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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The Christian Advocate.

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Poetry.

THE ALPINE CROSS.

BY JAMES T. FIELDS.

Benighted once, where Alpine storms
Have hurled hosts of material forms,
Halting with fear, benumbed with cold
While swift the avalanches rolled
Shouted our guide with quivering breath
"The pass is fast! To move is death!"

Six savage snow-cliffs seemed to frown,
The howling winds came fiercer down
Shrouded in such a dismal scene,
No mortal aid whereupon to lean,
Think you what music was to hear
"Fast through the pass! Fast! Stay not! Fear!"

We looked, and there amid the snows,
A simple cross of wood arose;
Born on the tempest's awful wrath
It stood, to guide the traveler's path,
And point to where the valley lies
Serene beneath the sunniest skies

One dear companion of that night
Has passed away from mortal sight;
He pushed his home to sleep and trade
And within his native glade;
Of all the shattering band I took
Hence for good, his farewell look,
He sleeps red earth his bed of down
"By Alpine cross I pass again"
Then smiling, sank to rest
Upon his weeping mother's breast.

Communicated.

For the Advocate.

MR. EDITOR: A correspondent in *Biblical Recorder*, July 24th, whose signature is Telum, accuses me of belying. His language is, "This man has alleged, when there was no evidence, by signature or heading, in the article that he criticises; then he is the one reported. Now if the preacher has made a mistake in heating your correspondent, it is not our province to correct it." These sentences are hardly constructed, obscure and equivocal. But whatever else, they are intended to mean, they contain a verbal denial, of any attempt, on the part of Telum, to report any sermon preached by me, and yet, in the very next sentence, as well as in many other sentences following, he admits that he had reported my sermon correctly.—Listen at him: "The mere fact of his taking it to himself, acknowledges the correctness of the report." This last sentence I place against the other. They contradict and destroy each other, and leave the author of them stultified and gagged with the inconsistency.

Again Telum says, "I deny attempting to oppose infant baptism." Let anyone read what he said about the baptism of an infant, in his first article, which was criticised by me, and then he will see how, this denial, is self-stultification.

But Telum seeing and feeling, that his article in the *Recorder* of July 24th was a complete failure, as an answer to my criticism, on the first article, calls to his aid one of his friends, who makes his appearance in the *Recorder* July 31st, and signs himself "Consistency." He too feels the defeat of his brethren, who have fallen under the stroke of simple truth, dealt to them in the columns of the CHRISTIAN ADVOCATE. I commend him for his zeal and sympathy with his brethren in their sore defeat—but the wisdom of this course will be questioned, when his utterances are compared, with the word of truth. And when this book is put to his eyes, he will be able to see himself as others see him, and thus his prayer will be answered, when he said,

"O, God some power the gift give us
To see ourselves as others see us!"

Consistency says: "In the N. C. Christian Advocate of May 22nd, is an editorial, which takes position that will astonish many of other christian denominations, and will be news to a large number of as good Methodists, who have heretofore thought it their duty to contend earnestly for the faith once delivered to the saints." This genius of flexibility—the power of adaptiveness to meet the emergencies of the rolling centuries." If it once takes possession of the christian mind it will lead to untold confusion. If a body of professing christians have the right to alter the teachings of the Holy Writ, in one particular, they have the right in another." What a conglomerate of miserable nonsense! was my first thought, on reading the above. What does he mean? Is there any sense in this? and if so, is there any truth in it? I read the Advocate regularly, and I have before me at this moment, the paper containing the editorial referred to by Consistency, headed, "The Future of Methodism." In this editorial, you are speaking of the ecclesiastical polity of the Methodist Church, affirming that the machinery of this system, is not an unbending economy, but possesses that flexibility, which is the product, of the wisdom of tried experience, making such changes from time to time, in her economy of labor, as the ever changing condition of society demands, in order that she may accomplish the greatest amount of good.

The inspired writers of the New Testament gave us only the principles of church government, without giving us a church polity. Principles are immutable, but the forms of church government, through which these principles operate, are of necessity mutable. Hence all organized bodies of christians have their law making assemblies, from which emanate their ecclesiastical polities. Now in obedience to this principle, which is inherent, in the idea of church government, you claim the right, on the part of the Methodist church, to alter or amend her disciplinary law.—But now let us turn to the article of Consistency and inquire into the meaning of the following sentence: "If a body of professing christians have the right to alter the teaching of the Holy Writ, in one particular, they have the right in another." Does he not in this sentence, pervert your reasoning, and do violence to the entire spirit of your editorial on The Future of Methodism? Does he not so pervert it as to bring the accusation against you, of claiming the right, on the part of the Methodist church, to alter, *not the Methodist Discipline*, but the teaching of the word of God? Did ever the father of lies perpetrate a greater wrong than this, or do it, for a baser purpose? It is sad indeed, to know, that when this witness comes forward, for the defense of his friend, that the very first sentence that unseals his lips, proves to be pregnant with falsehood. His testimony utterly breaks down, in the beginning; and he must step aside, as an incredible witness. He is consistent, only in his want of constancy to truth. The remaining part of his article, in which he refers to me and to Brother Brooks, is in perfect accord with the first part of his article which refers to you. This correspondent and Telum, strike at us, with their fiery *darts*, from the dark places of concealment behind fictitious names. Their very efforts, so diligently put forth, to conceal their names and their localities, are evidence of conscious weakness or moral cowardice.

T. A. BOOKER.

Mocksville, N. C., Aug. 12th, 1878.

GREENSBORO DISTRICT CONFERENCE.

The twelfth session of the Greensboro District Conference convened in the Methodist Church in the town of Thomasville, N. C., August the 8th, 9 o'clock A. M., 1878. Rev. M. L. Wood, Presiding Elder of the District was in the chair, and opened the Conference with appropriate religious services. By request of the chairman, Rev. P. J. Carraway acted as Secretary till the Conference could be regularly organized.

R. P. Troy, delegate from South Guilford Circuit, was elected permanent Secretary, and Dr. T. E. Ross assistant Secretary.

The attendance was very good. All the Pastoral charges—Eighteen in number—were represented.

Rev. J. W. Lewis, of the Salisbury District, Rev. F. L. Reid of the Raleigh District, Rev. Mr. Cecil, of the German Reformed Church, were introduced to the Conference, and also Prof. Reinhardt, President of Thomasville Female College, and all were invited to take seats within the bar of the Conference.

The reports from the several Pastoral charges showed that the spiritual condition of the Church within the District is encouraging. Several of the Pastors left gracious revivals to attend the Conference. The ordinances of the Church are well attended; social meetings are held regularly in quite a number of the churches, and are occasions of much interest; and large congregations wait on the preaching of the word. The Sunday School cause is growing in interest and efficiency; the number is larger than in any previous year. There is a sad deficiency in parsonages in the District, but three in all. There is also a great lack in church accommodations—quite a number of the pastors reported their church buildings too small for their congregations. Such a state of affairs ought to be remedied right speedily. Our houses of worship ought to be commodious and comfortable. It is a reflection upon our people when they fail to furnish all in their midst the means of hearing the Gospel.

The subject of missions within the District was carefully canvassed. A committee consisting of P. J. Carraway, A. F. Tyer, V. A. Sharpe, S. R. Trawick and J. H. Anderson, was appointed to take the matter into consideration, which submitted the following report, which was unanimously adopted:

"The M. E. Church, South, is essentially a Missionary Church. We acknowledge it to be our imperative duty as far as we are able, to preach the Gospel to all people. Heathen and Roman Catholic countries present inviting fields for our missionary operations, and must receive attention. Nevertheless, we believe it to be our most sacred duty to carefully consider the necessities of our own dear land, and endeavor to occupy every portion thereof. We rejoice to know that the territory within the Greensboro District is so well supplied with the Gospel by our own ministry and the ministry of other evangelical Churches. Yet our attention is called to certain portions of the District which are not fully occupied. A small portion of territory between Thomasville and Salem is not as well occupied as it should be; but we do not concur in the opinion that a mission should be established there at this time.

Our attention is called to destitute territory on the Virginia line north of the Wentworth, Madison and Stokes Circuits, which we think deserves our action. We recommend the adoption of the following resolutions:

1, *Resolved*, That we request the Board of Missions, with the consent of the Bishop, to establish a mission in that territory, and to make an appropriation therefor.

2, *Resolved*, That we request our Presiding Elder to use his influence in carrying out our wishes in this matter, and in having the work supplied with a suitable minister."

The cause of education was carefully considered. There are within the District, and under the fostering care of this District Conference, two schools of high grade—Pleasant Garden Academy, R. P. Troy, A. M., Principal; in the South Guilford Circuit, Kernersville High School, Rev. S. R. Trawick, A. M., Principal. These two schools are doing well, with very encouraging prospects for the future. In reference to these schools the Conference passed the following resolution:

Resolved, That we endorse and recommend the District Conference Schools at Kernersville and Pleasant Garden, as every way worthy the confidence and the support of our people and the public generally.

In reference to our Annual Conference Colleges, V. A. Sharpe and S. D. Adams offered the following:

1, *Resolved*, That as a District Conference we endorse the action of the Annual Conference in reference to the debts upon our institutions of learning; that we regard the debts as still binding upon us, and that we will do all that is practicable to carry out the Conference plan.

2, *Resolved*, That we gratefully recognize the liberality of Messrs. Wilson and Shober as seen in their efforts to secure Greensboro Female College to the North Carolina Conference; and that we tender them our sympathy, and assure them of our confidence in this dark hour of their financial trouble."

Our Conference Agent, Rev. J. A. Cunninggim, made one of his best and happiest speeches in seconding these resolutions. They were more than unanimously adopted by a rising vote.

Dr. B. Craven offered the following, which, after some forcible remarks by the Dr., were adopted unanimously:

Resolved 1, That this District Conference rejoices in the noble position Trinity College has taken in the higher education of the State, and the influence now wielded by that institution upon the best culture of the country.

Resolved 2, That Greensboro Female College has done a great and good work in the female education of the country, and in our opinion is necessary not only for our church, but also for society generally.

Resolved 3, That we will do all we can to promote the patronage of both Colleges, and if possible, we will each send one pupil for the next session to each institution.

The following, offered by A. D. Betts and S. R. Trawick, which was seconded by a stirring speech by P. J. Carraway, was adopted with great unanimity:

"*Resolved*, That we rejoice to know of the continued prosperity and usefulness of our Conference Organ the Raleigh Christian Advocate, and that we wish to see its circulation largely increased."

S. D. Adams and T. L. Rawley offered the following, which was adopted:

"*Resolved*, That we heartily endorse the Nashville Christian Advocate, the organ of the whole church, under the management of the new Editor; and that we will endeavor to induce our people to subscribe for it more generally."

The Conference, by strong resolutions, gave no uncertain expression of its disapprobation of the evils of the "modern dance," and of "using, manufacturing, or selling, as a beverage, intoxicating drinks." Resolutions of thanks for "the kind, generous, cordial, christian hospitality," shown by the citizens of Thomasville in entertaining the members of the Conference, and "to the different Railway Companies for reduced rates of travel extended to the delegates" of the Conference.

Rev. T. M. Jones, D. D., T. L. Rawley, Prof. O. W. Carr and Dr. R. W. Thomas were elected delegates to the next session of the North Carolina Annual Conference; and R. P. Troy and F. C. Robbins were elected alternates.

The next session of the Conference will be held in Reidsville.

Prominence was given to religious exercises. The preaching was good, with marked indications of edification. The Love-feast Sabbath morning was a precious season; and the communion after the 11 o'clock sermon was large, and a blessing to the communicants.

Saturday evening at 8 o'clock we had a missionary address by James W. Reid, Esq., of Wentworth, which did much credit to the speaker, and was doubtless a blessing to the occasion. It was well prepared and forcibly delivered.

The whole session of the Conference was harmonious and in the Spirit of the Master. The Conference was pleased with Thomasville and Thomasville was pleased with the Conference.

M. L. WOOD, President.
R. P. TROY, Secretary.

For the Advocate.

CHARLOTTE DISTRICT CONFERENCE.

DEAR DOCTOR: The Conference convened in the Methodist Church in Wadesboro, on Wednesday morning, Aug. 7th, 1878, and was called to order by Rev. W. H. Bobbitt, D. D., P. E., and President, who conducted religious services, assisted by Rev. R. T. N. Stephenson. The President requested C. G. Montgomery, Secretary of last Conference, to call the roll of delegates elected to this Conference; forty responded—eighteen afterwards came in.

On motion of John Robinson, C. G. Montgomery was elected Secretary.

The President read and commented upon the business of the Conference as laid down in our discipline, concluding with an earnest and touching appeal to the Conference to labor while here for the conversion of souls and the "building up" of the Church.

Rev. T. W. Guthrie, Pastor of Wadesboro Station, delivered an appropriate address of welcome in behalf of the citizens of Wadesboro.

It was agreed to have no standing committees unless asked for for a specific purpose. I feel justified in saying that there has been a decided improvement in the condition of our church in the District since the last Conference.

The Pastors spoke cheerfully and hopefully of their charges. The lives of our membership are consistent.

Very little drinking, and I do not believe a half dozen instances of dancing reported in the entire District. Our President was very diligent in his inquiry in regard to drinking and worldly amusements, and while in some instances, there was some trouble with the former, I repeat any difficulty with the latter was very rare. Much prominence was given to the duty of "Family Worship," and I am sorry I cannot report favorably upon this essential duty, it is greatly neglected by the "heads of families."

A resolution in regard to this duty was adopted by a rising vote, after an exceedingly interesting discussion, and a very eloquent and earnest prayer by Rev. J. H. Guinn, of Monroe Station, in response to a call of the President.

Our President made a very careful investigation of the condition of our "Houses of Worship." A great many good and some elegant buildings were reported, and some old and dilapidated.

A resolution in regard to the importance of having suitable churches elicited an interesting discussion, was unanimously adopted, and we sincerely trust that at our next District Conference, which is to be at Concord, we will not hear of a single church in a dilapidated condition. Parsonages, with good wells of water, received due attention. Our President is certainly fond of good water and warm fires, for if a church in the District was without a good stove or a Parsonage, without a well of water convenient, the fact had to be known and the charge receive an exhortation.

One of the most impressive occasions during the session of the Conference was when the President called "Concord Circuit;" Rev. H. P. Cole arose and with much feeling said, Bro. J. C. Thomas was sick and unable to be present, but requested him to make a few statements in regard to his Circuit. Bro. Thomas has been unable to preach for three months, but his people have taken the kindest care of him and would not allow him to leave, or his place to be supplied, said they would keep him and take care of him during the year if he was not able to preach another sermon. Bro. Cole delivered an eloquent and impressive talk upon the cheerful manner in which Bro. Thomas submits to his affliction, the esteem in which he is justly held by his people, the great worth of the man, and the holy influence he exerts over his people and the entire community. At the conclusion of this address, Rev. C. M. Pepper requested the Conference to unite in prayer in Bro. Thomas' behalf, and asked the President to lead. The many tearful eyes in the Conference and among the large audience indicated a profound sympathy for, and deep interest in, this "man of God."

A Resolution was adopted, suggesting to two or more congregations sufficiently near together, having old, unsuitable church buildings, to *unite their congregations*, tear down the old churches, and build *one good church*.

A resolution strongly condemning the practice of running "excursion trains" on the Sabbath, by some Rail Roads, was adopted.

Greensboro and Trinity were also unanimously endorsed as our Conference Colleges, and in every sense worthy our patronage and confidence.

Among other resolutions relative thereto, one regarding the debt of Greensboro as one we are morally bound to pay, was adopted.

We were much pleased at the presence of Rev. M. V. Sherrill of Mt. Gilead Ch., J. W. Jenkins of Rockingham, T. N. Jones, D. D., President of Greensboro College, and Rev. S. C. Alexander of the Presbyterian Church.

E. A. Arnfield, J. R. Elkins, B. J. Dunlap and R. E. Kluttz were elected delegates to the next Annual Conference.

Resolutions of thanks to the citizens of Wadesboro for their generous hospitality and extreme kindness so lavishingly extended to us, and also to the Presbyterian and Baptist congregations for courtesies, were adopted.

Rev. H. P. Cole offered a resolution of thanks to the President for the patient and very efficient manner in which he had conducted the exercises of the Conference. The President rose to object, but before he could utter a sentence the resolution had been unanimously adopted by a rising vote.

The choir, with Miss Jennie Marshall as organist, afforded us most excellent music; the preaching was unusually fine and spiritual for such occasions. The attendance upon both the exercises of the Conference and preaching was large.

The "Love Feast" at 9 Sabbath morning, conducted by Rev. C. M. Pepper, was an occasion of peculiar interest, and the Sacrament of the "Lord's Supper," administered by the President and Rev. Dr. Alford at 4 P. M., was solemn and exceedingly impressive. All in all this was one of the most highly interesting, and we trust profitable, District Conferences we have ever attended.

We neglected to state that the Church in Wadesboro has recently undergone valuable repairs, having received a set of new and comfortable seats, considerable painting and a thorough renovating.

C. G. MONTGOMERY, Sec'y.

Concord, Aug. 14th, 1878.

For the Advocate.

DR. BOBBITT: As the District Conferences have all been held, I presume that a few suggestions in regard thereto will not be considered a reflection upon any one or evoke a controversy. These annual reunions are pleasant, and when properly conducted, may result in spiritual and temporal good to the Church militant, but at the same time, if they could be convened on Wednesday (*the opening sermon having been preached the day or night previous*) and close on Friday night, so as to give the preachers a chance, if possible, to return to their work on Sabbath, it would be quite a benefit to those country Churches who have preaching but once a month, and therefore, when the regular appointment is missed is deprived of preaching for a space of eight weeks, which is quite a loss considering the fact that it is sometimes several weeks after the adjournment of the Annual Conference before the new preacher gets to the Circuit. Of course upon stations it is different, for if our Church is closed, those of other denominations may be attended. Such preachers as distance would prevent returning to their work or who could easily be spared from their charges, might remain and assist the Elder at the Quarterly meeting, which might be held on Saturday and Sunday, at the same Church where the District Conference is held, and the Annual Missionary collection might be lifted at a meeting held for that purpose on Saturday or Saturday night, and the Conference collection for superannuated and worn out preachers, and widows and orphans of deceased ministers, on Sabbath, as the congregation attending the District Conference will be doubtless larger than any other time during the year.

If it is impossible for preachers to return to their work by Sunday, let the pulpits of the country churches situated not over twenty miles from where the District Conference is held, be supplied by brethren from the Conference. I hope these suggestions will be considered, and if deemed practicable, adopted.

Yours truly,

WAYMAN.

The fashion reporter who wrote with reference to a belle, "Her feet were encased in shoes that might be taken for fairy boots," tied his wardrobe up in a handkerchief and left for parts unknown when it appeared the next morning: "Her feet were encased in shoes that might be taken for ferry-boats."—*Ex.*

ENGLISH WESLEYAN.

The following is the concluding portion of Bishop Bowman's address to the Wesleyan Conference: "I do desire very much the growth of national sentiments of fraternity. We have been praying for, and we are longing for, the time when the nations shall learn war no more. We sympathized with you more than you can conceive amidst the difficulties that caused you so much anxiety a little while ago, and I am sure that three millions of hearts went up to God in prayer that a peaceful solution might be arrived at. Thank God! those prayers for peace have been answered. Well, Sir, if we want fraternity among the nations we must have fraternity among the Christian people of the nations. We want to bind England and America together with hooks of steel. I will venture to say that, long before this time, there would have been trouble between England and America if it had not been for the Christian sentiment that existed between the two. Pray God that this fraternity may become stronger every year. In the ancient city of Antwerp, a short time ago, as I was entering a certain church I heard a little rustling above my head, and on looking up I exclaimed, 'Glory be to God!' for what did I see? I saw the English flag and the American flag sweetly and lovingly entwined around each other, floating in the breeze in front of the house of God. I said aloud, 'God grant that this may be a prophecy for all the future in the history of these two great Anglo-Saxon people that rule the world.' I have one thought more. We are talking in our country about a Pan-Methodist synod, and I am looking for the time, and 3,000,000 of hearts over yonder are looking for the time, when the Methodists of all lands shall congregate somewhere together and have a grand jubilee. It ought to be here; and I have a fancy, Sir, that I have seen them coming from Japan and China and India and Africa, South America and Mexico, Canada and the United States, Newfoundland and Nova Scotia, and the far off islands of the sea—coming to the jubilee; and then, when they do come, I want to be there. And if I go there I shall move that all gather round the tomb of our sainted Wesley, and sing as Methodist people can sing,

"Praise God from whom all blessings flow."

DR. PALMER ON MR. FROUDE.

Dr. Ray Palmer, in a late number of the *Independent*, writes a just and scathing critique on Mr. Froude's two articles in the *International Review*, answering some of that author's remarkable statements about Christianity. He considers Mr. Froude's deliverance an affront to Christendom, and concludes with the following just rebuke:

"The sun does not set on the daily loving labors and noble triumphs of the vast army of faithful Christian men and women who, in the spirit and with the earnestness of primitive times, are effectively applying the still unharmed and vital gospel of Jesus Christ to the heart of suffering humanity, so bringing it peace and hope. While Mr. Froude and such as he are writing such dreary stuff about the decay of faith and the overthrow of all its bulwarks, all this is silently going forward and working the desired results. The forces of Christ's kingdom, like those of Nature, are steady and resistless, even when unseen and still. About the actual condition and prospects of true spiritual Christianity in the world it is plain that Mr. Froude knows very little; unless we suppose, which we are loth to do, that, in the intensity of personal unbelief, he is willing to deal recklessly with facts. The few vague and unmeaning words with which his article closes in relation to the possibility of a religious feeling born of mere imagination, when God and duty and the moral universe have been swept away, amount to nothing. The whole tendency of the essay is pernicious. This sort of writing is justly to be regarded as an affront to Christendom."

CORRECT SPEAKING.

We advise all young people to acquire in early life the habit of using good language, both in speaking and writing, and also to abandon the use of slang words and phrases. The longer they live, the more difficult the acquisition of good language will be, and if the golden age of youth—the proper time for the acquisition of language—be passed in its abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to produce this education. Every man has it in his power. He has merely to use the language which he reads, instead of the slang which he hears; to form his taste from the best speakers and poets of the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which show rather the weakness of vain ambition than the polish of an educated mind.—*Selected.*

The Territory of Colorado is full of wonderful red sandstone rocks. They are lined and grooved and stippled over with fine dots; they are worn and hallowed and carved into innumerable grotesque shapes; from the tiny stone which you hold in your hand up to the sharp colossal wall, hundreds of feet high, which no man can climb, there is not an inch which does not look as if for millions of years it had been worked by tools. Yet no hand, no tool has been there. Grains of sand have done it all—grains of sand blowing and eddying in wind currents, slowly, steadily, irreparably the solid rock has been fretted away, distorted, by things almost too small to see. I see faces sometimes which remind me of these rocks, and lives also—the beauty distorted, the symmetry and harmony simply fretted away!—*Helen Hunt.*

His mother was mending his primer, which showed sad evidences of wear and tear. He looked on a while in a broad study, and then said: "Ma, why are you like one of them prize opera singers?" "I'm sure I do not know, my child. Why?" "Because you're a primer-darner."

THE BRITISH WESLEYAN CONFERENCE.

The Wesleyan Conference, says the New York *Christian Advocate* was opened in Bradford, Yorkshire, England, on Tuesday morning, July 23. After filling up the Legal Hundred, Rev. Dr. Rigg was elected president by 361 out of 418 votes cast. In the evening the first open session was held for the reception of fraternal delegates. After impressive devotional exercises, Bishop Thomas Bowman, and Dr. E. O. Haven, chancellor of Syracuse University, were first introduced by Rev. M. C. Osborn, secretary, and most cordially received by the president, who heartily shook hands with them, as he said, in true English and American style, and pronounced a high eulogy upon them personally as he introduced them to the Conference. The address of the General Conference was read and listened to with great interest, the statistical statements in it evidently producing a great impression upon the audience. Bishop Bowman and Dr. Haven then addressed the Conference, and in spite of earnest wishes that no time in applauding, the "Hear, hears," and other demonstrations of applause, were frequent throughout both speeches. Each speaker confined himself to half an hour, speaking without notes, and it is evident that they felt constrained to say but little of what they desired to say for want of time. Their reception was abundantly enthusiastic.

Rev. Dr. Clarke, of Savannah, Ga., was introduced as a representative of the General Conference of the Methodist Episcopal Church South, and read a carefully prepared speech, highly eulogistic of England, her political institutions and her literature. He was cordially received.

Rev. W. McMullen then spoke in behalf of the Irish Conference. The address of the Conference having been read, he expressed great joy at the union of the Wesleyan and Primitive Methodists into one body, now known as the Methodist Church of Ireland.

After him Rev. Matthew Lelievre, a representative from France, read an address in French, which was interpreted by Rev. James Hocart, sentence by sentence. It was full of encouragement, and particularly rejoiced in the republican government of France, which was obtaining a larger degree of religious liberty. This sentiment was applauded.

The devotional exercises of the Conference are well attended, and are very earnest, and the prospects of a profitable session were good.

THE REV. Y. J. ALLEN, D. D., LL.D.—We are favored with a long private letter from our honored and beloved brother Allen, written from New York, August 7, the night he sailed for England, *en route* for China. Only two or three items we feel at liberty to give to the public. Dr. Allen's visit, at this time, was, as we believe, a providence to the Church. He has grown upon us all from the first and so has the China mission and his peculiar work. We shall have more to say about that work hereafter. A thousand prayers follow our brother on his long voyage. China will never seem so far away again. Long will Allen's words linger in our ears; long may his spirit animate our hearts!

The letter has this message: "Remember me kindly, affectionately to every body, especially to the Bishop and to old Dr. Pierce. Tell the brethren how dearly I love them and how much I am indebted to them every way. My visit to America has been a great blessing to me and, if in anything I have been able to serve the Church, I thank God."

One other paragraph we quote (and beg our dear friend's pardon) that our readers may see what manner of man this is:

"The hour has come at last, but my pen almost refuses to write the last words. How my heart-strings tighten about the dear friends I am leaving behind. I feel the parting much more now than I did at the first leaving. For I cannot hope to come again after another twenty years. And should I come, how sad it will be! I have no pleasure in the thought. I go again to give my life to China. My heart is there; there is my home and, God willing, there I hope to be buried, that my tomb-stone may attest this, at least: 'He was faithful unto the end.'"—*Wesleyan Christian Advocate.*

LEARN SOMETHING.—A young man stepped into the office of the Indianapolis Rolling Mills, not long since, and asked for work. "What can you do?" asked the President. "I don't know," said the young man. "Have you a trade?" "No sir." "Where did you come from?" "From Pennsylvania." "Are you a German?" "No, sir, I am an American." "If you were a German, or an Irishman, or a Frenchman, I could set you to work, because you would know how to do something, but Americans don't know anything about practical business."

This reply will not apply to all Americans, but it is lamentably true to a great extent. In Germany the boy is brought up where he sees something done, and has some idea of doing it. Very few Irishmen or Germans but know how to turn over a few rods of ground and raise something upon it. Most of them have some idea of mechanical operations, the production and use of material and of tools.

It is those born in America who are ignorant and idle. It is the false notion that a man does not need to labor, or that he can get his living by his wits, that causes a large part of our idleness and distress. Begin at once to learn something; no matter your age, learn some practical pursuit at once.

SPRING AND SUMMER.

In Spring we note the breaking
Of every baby bud
In Spring we note the awaking
Of wild flowers of the wood;
In Summer's fuller power,
In Summer's deeper zeal,
We watch no single flower—
We see, we breathe the whole.

Dora Read Goodale, St. Nicholas for September.

To adopt the rule once given to a talkative girl by a friend who knew the world, "Never speak of yourself, and never say anything which is unnecessary," would seem at first likely to make Carthusian monks and nuns of us all; yet it is to be questioned whether the advice were not wise. There are always people who like to talk, and good listeners are rare.

SCIENTIFIC NOTES.

—A glass ball castor has been invented which will roll equally well in any direction, an improvement on the present style greatly to be desired.

—*Nature* remarks that among "the most remarkable indications of scientific progress to be noted in our time" is the extent to which scientific works circulate in the United States, and of which circulation *Nature* itself has so large a share.

—The Hon. J. D. Cox contributes to the *American Naturalist* an illustrated account of the smallest insect known (*Paeratomus Putnamii.*) a parasite of an inchneumon which attacks the common fear-cutter bee, originally described by Packard from an incomplete specimen. Mr. Cox gives a carefully-prepared figure of the perfect specimen which he discovered, and clears up some unknown points in its structure. This is a hymenopterous insect, with the wings long and narrow, linear and beautifully ciliated—not being fissured, as erroneously supposed by Packard. The winged atom is one-ninetieth of an inch long, and bears off the palm among all known insects for extreme exiguity.

—The *Journal of Chemistry* says: "So many persons suffer nowadays from sleeplessness that every contribution to the literature of the subject is of interest. Dr. Ainslie Hollis, in the London *Practitioner*, maintains that, although the quantity of blood in the brain is diminished during sleep, this diminution is not the sole cause of slumber, for we may have the former without the latter. One of the most efficient means of inducing natural sleep is the application of mustard plasters to the abdomen. Preyer, of Jena, advocates the administration of a freshly-made solution of lactate of soda or of some milk or whey, on the hypothesis that sleep may be induced by the introduction of the fatigue products of the body. Where the insomnia depends upon brain exhaustion, Dr. Hollis recommends the administration, just before bed-time, of a tumbler-ful of hot claret and water, with sugar and nutmeg. The alkalies and alkaline earths are useful when acid dyspepsia is associated with the insomnia. Electricity has been used in the paresis of the vaso-motor nerves due to an over-worked brain. In hot weather, sprinkling the floor of the sleeping apartment with water lessens the irritant properties of the air, adding much to the comfort of the sleepers; possibly the quantity of ozone is at the same time increased. When sleep is broken by severe pain, opium or morphia is of value, not only by relieving the pain, but by its action in producing anæmia of the cerebral vessels. In the wakefulness due to neuralgia, it is often better to inject a small dose of morphia hypodermically near the branch of the affected nerve than to administer it by the mouth. It is doubtful whether the bromides possess hypnotic properties, although they undoubtedly act as sedatives on the nervous system, and as such may occasionally induce sleep."

FOOD FOR THOUGHT.

Nothing is more dangerous, so far as your general health is concerned, than to overwork your tongue.

To love in order to be loved in return, is man; but to love for the pure sake of loving, is almost the characteristic of an angel.

Kind words do not cost much. They never blister the tongue or lips, and we have never heard of any mental trouble arising therefrom.

The disesteem and contempt of others is inseparable from pride. It is hardly possible for us to overvalue ourselves, but by undervaluing our neighbors.

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man should keep his friendships in constant repair.

Music is the art of the prophets, the only art that can calm the agitations of the soul; it is one of the most magnificent and delightful presents God has given us.

Duty, though set upon by thorns, may still be made a staff, supporting even while it tortures. Cast it away, and, like the prophet's wand, it changes to a snake.

If only those things can be denominated the goods of a man which are instruments for his benefit, how few are the goods even of the richest man among us.

The great business of a man is to improve his mind and govern his manners; all other projects and pursuits, whether in our power to compass or not are only amusements.

Riches are gotten with pain, kept with care, and lost with grief. The cares of riches lie heavier upon a good man than the inconveniences of an honest poverty.

Less wisdom is required in realizing a fortune than is necessary to use it properly. A man of one idea may accumulate money, but it takes a broader mind to spend it judiciously.

Parents are commonly more careful to bestow wit on their children than virtue, the art of speaking well than doing well; but their manners ought to be their greatest concern.

Children are very nice observers, and they will often perceive your slightest defects. In general, those who govern children forgive nothing in them, but everything in themselves.

No good writer was ever long neglected; no great man overlooked by men equally great. Impatience is a proof of inferior strength, and a destroyer of what little there may be.

The action of the soul is offener in that which is felt and left unsaid, than in that which is said in any conversation. It breeds over every society, and men unconsciously seek for it in each other.

We all have to go through a great deal in our lifetime, if we would do any good or be in any way worthy. In this as in many other things, fear of encountering is the surest way of meeting; and those who are bravest in bearing are for the most part the least troubled in the end by the bother of minor things.

Forbearance is the key note of married life. There can be no great discord, no large divergences from tuneful ness, so long as the husband forbears and the wife forbears. Now, this cannot be attained without some labor. Results are approached gradually in character, as they are in making a sandhill.

Man is like an engine—it will run well and long if it is well oiled. Contentment and cheerfulness are the oils which keep the nerves from wearing out. Busy men and women think that time taken from toil for sleep and recreation is time lost. It is really the cement put in to fill up the joints to keep out the weather, and preserve the building.

If there is one lesson which history and revelation unite in teaching, it is this—that goodness and wickedness ever have been, and, as long as the world lasts, ever will be mixed up in this state of our existence—that social progress and civilization will never make goodness universal, eradicate vice, or bring the flesh into final subjection to the spirit.

Avoid idleness, and fill up all the spaces of thy time with severe and useful employment; for lust easily creeps in at those emptinesses where the soul is unemployed, and the body is at ease; for no easy, healthful, idle person was ever chaste if he could be tempted. But of all employments, bodily labor is the most useful and of the greatest benefit for driving away the devil.

"I have no time to devote to my children," says the business man, with a sigh; for he really feels the privation of their society. But the excuse is an insufficient one; he should make time—let other things go; for no duty is more important than that he owes his offspring.

No secret sin ought to have a "night-key" to its doors. No wicked practice should have access at its back windows. Many and many a sly temptation will present itself at the door decently clad "in the white robe," and with a smooth word on its tongue. The dangerous sins are those which are "genteely dressed." Wherefore the Master solemnly cautions us to watch for with prayer.

JOHN AND THE POSTAGE STAMP.

John was a boy who "lived out." Every week he wrote home to his mother, who lived on a small rocky farm among the hills. One day John picked from an old envelope from the wood-box, [illegible] that the postage stamp on it had not touched by the postmaster's stamp to show that it had done duty, and was henceforth useless. "The post master missed his aim then," said John, "and left the stamp as good as new. I'll use it myself."

He moistened it at the nose of the tea-kettle, and carefully pulled the stamp off.

"No," said conscience, "that will be cheating. The stamp has been on the letter and it ought not to carry another."

"It can carry another," said John, "because, you see, there is no mark to prove it worthless. The post office will not know."

"But you know," said conscience, "and that is enough. It is not honest to use it a second time. It is a little matter, to be sure, but it is cheating. God looks for principle. It is the quality of every action which He judges by."

"But no one will know it," said John faintly.

"*No one!*" cried conscience. *God* will know it—that is enough, and He, you know, desires truth in the *inward parts.*"

"Yes," cried the best part of John's character, "yes; it is cheating to use the postage stamp the second time, and I will not do it."

John tore it in two and gave it to the winds. The boy won a glorious victory.—*Children's Friend.*

A VERY DEAD LANGUAGE.—I once heard of a green-colored South American parrot who was more than one hundred years old. This aged fellow could speak in a real language which was known to have been used by a tribe of South American Indians who, it is supposed, petted and taught him when he was young. One by one the Indians died, until there was no one left who could understand a word of their language. The poor old bird tried hard to keep cheerful, but there were sorry times when he would mope by himself and say over some of the words of the language that had been spoken by his earliest and dearest human friends.—"*Jack-in-the-Pulpit,*" *St. Nicholas for September.*

POTATO BLOSSOMS AS ORNAMENTS.—"Potato plants used to be grown, a very long time ago, in front yards on Broadway, New York, for the sake of the flowers, which were much prized for bouquets and other ornamental purposes. However, the potatoes themselves,"—I suppose this means the tubers,—"became such favorite food in a few years, that the plants were promoted backward from the flower-beds to the kitchen-gardens and open fields. The beauty of the blossoms was forgotten in the usefulness of their roots." "*Jack-in-the-Pulpit,*" *St. Nicholas for September.*

THE Reformed Episcopal Church has received in England a considerable reenforcement of clergymen. Bishop Gregg ordained last month, at Southend, seven deacons and several presbyters. The committee of the bishops of the Established Church, appointed to consider the operations of the Reformed Episcopalians, will, it is expected, bring the subject before the Pan-Anglican Synod.

Col. Robert G.