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THE CHRISTIAN SUN.

"RELIGION WITHOUT BIGOTRY, ZEAL WITHOUT FANATICISM, LIBERTY WITHOUT LICENTIOUSNESS."

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SELECTIONS.

Tactual Succession or no Church.

BY REV. J. DAVENPORT BLACKWELL, A. M.

In our first article we endeavored to show that no form of church-government, binding on all, was established by Christ or his Apostles, or indeed by any competent authority. The Episcopalian—a prominent paper of the P. E. Church—says, "In regard to the doctrine of Apostolic Succession, as well as in regard to every other teaching on religious subjects, we cannot consent to have any other standard than the Scriptures." We have appealed to Scripture, and found there no distinct form of government for the Christian Church. We met no unequivocal statement as to the number of orders in the ministry; we find nothing explicit as to the prerogatives of those different orders, nothing as to the mode of setting apart or consecrating men to the ministry, nothing as to the grade of officers who shall consecrate or ordain. We have appealed also to authority, and shown the great lights of the Church of England, and of the Protestant Churches of the continent taught, as Dr. Neander expresses it, that "neither Christ nor his Apostles have given any unchangeable law on the subject," i. e. of church polity. Here we might drop the subject, for if the Master has not designated some special form of government, it is simply presumption and presumption of the highest kind, to read out of the church those who take Christ's word as their law, who strive to imbibe his spirit and copy his example, and who "are gathered together in his name, "to read out of the Church of Christ such earnest and devout people, solely because they differ from us in the mere *form of ecclesiastical organization*. This is to sit in the temple proclaiming ourselves as God, perfecting what he has left unfinished, excommunicating those in whose midst Christ says, "there I am." We might rest our case here, but as we wish to examine quite thoroughly this dogma of Episcopal Succession, we we shall proceed to show:

2. Bishops and Elders are of the same order in Scripture, and Elders exercised the function of ordaining in the Primitive Church. The first part of our proposition is admitted by the informed, still for the benefit of those who have not examined the subject we discuss it. In Acts xx, 17, it is said, "And from Miletus he sent to Ephesus, and called the Elders of the Church." When they came Paul addressed them and said, v. 28. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers." The word translated "overseers" is the Greek "episcopons," the very word from which "bishop," in our English version of the New Testament, is taken wherever that term is found. Paul then, as we are told, sent for the Elders, the Presbyters of the Church, and yet he calls them Bishops. The same ministers who in verse 17, are called elders in 28th verse said to be bishops. In Phillipians i, 1, St. Paul writes to the "Saints" with the Bishops and Deacons." Here by "Bishops" he must mean the Elders or Presbyters. If not, then Paul omitted the order of Elders which was found in all the churches, and addressed the Deacons, an order inferior to that of elder. If by the word "bishops" he meant that order which is not claimed to be superior to that of Presbyter, then there must have been at least two Bishops in the one city of Phillipi, and this does not agree with the diocesan plan of Episcopacy. Again, 1. Tim., 3d ch., Paul gives the qualifications of a Bishop and immediately after those of a deacon omitting all mention of Elders. Now as Elders were distinctly ordered and appointed by the Apostles (*vide* Acts xiv. 23; Titus i. 5;) and are by all admitted to have been one of the orders in the Primitive Church, this failure to name them by Paul is unaccountable except on the supposition that here too as in Acts, he meant Elder by the term episcopon. Paul says to Titus, ch. i, 5 v. "For this cause left I thee in Crete, that thou shouldst, &c., and ordain elders in every city. If any be blameless, &c. For a Bishop must be blameless, &c." Here the Apostle tells Titus, he left him to ordain Eders, gives the qualifications for Elder: "If any be blameless, &c," and then immediately follows the reason, "For a *Bishop* must be blameless, &c." What kind of reasoning is this, if the terms bishop and elder do not here apply to the same persons How illogical the reasoning should a Governor say to his officer, I have appointed thee to place clerks in every county, if any be a good scribe, for a legislator must be a good scribe? Of just such reasoning is the Apostle guilty, unless with him Bishops and Elders are one and the same.

The testimony of the ancient church on this point is overwhelming. On Phil. i,: 1. Whitby says, "That the Greek and Latin fathers do with one consent declare that the Apostle here calls presbyters bishops.' Hooker, vol. 2nd, 140 page, speaking of the ministers appointed by the Apostles says, "These in their writings they term sometimes Presbyters, sometimes Bishops." Again, "These persons ecclesiasticall being termed as then presbyters and bishops both were all subject unto Paul, &c." Clement of Rome wrote his epistles to the Corinthians, A. D., 95. He complains of that church for degrading certain presbyters from their bishoprick," says, as given by Dr. Stevens," the Apostles appointed the first fruits of their labors to be bishops and deacons," and exhorts the church to "let the flock of Christ be in peace with the *elders* that are *set over it.*" Polycarp wrote A. D., 140, "to the church of Philippi. He exhorts the Philipians "to be subject to the Presbyters and deacons." He was a disciple of St. John and agrees with Clement and St. Paul in recognizing two orders of ministry in the churches. St. Paul recognizes Bishops and Deacons in the church of Philippi.—Phil. i, 1. while Polycarp mentions only Presbyters and Deacons in the same church. These strange omissions—the Apostles failing to mention Elders, and Polycarp omitting Bishop from his enumeration—cannot be accounted for except on the ground that only two orders were found in this Church and that the terms Bishop and Elder were synonymous. We might greatly increase these quotations from the fathers, but as the Apostles so manifestly use the words bishop and elder, or presbyter as synonymous and as this is admitted by intelligent Episcopalians, we pursue this point no farther.

The important point to be argued here is, not whether bishop and elder are of the same import in the Apostle's language, but whether the Apostles established a permanent order in the church superior to that of presbyter and to which *alone was given the right of ordination.* This is the claim of the high church party. If it cannot be shown that there are three orders in the ministry essential to the church, and that to the highest of these orders is committed exclusively the prerogative of ordination, then the claim of this party must fall. This claim established is a sword keener than Occam's razor, exscinding from the church all non-Episcopalians. It is manifestly not sufficient to show that the *Apostles* were a superior order to that of the Presbyter. It often occurs in the administration of both divine and human affairs, that the powers delegated to an officer for the establishment of a dynasty are not continued after the government is established Samuel was authorized to anoint Saul king, then to remove Saul, and anoint David in his stead, but after the kingdom was established in the family of David, God did not authorize Samuel to transmit to successors that power over kings down to the end of the Mosaic economy. The authorities at Washington, a few years ago, sent into this grand old Commonwealth an officer clothed with all legislative, executive and judicial authority for the State, but surely it does not follow that even after the State government is fully established such an officer must be continued through all time. For establishing and ordering the Christian Church, we see the necessity for a class of men such as the Apostles, endowed with plenary wisdom and power, but when the church is established and all the sacred epistles, the letters of instruction given, the same necessity no longer exists. I appeal to all candid christians, if this claim is to be asserted, should it not be clearly proved? Is it christian, is it modest for a few of the clergy of the land to charge that the great majority are intruders into the sacred office, unless they can give authority for the charge? When two hundred thousand christians exscind from the church and hand over to the *uncovenanted* mercies of God, mercies of which all are entirely ignorant, four or five millons, as sincere and as pious as themselves, should they not have explicit and ample reasons for so doing? Let us then see if there be any Scriptural evidence that Christ or his Apostles appointed a permanent order of ministers in the church superior to that of Presbyter.

The declaration, "Lo, I am with you alway, even unto the end of the world," is advanced as evidence that Christ would perpetuate through all time the apostolic order, but manifestly this text is nothing to the point. The whole text is, "Go ye therefore, and teach all nations, baptizing them," &c., and "Lo, I am with you, &c." He cannot mean that he will be with them as apostles, and solely because they are apostles. He says again, "Where two or three are gathered together in my name, there am I in the midst of them." Here he promises that in all ages he will be with any two or three assembled in his name. No reference is made to rank, or order, or form of government; the [illegible]tion of this promise is that the assembling be in the name of Christ. "This coming together in his name," says the great Neander, "alone renders the assembly well-pleasing in his sight." There is not an organization of pious people in the land, who have not reason to believe that the Master is with them when they assemble for his worship. If it were incongruous for Christ to be with any other than an apostolic order of men, then *alone* would there be relevancy in the argument of our opponents. When the Master, looking upon his Apostles as the representatives, the beginning and germ of his Church, sends them forth to plant his standard in all the world, saying "Lo, I am with you,"—with you as my Church, and with all who, through you, shall believe on my name—"even to the end of the world," how hard pressed must be our antagonists to claim this as proof that Christ intended to perpetuate that peculiar order of officers. On what slender grounds are our brethren willing to impale vast multitudes of devout men and women, who, blessed with the Master's presence, cast out devils in his name? The best interpreter of Christ's purpose in this matter are his acts. Did he continue men with apostolic powers in his Church? St. Peter required for an Apostle, one who had seen and been with the Lord, and could witness to his resurrection—Acts i.: 22. Paul, in defending his apostleship, said, "Am not I an apostle? have I not seen Jesus Christ our Lord?" and that after his resurrection, and so could witness to that fact.—1 Cor. xv: 8. In establishing further his claim he declares that like the Twelve, he received his commission *directly* from Christ.—Gal. i: 1. That as the "Spirit led them into all the truth," so he too received his knowledge of the Gospel, "not of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. i: 12. And again, "I am become a fool in glorying; ye have compelled me: for in nothing am I behind the very chiefest Apostles. Truly the signs of an Aposde were wrought among you in all patience, in signs and wonders and mighty deeds."—2 Cor. xii: 11, 12. As Paul was not one of the original twelve, his apostolic authority was often called in question, and we have seen how he vindicated his office. We challenge the apostolic authority of those who now claim to be Apostles Can they sustain their claim by apostolic arguments? Will they say, we have seen the Lord? Will they say that they received their commission and their gospel not of man or by man, but of God, and by revelation? Can they point "to signs, and wonders, and mighty deeds," as evidence of their apostleship? If these distinguished prelates have none of the prerogatives of the Apostles, why claim to be of the order of the Apostles? A few besides Paul and the Twelve are called Apostles in the Scriptures as Barnabas, Sylvanus, Timothy, Epaphroditus, Andronicus and Junia, a female, but none of these were Apostles in the highest and peculiar sense of that word; none of them were endowed with full authority and permitted to act independently of Paul and the Twelve, in establishing the Church. "Apostle" signifies "messenger," "one sent," and the servants of the Church were sometimes called Apostles in virtue of their office, and not of their order. We fail, then, to find in Scripture, or in the Church of the present day, that Christ or his Apostles intended to perpetuate an order of ministers superior to that of presbyter. The word bishop in Paul's letters avails nothing in this argument, for intelligent Episcopalians admit that New Testament bishops were presbyters only.

BE ON GOOD TERMS WITH YOUR SCHOLARS.—The relation between teacher and pupil must be of a pleasant character. The teacher must have power over his pupils. But, to be effective, it must be a power that operates by an appeal to the higher motives a power that accomplishes its purposes by enlisting on its side the best internal forces of the soul. To educate a child in the highest sense, we must secure the consent and co-operation of his own convictions and faculties. It is very difficult for a teacher to instruct a child who regards him with repugnance or dislike. In such a case the mind braces itself against the influence brought to bear upon it. There is an instinctive closing of every avenue into it A cordiality of feeling between teacher and pupil is absolutely necessary. Without it, the teacher's way is obstructed by a constant resistance. With it, he finds himself invited on and powerfully helped.—*The Illinois Teacher.*

DRONES.—We are are satisfied that some church members are hopeless—they are too crooked, too soft, too lazy, or too stupid for anything under the sun, but to be worthless drones in the church. They have not life enough to bring them to church regularly, or to the prayer meeting or Sunday School at all. Sharp enough and quick enough, it may be, in worldly matters, but very vagabonds in the church, actually eating and living like beggars upon the industry and charity of other people. Let each church member ask himself the question, Do I belong to this class?—*Texas Baptist and Herald.*

IT is better to perish with hunger than to deprive the poor of the bread.

Do unto your neighbor as you would have your neighbor do unto you.

Lay Labor.

One of the principal differences between the Churches which are characterized by the power of godliness and those which apparently have only the form thereof, is to be found in the activity of the lay element. In the live, earnest, aggressive and successful Churches, the laity is active in its co-operation with the ministry. To extend and increase this active co-operation has been for some time one of the most prominent questions before the Protestant world. In many Churches the question has received a practical solution, but the difficulty of enlisting the lay members in other Churches has kept this problem before us to the present. It was discussed at the meeting of the Evangelical Alliance held at Berlin, in Prussia; and in various ways it would have come up at the meeting at New York. The question is daily becoming more practical. The world is fully convinced of the duty of the membership to be actively engaged in the work of the Master. It required some time to secure the general acceptance of this proposition. But that battle is fought. There are no champions of the lost cause of lay inactivity left, but on every hand it is freely admitted that to all in their sphere it is said, "Go work to-day in my vineyard."

Having secured the acceptance of this truth, the mode of discussion should be changed. Hitherto the question has been largely of a theoretical character. That lay members should be actively engaged in working for Christ has been the proposition affirmed, but it now changes into the question, How shall the laity be most effectively employed? Some ways are readily pointed out, and will at once suggest themselves to every mind. But we need to have other doors of usefulness opened and pointed out to the humblest Christian. This alone can secure the efficient co-operation of all. For there are thousands who do not labor as yet and to whom avenues of usefulness other than those which are most conspicuous must be opened. And here is a duty for every pastor. His constant inquiry should not so much be, How can I be most successful in my labors? as, How can I best employ every lay member in some appropriate work? For the work must be suited to the talents and powers of those who are to perform it. There are those who can be employed as leaders of meetings, and who can with profit speak to those who assemble for worship, or to the unconverted who may be induced to assemble to hear the word. But it does not follow that because it is a good way to employ lay talent, therefore all lay members should be so employed. The time is pretty nearly passed in which men are expected to possess universal talents; and in the business world and the world of labor we are carrying out the principle of a divison of labor. So we must do in the Church. We must start out with the idea that every opportunity of effecting good imposes the obligation to use our talents for that end. But then in assigning members to particular work there must be more or less adaptation. And this assignment to duty will prove the means of reducing to practice the theory which the Church has accepted There are a few Churches that are fully organized for work, in which every member has something to do, but the majority are not so organized. It may need a good deal more preaching to work in all a willing mind heartily to co-operate in person, but the great want now is organizers. Hence, we commend these subjects specially to the pastors of the Churches. Let them not be satisfied with simply teaching the duty of laboring for Christ, but let each one devise ways and means in which to employ all the lay talent in the Church. And he who is most successful in this particular will be most successful in every other respect, other things being equal.

HOME. says Roberson in his sermons, is the place in all this world where hearts are sure of each other. It is the place of confidence. It is place the where we tear off the mask of guarded and suspicious coldness which the world forces us to wear in self-defence, and where we pour out the unreserved communication of full and confiding hearts. It is where expressions of tenderness gush out without any dread of ridicule. Let a man travel where he will, home is the place to which 'his heart untravelled fondly turns.' He is to double all pleasure there. He is to divide all pain. A happy home is the single spot of rest which a man has upon this earth for the cultivation of his noble sensibilities.

ONE ought every day, says Goethe, at least to hear a little song, read a good poem see a fine picture, and if it be possible, to speak a few reasonable words.

CHARITY is never lost, but it may be of no service to those it is bestowed upon, yet it ever does a work of beauty and grace in the heart of the giver.

An Hour with Dr. Lowell Mason.

BY REV. J. L. HARRIS.

The venerable Dr. Lowell Mason, known to all lovers of sacred music, has a beautiful home at Orange. It is located on the mountain side, embowered beneath the shade of stately trees. Just in sight of his study window a little brook goes singing and dancing down its little pathway, now leaping like a little Niagara over some artificial Horse-Shoe Fall, then, after lingering awhile in a fairy lake, hastening on its journey. A fit place this to "strike the harp, and tune the lyre!" No wonder that our hearts have been charmed by the music born under the inspiration that such surroundings give.

It was my privilege to visit Dr. Mason a few days ago. He is now in his eightieth year. Though somewhat feebie in body, he is cheerful, and his mind is apparently as vigorous ever. After sitting a moment in the parlor he said, "Come up into my study. I have a nice place for such men as you." Sure enough it was. I at once found myself surrounded by more than a thousand volumes of music, and gazed upon by more than a hundred of the old masters of the art, such as Beethoven, Handel, Pestalozzi, Mozart, and Mendelsshon, who look down from the walls on all sides of the room. He has nearly every note-book, and every work on music which has ever been published. Among them he showed me Luther's hymn and tune book, a huge folio as large as the largest family Bible. The print is very coarse, and the notes about an inch in length. Books were not so cheap then as now, and it was intended that it should be set upon a rack, where a dozen or more could sing from the same book.

But the one which interested me most is a quaint looking volume called "Ainsworth's Book of Psalms." It is the identical book used by the Pilgrim Fathers in the church at Leyden before they embarked for America; the identical book which was used in their service on the "Mayflower," the identical book out of which they sung the first hymn when they landed on Plymouth Rock. As I held it in my hand I could not but feel for it a solemn veneration.

He related to me the circumstances under which he composed that grand old missionary tune, "From Greenland's Icy Mountains," which has doubtless been sung in almost every church in every land It was in the year 1818. He was then residing in Savannah, Ga. Many, no doubt, have a supposition that this beautiful melody must have cost its author days, if not weeks, of study and labor. Not so, however.—Tunes of this kind, such as seem born to immortality, come not in this way, but rather from the warm breathings of inspiration. Walking out one Sabbath afternoon, he met a young lady friend, who said to him "I have here some beautiful words to which I can find no music. Will you not take them and write a tune for them?" He took the words home, sat down at his piano, and, drinking in their spirit, he began to breathe forth those notes which have thrilled the hearts of thousands, and in less than thirty minutes the tune was completed. The words, he says, have a very similar history. Bishop Heber composed them late one Saturday night, and they were sung by the choir next morning at a missionary meeting in his father-in-law's church.

The doctor's musical talents began to develop themselves at an early age. He remembers distinctly sitting upon his father's knee, when he was less than three years old, and singing correctly the tune of "Russia;" which, by the way, is rather a difficult melody.

He has lately published a work on the "Pestallozzian Method of Teaching Music," which will doubtless have a wide circulation among music-teachers. He is now preparing "A Treatise on Harmony," which he hopes, if his life is spared, to publish within a year. He says whatever gifts he has have for many years been consecrated to the service of the Master, and as he draws nearer and nearer his journey's end, his faith in Christ becomes stronger and his hopes more radiant. Good old man; the prince of sacred song! He has served his generation well. His songs will be sung on earth long after he has joined that loftier song with saints around the throne.

SCOLDING.—It is very easy to scold. It requires no self-control, no patience, no careful adaptation to the rights and feelings of others. It is far more popular than any other display of energy, and it is very convenient, for the soldier's weapons are always within [illegible] reach. Does a boy "look around" during the Sunday School session? Scold him. Does a girl whisper? Scold. Does the librarian make some mistake or interruption? Look daggers, or speak drawn swords. Snap at the other teachers for talking too loud. By these means Christian workers can make themselves and others as comfortable as it is possible to be—in a hornet's nest.—*Christian at Work.*

FARM AND GARDEN.

Renovating Poor Land.

For speedily improving the poor lands of Southside Virginia, there is nothing better than the common field pea. It is a plant that derives much of its support from the air, and will therefore do well on poor soils. It terminates with certainty and grows rapidly, and two crops of it may be raised on the same soil the same year. A judicious management of field peas and marl will render fertile any soil where peas will grow; and land to poor too sprought a pea is fit for no agricultural purpose. For improving land simply, I like it better than clover. There is less uncertainty and less trouble about it, and it may be done in shorter time.

Sow the first crop at the rate of one and a half bushels to the acre, as soon as all danger from frost is over, say last of April. As soon as the vines are pretty well in bloom, (with a few young peas on earliest vines,) turn all under, and sow down and harrow in another bushel and a half to the acre. These will be ready to turn under, if you so intend, in September, when you can seed down to wheat if you like, or winter oats. Or if a late fall, and you are short of corn, you can give your porkers a lift by turning them in to eat off the peas. I would advise every farmer to plant at least one field for his hogs After your hogs have eaten off the peas, or while doing so, if you design the land for corn or other crops next year haul on and spread from one to three hundred bushels of marl to the acre, according to the State of the land. If the land is bare, with little or no vegetable matter, less marl; if having plenty of humus, more. I make no doubt that land thus treated with peas and marl would be just *the thing* for peanuts.

The Southern field pea is so useful in several aspects that it appears not a little strange that no greater use is made of it, both as an improver of poor soils and as long forage for stock. The vines thoroughly cured make one of the best best long feeds known.

The best way to cure is to cut (not pull) the vines, and let them wilt in the sun a day or two. Then make a rail pen and put a floor of rail two or three rails from the ground; now raise the sides four rails higher, and fill up with the vines; then another floor of rails, and four rails to the side, and another layer of vines; then another floor, and so on till you have it as high as high as you wish. Now set two forks, one on either side, lay on a ridge-pole, and make a roof of stalks to shed the rain. The vines will cure nicely, and keep sweet all the winter.

I trust that our farmers will not overlook this important crop while they push peanuts, tobacco, or cotton as the main chance, or money crop. Our old lands *must* be improved. You may purchase fertilizers to the full extent of your means; but unless you add humus or vegetable matter to the soil, there can be no permanent improvement of the land.

The pea offers us the readiest way of supplying that vegetable matter. Besides, it is one of the cheapest feeds for our porkers; and we are doubtful of the success of that farming that does not produce its own provision *at home.* By all means plant peas With plenty of peas, potatoes and pigs, will come peace and prosperity.—*B. W. J., of Surry county, Va., in Rural Messenger.*

A CURE FOR HOG CHOLERA.—Rezin H. Worthington, Sr., Esq., of the Second district of Baltimore county, sends to the Towsontown *Journal* the following prescription, which he states is a sure cure for hog cholera. It is as follows:

Take ten grains of calomel and ten grains of tartar emetic and make them into a pill. As soon as it is known that the hog is sick give the pill. If there is no change for the better by next day, or within about twenty-four hours, give another pill of the same ingredients. Mr. Worthington informs us that he has never known a second dose of medicine fail to effect a perfect cure and restore the hog to health. Mr. Worthington himself has cured more than one hundred hogs, which have been afflicted with cholera, by this medicine.

TO CURE WARTS ON HORSES.—I had a fine colt that had about twenty large warts on his breast, under his belly and in his ears. I was recommended to burn them out with caustic or a hot iron, which I tried, and found that both were slow and *barbarous.* One day I picked up a small piece of newspaper, and found the following recipe: "To cure warts on horses—Equal parts of spirits of turpentine and olive oil. Rub well every two or three days." This I tried, and it acted like a charm.

SELLING BY WEIGHT.—Every consumer of food in the land ought to unite in a movement to compel by law the sale of vegetables, fruits, eggs, and nearly every edible article now sold by measure, by weight.

Take enough Sleep.

Said one of the oldest and most successful farmers in the State: "I do not care to have my men get up before five or half past five in the morning, and if they go to bed early and can sleep soundly, they will do more work than if they get up at four or half past four." We do not believe in the eight hour law, but nevertheless, are inclined to think that, as a general rule, we work too many hours on the farm. The best man we ever had to dig ditches, seldom worked, when digging by the rod, more than nine hours a day. And it is so in chopping wood by the cord; the men who accomplished the most, work the fewest hours. They bring all their brain and muscle into exercise, and make every blow tell. A slow, plodding Dutchman may turn a grindstone or a fanning mill better than an energetic Yankee, but this kind of work is now mostly done by horse power, and the farmer needs, above all else, a clear head, with all his faculties of mind and muscle light and active, and under complete control. Much, of course, depends on temperament; but as a rule, such men need sound sleep and plenty of it. When a boy on the farm, we were told that Napoleon needed only four hours' sleep, and the old nonsense of "five for a man, six for a woman, and seven for a fool," was often quoted. But the truth is, that Napoleon was enabled, in a great measure, to accomplish what he did from the faculty of sleeping soundly—of sleeping when he slept and working when he worked. We have sat in one of his favorite traveling carriages, and it was so arranged that he could lie down at full length, and when dashing through through the country as eight horses, frequently changed, could carry him, he slept soundly, and when he arrived at his destination, was as fresh as if he had risen from a bed of down. Let farmer's and especially farmers' boys, have plenty to eat, nothing to "drink" and all the sleep they can take.—*American Agriculturist.*

UNPAINTED HOUSES.—As we go about the country we see many dwelling houses that are left unpainted for some reason.—There are those who defend this practice, on the ground of economy, declaring that they can better afford to new clapboard, or to cover the whole outside of the house anew, than to be at the expense once in three or four years to paint. We are not among the number who take this view, and even if it was so, we should most surely advise the painting for looks sake if nothing else. We would not always paint white with green blinds, as many do, but would select some neutral tint that would harmonize well with the surroundings. We all admire the virtue of neatness, and there is nothing that give so good an appearance to buildings as to give them a few coats of paint.

PASTE THAT WILL KEEP A YEAR.—Dissolve a teaspoonful of alum in a quart of warm water. When cold, stir in as much flour as will give it the consistency of thick cream, being particular to beat up all the lumps. Stir in as much powdered rosin as will lie on a dime, and throw in a half a dozen cloves to give a pleasant odor. Have on the fire a teacup of boiling water, pour the flour mixture into it, stirring well all the time. In a very few minutes it will be the consistency of mush. Pour it into an earthern or china vessel; let it cool; lay a cover on, and put in a cool place. When needed for use, take out a portion and soften it with warm water. It is better than gum, as it does not gloss the paper, and can be written on.—*Journal of Applied Chemistry.*

TO CLEANSE MUSTY BARRELS OR CASKS.—Put a quarter of a peck of unslacked lime in the bung-hole of the barrel, into which pour a gallon or two of boiling water to slack the lime, then put in the bung and shake the cask well, so that the contents of it will come in contact with all of the inside. Let it stand a day or two, after which rinse out well with plenty of cold water. If the barrel or cask is still musty, the same operation must be repeated, and a strip of cloth, dipped into melted brimstone and hung down in the bung-hole, set fire to, and the bung lightly driven in.

CLEANSING BLANKETS.—It is quite as important to have blankets on our beds clean as to have the sheets pure and white. The foul emanation which they absorb in time makes the bed anything but sweet. The Boston *Journal of Chemistry* gives the following method of cleansing blankets: Put two large tablespoonfuls of borax and a pint bowl of soap into a tub of cold water. When dissolved, put in a pair of blankets, and let them remain over night. Next day rub and drain them out, and rinse thoroughly in two waters, and hang them to dry. Do not wring them.

LIQUID SAUCE.—One cup of sugar, and one-third cup of butter, rubbed to a cream. Then stir in the well-beaten white of one egg. Flavor with nutmeg and lemon.—Just before bringing to the table, add one-half cup of boiling water.