dave, dear," asked sister Mary, gently.

"Why, because—because, you see, Mary, I'm too young; I'm not strong enough."

"Come and sit down beside me, Dave. I will tell you how you can not only be a brakeman now, but cars and engine and all besides. Now, Dave, you are the cars and engine both—do you understand?"

"All right," said Dave.

"Your route lies across the land called Life, and your destination is Heaven. You will know the right road by following the footprints left by the Son of God as he went over it. They are the headlights, if you wish to call them so; he truly lighted them nineteen hundred years ago. Now, your engine is called Goodwill, your engineer Self-control, and your fireman Truth. The conductor's name is Mr. Consistency, and your brakeman is Dave Colville."

"All right; now for the passenger-car."

"Your heart is the passenger-car, and your brains are the baggage-car. Now, we have got our cars all named. First the baggage-car goes on, and then the smoking-car. Must we have a smoking-car? Well, if you think the little brakeman is going to have hours when he will be cross and ugly and selfish, he ought to have some dark, dirty, disagreeable place to hide away in, and we'll take the smoking-car, if you like, for that purpose."

"I guess we'll do without it, Mary."

"Very good; now make the coupling of your passenger-cars. What next?"

"The engine. All aboard! All right! Go ahead."

"Now we are fairly started," said Mary, gayly. "Here comes Mr. Consistency the conductor. 'Tickets?' says Mr. Consistency. 'Have not got one,' growls Mr. Very Bad Temper. Then Mr. Consistency tells Self-control, the engineer, and he whistles the brakes down in a moment; and as you are brakeman, you have got to take Mr. Very Bad Temper by the shoulders and put him off."

"Oh, now, Mary, I see what you mean; I think it will be a dead harder to be a brakeman on the road to heaven than on the Erie line."

SAVING FAITH.

"If I only had more faith," said a young and widowed mother, as she pined and caressed the child in her arms.

"What do you understand by faith?" was asked.

"A certain confidence in my own spiritual condition—a surety such as I hear others speak of," was quickly answered.

"You child has the faith that you need," was the reply.

"How so," asked the mother.

"You child trusts you, loves you, obeys you."

"Oh, yes; pet clings to me; I'm all she has, you know," and a shower of kisses rained over the baby's face.

"That's it," exclaimed the aged Christian, "that is the faith that gives assurance. This trusting, clinging faith in Christ. He must be all to love, to trust, and to cling to."

Reader, have you this clinging faith? "LIKE A CHRISTIAN."

I heard of two little children—a boy and a girl—who used to play a great deal together. They both became converted. One day the boy came to his mother and said, "Mother, I know that Emma is a Christian."

"What makes you think so, my child?" "Because, mother, she plays like a Christian."

"Plays like a Christian?" said the mother, the expression sounding a little odd.

"Yes," replied the child; "if you take every thing she's got, she don't get angry. Before she was selfish, and if she didn't have every thing her own way she would say, 'I won't play with you; you are an ugly little boy.'"

spirit would kill all progress, and in course of time stultify the world.

Secondly, there can be no improvement without change of some sort. Conservative Methodism, therefore, would be best manifested, not by letting our system remain as it is, despite the protests of intelligent thousands, but by assiduously endeavoring to improve our polity, so that all reasonable grounds of objection may be taken away, and the greatest possible good accomplished.

I cannot agree with those who regard the itinerancy as being merely the bulwark of Methodism. Their view of its importance is too narrow. Itinerary is the bulwark of Christianity. The apostles were all itinerants. Every missionary must be an itinerant. Every church has an organized system of itinerant evangelism; and it is to be noted also that every church has, in some shape or other, a system of "general superintendency." But at the same time it cannot be affirmed that the settled pastorate is useless or inefficient, or contrary to the spirit of Christianity. Neither can it be affirmed that settled pastorate, under all circumstances, would be antagonistic to the genius of Methodism, or fatal to the itinerant plan. As a matter of fact, our church has been compelled to adopt the settled pastorate in some quarters; and it is thus demonstrated that the two systems may exist side by side, each performing its appropriate work.

Conservative Methodism would consult the signs of the times, and make use of both, if such a plan were deemed practicable. The Episcopal appointing power would then come in to relieve churches of inefficient pastors, while at the same time a man could be retained by his flock as long as his usefulness continued. Then, as now, however, the vast majority of preachers would be itinerants from choice, as in other churches very many ministers are more or less itinerants from necessity; and the Episcopal power of appointment would secure the church and ministry against the usual evils of congregationalism.

5. Old precedents should be observed no longer when it manifestly appears that the reason for their either does not now, or never did exist. Even Mr. Wesley's opinion is only good in so far as it coincides with both reason and revelation. This brings us to the second source of complaint against our church. Among these old precedents is the rule requiring all young men who enter the ranks of the ministry to stand a probation of at least four years, before being ordained to the full work of the ministry. Local preachers must work and wait eight years before receiving their credentials as elders.

Here allow me a word of digression. Though the proposition may appear to some gray-headed brethren—for whom I have the greatest reverence—paradoxical and absurd, I hold that it is one of the possibilities of human life, even in our Methodist economy, that a young man may conceive a sensible idea. Further, I hold that a young man may, without doing violence to the memory of the sainted dead, or swerving from his allegiance to Methodism itself, honestly advocate a change in our polity.

Though I am ready to admit all that can fairly be said and proved concerning the readiness and inexperience of youth, there is yet nothing in Scripture, in history or in personal observation, that teaches me that any class of men—even of old men—holds a monopoly of all the practical wisdom and common sense in the world. On the contrary, it must be evident to all that there are instances in which those whose heads are not gray with years rise above the puerile conceits and whims of adolescence, and speak as men, feeling and knowing that they are right. Such an instance was that of Brother James J. Towner, whose able essay, condemning the present system of ministerial probation as inequitable, inexpedient and unjust, appeared in the columns of the Nashville Christian Advocate a few days before the meeting of our late General Conference. Dr. Summers, who undoubtedly, as Brother Ladley puts it, "lacks vigor," editorially endorsed the view of Bro. Lygert. But both, it seems, "wasted their sweetness on the desert air." Memorials, according to the spirit of Bro. Tygart's article, may or may not have been presented in some committee-room in Atlanta; but such memorials, if presented, never saw the light—were not discussed at all in Conference. The Elders of our Israel, convened in solemn assembly, reasoned thus within themselves, respecting the youthful memorialists: "These boys are getting too big for their breeches—they must be rebuked;" and putting their heads together, gave forth to the rising array of young itinerants this oracular response: "Sit down, young men, sit down; let well enough alone." Thus did they show their determination to be conservative. During the same session they called special attention to the teaching of our church on the subject of sanctification. In the latter act they were eminently right; in the former they were, it has seemed to many, pre-eminently wrong. The next General Conference will, I venture to predict, reverse the decisions of the last in several particulars. The time of ordina-

tion of probationers will be left to the discretion of the presiding bishop of each Annual Conference, or to that of the Conference itself, for several reasons.

First, it does not appear that pastoral and pulpit duties are any less important than the administration of the sacrament. It requires no more "special grace" to enable one properly to baptize an infant or a new convert, than it does to qualify one to stand in the pulpit as an ambassador of Christ, or go from house to house as a herald of salvation; and if it did, we are not aware that our church teaches that such special grace is conferred in the laying on of hands. John Wesley was not a High Churchman. He believed that ordination was merely the solemn setting apart of certain men to the office of the gospel ministry. But every year, in our church, men are licensed—set apart to the work of the ministry—duly invested with the pastoral office, who must wait four years or more, before they can be ordained. When asked to denote the signs—both the diacritical and present—is but little more useful than a fifth wheel—they have spent two years, perhaps a much longer time, in the performance of the most important duties of a minister of the gospel, and as yet they are only permitted to baptize, or administer the rite of matrimony, in the absence of the elder, and may assist in the distribution of the elements in the eucharist, but are not authorized to repeat the prayer of consecration. It is the doctrine of our church that the efficiency of the sacraments, as means of grace, if this term be rightfully used here, depends upon the spirit of the recipient and not upon the authority or temper of the administrator; and there seems to be on this point a discrepancy between our doctrine and our practice. In the days of the apostles carnal observances were regarded as subordinate to the great work of the ministry, which was the preaching of repentance and salvation; but Methodist Episcopalians seem not to have completely divested themselves of the Romanism of our "mother church," in continuing to regard the sacraments as more sacred than any other church ordinance, and the right to administer them as the most important duty of the ministry, and, ipso facto, the end of ministerial probation.

Second, under the present system many hundreds of our people in every State, whose ordained preachers are placed in sole charge of circuits, are practically denied the privilege of country memorials, our Lord's death, save, perhaps, once a year; and in most cases, not so often do they enjoy the privilege. Thousands languish in beds of sickness every year, and even go down to their graves without thus remembering Christ. Further, revival converts must wait, sometimes for months, till the P. E., or some neighboring elder or deacon can come to baptize and receive them into the church. In consequence of this, many persons of tender consciences seek baptism at the hands of the ministry of other churches. Proselytism flourishes. And just here—though we have never regarded matrimony as a church sacrament—an amusing absurdity arises, the reason for which will ever be sought in vain. Any member of the church, or even an unbeliever, may as a civil magistrate, solemnize the rite of matrimony. But a licensed preacher of the gospel, unless ordained, cannot perform the rite, although most persons would prefer to be married by a minister, and marriage fees would materially increase the preacher's income. I know of a popular young preacher who realized \$100 from this source during the first year of his diaconate. There is no ground either in Scripture or in common sense for this absurd restriction upon young itinerants.

Third, it is a notorious fact, that many of those who at this day apply for admission into our Conferences on trial, would be ready, if permitted, to stand their examination on all or nearly all the subjects embraced in our course of study, at the time of admission. The Methodist Church stands alone in requiring University graduates to pursue a four years' post graduate course of study in elementary Belles Lettres; and graduates in theology to spend four years in preaching and studying elementary divinity and church history before they can be ordained to the full work of the ministry. If the object of our trial is simply to keep unworthy men out of our ranks, I venture to say that other means, equally as effective, might be devised without this extended inevitable probation. If the object be to try the patience of young men, and multiply their difficulties, and keep them humble during the early years of their ministry, the probationary system as at present constituted is quite as effective as anything else not devised by Providence. It seems to me, that in everything conservative Methodism should, when one way is found almost impassable, seek "a more excellent way" in the light of God's word, and in view of the necessities of the church. A well-beaten highway leading straight from one point to another is to be preferred to a roundabout path, leading through briars and bushes, and causing

unnecessary delay. Tems that can travel well ought not to be kept waiting for the slow-going ones. The church militant is not engaged in a funeral procession, but in a race; and he who presses forward most eagerly for the prize, serves his Maker best. The term of probation should be determined by the gifts, graces and efforts of the candidates;—not by an unending rule that admits of no exceptions.

And, in conclusion, I ask my candid reader: Are all these notions wrong? If all are, or any of them, will you show them to be so by exhibiting Scriptural and philosophic reasons for the existence of those rigid rules which have caused so much complaint.

W. S. P. MCGONKLE. Osnov, July 19, 1878.

The various doctrines of the Bible have their times and seasons. Certain events bring now this one and now that, into prominence. The time to be seized to discuss them and press them home, is when the public tongue favors such discussions. This is just now true of the doctrine of penality. It is one of the most promising omens of the future, that this doctrine is commanding so much attention. It has become a living question, and men want to hear about it. The announcement that such a theme was to be treated two years ago, would have emptied the pews, now it crowds them. As preachers, we shall be deficient in duty if we do not lay ourselves out to set this subject before the people in the clearest, kindest manner possible. It promises well for the future; for the new interest in this theme, due to a thoughtfulness engendered by the Holy Spirit, foretells a season of thorough revivals. The doctrine of sin, with its penalty, and the Atonement are like two tubes that have a common base. The water rises or sinks in each alike. It stands at the same level. If sin sinks to a trivial misfortune, the Atonement sinks with it. Small sin, a small Saviour! If the doctrine and sense of sin and moral ill-desert rise, as now seem to be likely, the Atonement rises with it. A great sin, a great and vicarious Saviour!—Zion's Herald.

A SUMMER EVENING IN THE COUNTRY.

The summer sun is setting, The sky is red in the west, And over all hangs silence, And a feeling of peace and rest.

The sultry day is over, The light begins to fade, The farmer's weary horses, Are standing in the shade.

The golden light of sunset Shines on the corn fields round, And the breeze, as it passes over, Makes a sweet rippling sound.

The range of distant mountains Looks dark against the sky, And right across the river A path of light doth lie.

I gazed till my eyes were dazzled At the slowly sinking sun; Till the stars peeped out above, Telling the day was done.

For the Advocate.

FAYETTEVILLE DISTRICT CONFERENCE.

The twelfth session of this Conference convened in the town of Jonesboro, Moore Co., Thursday morning July 25th 1878.

Rev. R. G. Barrett, Presiding Elder of the District, opened the Conference with religious services.

The Conference roll was made up and called. There are thirteen pastoral charges in the District, served by fifteen traveling preachers, including the Presiding Elder and one supernumerary. All these were present except two. There were twenty nine local preachers, only one of whom was present, Rev. Lewis Phillips of the Carthage circuit.

Fifty-two lay delegates, four from each charge, were elected; twenty-three were present in person, or by alternate.

Rev. T. W. Guthrie of Wadesboro Station, T. J. Gattis of Pittsboro circuit, J. A. Cunningham, Agent of the Conference Colleges, and Rev. W. S. Lacy of the Presbyterian, and Rev. Mr. Clapp of the Christian Churches, were the visiting brethren. Dr. J. B. Robbitt, editor of the Raleigh Christian Advocate, was present on one day, but sickness prevented his remaining, which was regretted.

The spiritual condition of the charges as reported, was on an average good. Attendance on public worship was very large. Only one reported any unsoundness on the subject of Infant Baptism. In one charge they neglected it sometimes; in several there was no defection, especially when attention was called to it; others did not report. It is to be regretted that few prayer meetings and class meetings were reported; but there were some good exceptions, and with happy results. The revival spirit is abroad in many of the charges, and they are expecting the outpouring of the Spirit. The pastor in one charge had just left an interesting revival, during which twenty-four had joined his own church and many more had been converted.

The Sunday School work was flourishing in every charge but one.

In most of them there was a school at every appointment, and some had more than appointments, while a few had points at which it was entirely neglected. On the whole, the improvement over last year was at least fifty per cent. The International Lesson System, and our own publications were not used as extensively as they should be, but there is a growing desire to introduce them into our schools. The best schools were invariably reported from places where these were used.

The cause of General Education, and more particularly the condition and prospects of the District High School at Jonesboro, may be best presented in the words of Report No. 1 of the Committee on Education. The following is the report:

Your committee to whom was referred the educational interests of the District beg leave to submit this as their Report No. 1.

FAYETTEVILLE DISTRICT CONFERENCE. This institution is under the care of Rev. J. D. Arnold as principal, and has just completed its third session. The average attendance has been about seventy. During the year over one hundred pupils were matriculated, of these about thirty three per cent. were boarders.

Your committee is gratified to learn that the principal and assistants have given general satisfaction to the trustees and parents, and that the school promises to start on its fourth session under favorable auspices. From the report of the chairman of the Board of Trustees, we learn that the property thus far has cost twenty-two hundred dollars, all of which has been paid except three hundred dollars. Fayetteville has paid two hundred and fifty dollars; the District Conference at Lumberton in 1877 paid seventy-five, leaving fifty hundred and seventy-five, which has been paid by Jonesboro.

Your committee is also pleased to learn that the moral and religious condition of the students is carefully looked to as their mental, and that the results in all these particulars are truly gratifying.

We offer the following resolutions. Resolved 1st. That we as a District Conference, endorse the action of the board of trustees in employing Rev. J. D. Arnold as principal, and rejoice in his success.

Resolved 2nd. That we will use our influence steadily to increase and maintain his patronage.

Resolved. That we urge our people to patronize our own educational institutions, Trinity and Greensboro Colleges.

Resolved. That we endorse the action of the Annual Conference in reference to the debts upon our institutions, of borrowing, and that we will do all that is practicable to carry out the Conference plan.

Resolved. That we gratefully recognize the liberality of W. L. and S. Shober as seen in their efforts to secure to Jonesboro Female College to the N. C. Conference, and that we tender to them our sympathy, and assure them of our confidence in this dark hour of their financial trouble.

Resolved. That we appreciate the presence of our agent, Rev. J. A. Cunningham among us, and pledge to him our cooperation in his work.

R. C. PHILLIPS, Chairman.

Rev. J. A. Cunningham was invited forward, and spoke to the resolutions in regard to the debts upon G. E. College. He plainly showed that by the action of the Annual and District Conferences, the debt was one of the church and not of the trustees only, and that the honor, and the religion of the church were pledged to pay it. Repudiation must not be thought of.

In regard to the liberality of the trustees of Jonesboro High School in giving up their claims against the school, provided the Conference would raise the \$300 bank debt now due, Rev. L. W. Crawford offered the following resolution:

Resolved. That this District Conference do gratefully acknowledge and appreciate the extraordinary liberality of the Trustees of the Jonesboro District School and we hereby resolve to raise at once the amount of \$300 to pay the bank debt now due.

Rev. J. A. Cunningham raised the amount in cash and subscriptions, and the resolution was unanimously adopted.

As to finances very little has been done in the collections for missions, Conference claims, and Bishops, but all expected to have them fully up. The allowances for pastors have been one third paid, on the average. The carefully prepared report of the committee on Church property will show the condition of church buildings within the District.

Your committee on church property are grateful to learn that throughout the District there is a hopeful degree of interest being manifested in regard to the improvement of our church property.

We find that notwithstanding the great monetary pressure that has for the past five years paralyzed all our industries, and which has seriously affected all sections of the country, and all classes of the people, there has been marked progress at certain points in the district, in the improvement of our houses of worship. Not only have a number of old ones been repaired, but several new, comfortable and commodious churches have been erected; besides, others have been projected and

are at present approaching completion.

Some of these are in good style, well arranged, and are not wanting in artistic beauty and finish. We congratulate the whole Church, and express our profound gratitude to our Heavenly Father for this sure indication of material prosperity.

However, we greatly deplore the fact that this spirit of improvement is not general at several places we fear our preaching houses—for Churches they are not—are a standing hindrance to the progress of Methodism, a perpetual embarrassment to the preacher, if not gravely offensive to Almighty God.

This opinion is based on the following facts, gathered from the reports of the brethren: In the Fayetteville District there are eighty-nine churches; forty of these are uncolored; fifty are unpainted, and fifty eight without stoves. Some are represented as being in a dilapidated condition, and some are spoken of as shoddy. In some instances these are located where there is not ability to do better, but in a majority of cases, it is neglected, and a want of appreciation as to what a Church should be where we say such houses are not only discrediting to Methodism, but a standing offense to God.

We take this occasion to appeal to all our people to make every possible effort to make their respective Churches what the advanced culture, refined tastes, and intelligent piety of this age demands, that they should be. Otherwise, we cannot reasonably hope to commend ourselves to the educated and influential classes of society, or secure in a full measure the blessings of God.

Bro. E. J. Lilly of Fayetteville, Geo. S. Cole of Jonesboro, F. E. Ashby of Montgomery Circuit, and G. W. Peggam of Buckhorn Circuit, were elected delegates to the next Annual Conference.

Laurinburg was chosen as the place for holding the next District Conference. Resolutions of thanks to the citizens of Jonesboro, the different denominations for the use of their houses of worship, and the Railroads that had extended courtesies to the Conference were passed. Conference adjourned Saturday afternoon, having transacted all its business, very harmoniously.

W. A. B. DORR, Secretary. Jonesboro, N. C., July 29th, 1878.

FEARFUL RESPONSIBILITY OF THE CHURCH.

"Ye are the salt of the earth. But if the salt have lost his savor, wherewith shall it be salted? it is therefore good for nothing, but to be cast out, and to be trodden under foot of men." Matthew 5th Chap. and 13th Ver.

It is needless to offer any comment upon the above scripture. It was spoken by Him "who spoke as never man spake." It has not only a word of meaning, but an eternity of meaning. It means that if the world is not evangelized, and if the children of men are not saved, from their sins, the Church of Christ is responsible for the stupendous failure.

What are we doing, O members of the M. E. Church, South, for the salvation of the world? Where is our faith? Why are not sinners converted, by hundreds and thousands in our midst; and the precious Gospel carried, as on the wings of the wind, by myriads of faithful men to the most distant parts of the earth? Why are there so many backsliders, and indifferent, cold-hearted, careless members of the Church? Why are all the institutions and enterprises of the Church in a languishing condition? Why so many destructive tornadoes, hail storms, floods, protracted droughts and other calamities? It is because we (the Church) have lost "the savor of life into life," and God is casting us out as worthless salt.

It is high time that we examine ourselves with self-abasement before God and with fasting, humiliation, and importunate prayer and supplication with thanksgiving, implore His mercy, forgiveness, and blessing. There is, in many of us, "an evil heart of unbelief," and we are "departing from the living God" in the neglect of the ordinances of the Church, and the means of grace. We are not simple-hearted Christians like we used to be. We stay away from the class-room as if it were a place unworthy of our presence, and thereby fail to meet the great God in close communion with his children.

We indulge in the vain and foolish fashions of the world, and array ourselves and our children with the glittering gewgaws, and shining rings and jewels and "outward adorning" forbidden in the Word of God. Let us "be zealous therefore and repent," "and do the first works." Ours is a fearful responsibility. God be merciful to us sinners.

C. W.

For transplanting these directions are given by one who evidently knows whereof he affirms: "Dig wide holes—cut off all broken or marred roots, spread out the roots in a natural position, set the tree a little above its previous depth, fill in with good soil (no manure), work it between the roots with the hand, do not pull the tree up and down, and finally press the earth firmly down; if there is a likelihood of dry weather spread a mulch over the surface. Bear always in mind that plants are injured if the roots are exposed to sun or wind for even a few minutes.

SCIENTIFIC.

SEVERAL members of Parliament and men interested in the progress of technical education among workmen and artisans have begun the formation of a museum of trade patterns and "industrial examples" at Manchester, England.

CLOCKWORK has been successfully applied as a motor to sewing machines by a mechanic of Vienna. It can be wound up in a few minutes, and it will run for several hours, its speed being meanwhile fully under the control of the operator.

THERE are 75,000 miles of telegraph wire in the United States and 6,850 offices, or one mile of line to every 36 square miles of area. England has 75,000 miles of line and 5,900 offices, or one mile of line to every one and a half mile of area. Russia has 3,500 miles of line and 900 offices, or one mile of line to every 339 square miles of area.

MANGANESE is not a normal constituent of the blood, although it is sometimes found in it in variable quantities. M. Reich recently made some quantitative determinations which confirmed the prevailing view that any manganese in the blood should be regarded as an accidental ingredient derived from the food.

A CASE of poisoning by arsenic in violet powder has attracted attention in the north of Europe, where some remarkable instances of accidental poisoning by arsenic have lately been made public. In Sweden Prof. Waldenström, who suffered from glandular disease, had one of his blankets examined, and arsenic was found in it; and, having some other blankets examined, he found arsenic in several of them. The professor, then remembering that one of his children a few years previously had died from a mysterious lingering illness, had an old blanket examined, and the texture was found to be strongly impregnated with arsenic.

There was a drought in the land, Wells were empty, Springs were dry, The heavens were as brass. The leaves of the trees and the blades of the grass were curled and crisped in the hot sun. The soil about the corn's roots was parched to a crust of ashes. The orchard trees were shriveled in the quivering heat. The cattle went down instinctively to the valleys and pawed among the hot pebbles for drink. Every breathing thing seemed praying for rain. The shrubs and plants clasped their thin fingers together and pleaded to the skies for rain—for rain.

Then a cloud arose, the size of a man's hand, it broadened and darkened, and came shadowing the whole land. Soon the prelude of a great anthem began to sound in the distance. It was the far-away thunder, the answer of God to the prayers of the little plants, the trees and the thirsty cattle. Then the drops began to fall upon the leaves. What music it made! Then the rain came in dashes, and rushes, and sweeping currents. What joy it was! The air was cooled. The upturned cups of the garden flowers were filled to bubbling over. The pebbly-bottomed bowls of the brooks were surfeited with swimming water. The pensive plants opened their hands, and held up their heads; and their eyes sparkled with tears of gratitude. The thirsty forest trees drank and drank in silence, and at the breath of Him who sent the blessing, they clapped their hands for joy. The cloud passed away. A rainbow appeared. Everything was bright and new. All Nature seemed to praise God the Giver of the rain.

And just so does the Spirit of the Lord come upon the thirsty soul that looks up and prays and expects a shower from above. "Like as the rain cometh down," so does the word of the Lord come to bless and to give new life to human souls.—E. S.

It is clear enough that the first ten years of an average minister's work must be experimental. His capacity for steady success in the pulpit, and for effective pastoral labor outside of it—and for the financial administration which he must often direct and always help in—cannot be known when he is "settled" over his first Church. In five or ten years he may have proved a failure in that Church, or he may have shown ability which is more needed in a larger Church. We suspect that the increasing amount of change is partly the result of this effort to adjust young men to such ministerial labor as they are fitted to perform. If we add that there has been in recent years an uncommon degree of discontent with old men, and an increasing number of languidly inefficient old men, we shall see how the increase of the proportion of young men in the pulpit has necessarily shortened the term of service. A larger portion of the ministry is in the experimental stage, and that fact would go far to explain the frequency of changes.—The Methodist.

Works of love are more acceptable than lofty contemplation; art thou engaged in devout prayer, and God will thence go out and carry both into a sick brother, thou shouldst do it with joy.—Tadler.