

Christian Neighbor.

BY REV. SIDI H. BROWNE.
Of the South Carolina Conference.

Flattery.

Why should not editors—editors of religious journals in particular—often make extracts from the Bible? Such reading would, at the least, be appropriate and instructive as much that is found in religious journals, and as news, nothing would be more strange and new to many newspaper readers than extracts from the Book of books. And not a few learned editors might occasionally stumble on passages of scripture which would be new even to them, and profitable as well.

COMPLIMENTS.—It would make mighty interesting reading if the editorial comments published in religious journals could be printed in parallel columns with the private opinions expressed by the editors on the same subject. If those who peruse complimentary allusions and neatly turned words of commendation could know just what the editor believed in his own heart, or what he expressed with his lips among his intimate friends, it would be a sudden revelation to some of the "able speakers," "eloquent pastors," "successful ministers," and "beloved brethren" whose names appear before the public in connection with complimentary tributes.

It has doubtless been noticed by careful readers that in reporting matters of public interest, the "eloquent," "able," "successful," "beloved," and "highly esteemed" brethren are not necessarily those possessed of the greatest ability, or the most extended usefulness, but they are those who can be relied upon to stand by the persons who compliment them on all occasions; who as they say, and are ready to follow their leaders, without much regard to which way they go or where they stop.—*The Christian.*

To the above extract we append the following passages from the Bible: He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. Psal. xv. 2.

Deliver my soul, O Lord, from lying lips and from a deceitful tongue. Psal. cxx. 2.

Lie not against the truth. James iii. 14. They flatter with their tongues. Psal. vi. 9.

Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. Psal. lxxviii. 30.

A man that flattereth his neighbor spreadeth a net for his feet. Prov. xxix. 5.

Let me not, I pray you, accept any man's person; neither let me give flattering titles; in so doing my Maker would soon take me away. Proverbs xxxiii. 22.

Scorners.

Only ill-trained youths, the ignorant, and the wilful unbeliever will scoff at Christianity, especially in the presence of those who profess to accept it as the guide of their lives. The ill-trained youth is ordinarily filled with egotism, scoffing very often for the reason that to walk in the "old paths," would argue him too like to other men—he will not claim sufficient interest at the hands of anxious friends unless he affects the unbelief he is too shallow to more than half comprehend. Doubts that restrain one from assuming obligations to live honestly, conscientiously, and, if need be, self-denyingly, are doubts born of an evil heart rather than of an unbelieving head.

Of the man who is truly ignorant of the high claims of christianity, who has never known anything better than a perfunctory profession of it by those about him—for this man to be a scoffer is something we can but expect. He sins against the smallest degree of light, knows little or nothing at all of real christianity, and we can scarcely feel wonder that he scoffs at obviously pretentious professions.

The wilfully unbelieving man, he who refuses to see the beauty of lives which are governed by the high principles of christianity, who defiantly closes his ears to every appeal to his better nature; this man cannot fail to be a scoffer at the truths he ignores yet fears. That dread cloud, the end of life, gives warning of a certainly coming storm, yet, fearing and hating the thought, the man madly refuses to attend, and scoffs when he should pray.

Too often when some bad act is reported these scoffers will say, "and that is our Christian friend X. I thought I knew him." This remark made in the hearing of those who are Christians is an insult to their profession, an insult deserving of sharp and immediate rebuke—a rebuke that the speaker shall repeat the words only in the hearing of those who have as little respect for religion as he himself. These scoffers, the young, the ignorant, and the wilful unbeliever, need sharp treatment—a Sam Jones to prepare the way for the great Healer.

Rev. G. Pierce Watson, Wimsboro charge, was present in worship at Concord last Sabbath. He is taking a few days of needed and deserved rest, having been continuously at work every day since the Annual Conference. He has consented to preach, while resting, at Concord next Sabbath—5th—in the morning, and at Leesville at night.

At the recent municipal election in the town of Leesville, S. C., B. N. Bodie was re-elected Intendant, and J. S. Derrick, John J. Shealey, T. M. Derrick and J. A. Sease were re-elected Wardens—all of them having served the year preceding their election.

The meeting of the Holiness Association at Newberry, S. C., is now running through the second week with much interest.

A secular paper, writing of the theatre, says: "The theatre has been the great demoralizer of our young women; nearly all the pieces turn upon some roteness, deceit, or intrigue. The French pieces are all of that class, and most of the English pieces are based on the French. These girls sit there by young men feasting on unhealthy details, amours, and exchanges of love, and they go to rich, late suppers. The final results are best seen in our divorce courts."

Private and Public Wrongs.

BY MARY ELIZABETH BLAKE, OF BOSTON.

What would we think of private difficulties settled upon the same principal? One man thinks another has wronged him in violating the terms of an agreement, in marking the boundaries of his domain, in making wrong settlements, in following, cheating him of his just dues, in interfering in any way with his rights of property or person. Does he resort to fistfuls or revolvers? Does he institute a siege of his neighbor's premises, or attempt the abducting of his neighbor's person, or right himself in turn by the larceny of his neighbor's purse? No, for the sentiment of the world denies that any such measure is proper or adequate for the balancing of right or wrong. From his neighbor he is assisted efforts of justice or vindicated his cause, the second man, no matter how just his complaint, or how arbitrary the injury under which he suffered, would have laid himself liable to punishment and loss of personal liberty, in the interest of society and the State. How then can the State ignore for herself the argument which she so wisely and logically applies to the separated interest of her sons? Can she allow that specious reasoning which makes the greater evil less violent than the smaller, and which grades the judgement upon guilt in inverse proportion to its magnitude? That would be giving point to the sneer which dubs the impoverished stealer of a dollar a thief, while the wealthy thief of a thousand is only a respectable defaulter. That would be ordaining the gallows as the penalty for one life taken in a street brawl, and showering honor and glory as reward for battleships gory with heaps of slain, and pallid with dying and crying hearts.

The Work of an Editor.

A large part of the labor of the editorial office is to collect and prepare news, and to select from manuscript contributions and the literature of the day what it is supposed will be interesting and profitable to the readers. It is not the duty of the editor to express an opinion on every topic demanding public attention; but to keep his readers well-informed in regard to current questions, and to encourage them to form impartial judgments. Least of all is it the duty of a responsible journalist to keep his readers in the same light that he does. Indeed it is the first duty of journalism of the higher kind to keep itself from partisanship of every kind. Therefore, it is frequently a duty to entertain by a large number of the majority of the readers. The points of difference are commonly on a few questions only, and generally on those which are apt to be decided by impulse and feeling.

Peace of mind and contentment upon the editor and condemn, and sometimes express their indignation freely, without considering that they are as apt to be mistaken as the editor who makes no profession of infallibility. The question should be raised in the mind of the editor: is he under the influence of personal or selfish considerations? It is probable that he has a more independent position, and has no other ambition than to render the highest possible service to his readers.—*Central Presbyterian Advocate.*

A Dying Message.

A few days before Dr. McFerrin died, he called his son-in-law, the presiding elder of Murfreesboro district, to his bedside to receive a last message to the Tennessee Conference. It is not the duty of the editor to express an opinion on every topic demanding public attention; but to keep his readers well-informed in regard to current questions, and to encourage them to form impartial judgments. Least of all is it the duty of a responsible journalist to keep his readers in the same light that he does. Indeed it is the first duty of journalism of the higher kind to keep itself from partisanship of every kind. Therefore, it is frequently a duty to entertain by a large number of the majority of the readers. The points of difference are commonly on a few questions only, and generally on those which are apt to be decided by impulse and feeling.

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The Supreme Court.

The plan of making up the Supreme Court of the State and increasing it suggested by the Hon. J. M. W. Caldwell, and published in this paper meets our approval, and is the same in effect as the idea we had in mind some time ago and suggested in this paper a few issues back.

We do not agree exactly with the *Intelligencer*, but the general idea is a correct one, and we are glad to see it taken in the way suggested by the proper authorities. We think the Court of Errors suggested, and consisting of all the circuit judges a good plan, only we think it better to have one member than one in two years; say once in every year. We think it should meet this often for the benefit of litigants, so that their cases would not be always in court.

A number of gentlemen—about 500—living in Washington City recently conspired to evade the Sunday Law. Immediately after "the first day Sunday" they organized a club, and selected as their place of meeting the dining-room of an establishment in which liquors are sold, the caterer being selected from among the employes of the house. The matter was brought to the attention of the Police Court and the evidence showed that liquors had been furnished freely on Sunday to members of the club. The judge took the view that it was an attempt to evade the law, and imposed a fine of \$20 on the caterer. The opinion of the judge is good, but his sentence is feeble. He is mighty in word, but weak in deed. He should have given to the members of the club as conspirators against the law, and the caterer being selected from among the employes to break the laws of the country is the worst form of crime, in that it evinces deliberate and deep design.

Henry Ward Beecher's family physician, who writes a fine article on his patient's "personality" for the *North American Review*, says that Beecher's memory in some respects was phenomenally deficient. Phrases, sentences, isolated terms, dates, items were absorbed, forgotten as soon as heard. The only thing of this sort that he could recall was the list of Latin propositions that govern the ablative case. Not a couplet of any hymn though sung in his ear and by his tongue for a lifetime, not a passage of scripture, not a scrap from the most celebrated authors, could he quote with even a probability of accuracy. Doubtless this was at least one of the reasons for his most wonderful versatility of expression. He could read his sermons and prayers, and though his ideas may be and are repeated, they are always clothed afresh; not set phrases, no quotations are to be found.

Lady Wilde, mother of Oscar Wilde and wife of Sir William Wilde, who is known all over Ireland as "Mrs. Wilde," has written a novel during the Young Ireland rebellion in 1848, is in absolute want in London. For six years she has not received a penny of rent, owing to the land war, yet she would not consent to a single eviction on her estate.

COMMONS.

The Lesson of the Trees.

BY SUSAN COOLIDGE.

I praised the pine-tree on the hill, And kept its green, and does not quail Before the angry winter gale, Before the smiting of the snows.

The pine-tree bowed its stately head,— It knew its worth, and was content; But from the larch-tree and the oak, No loudly complaining voices spoke, In reproachful tones on me were bent.

"We too are brave," they seemed to say; "It is not cowardice or fear, We stand in our own several ways, And bear our branches to the gales, When the dread winter draws near."

"We too obey the inner law, Which every tree, and every flower, And each in his own several way, And is the world's prevailing power."

"The pine-tree yields obedience meet In holding fast its stately head, As we yield up our green, To be renewed with brighter green, Than ever his tough needles knew."

"Each hears the voice and the command, And each in his own several way, Renders the rightful homage due,— The homage of obedience; you, Who preach to us, do you obey?"

So I, who praised the strong green pine, Now praise the bare trees of the wood; For each in turn, as I in mine, Is led and taught by law Divine, And in obedience finds his good.

Be Polite to Your Children.

The other day we overheard a gentleman telling his grown son how on the preceding Sabbath he had found the hymn in the book and handed it to his daughter. He remarked: "She flushed as she took it, and was immensely set up. I do not think I ever found the place for her before." She always had been to him a little girl, but her evident pleasure and pride in his attention opened his eyes. Romp and tumble with your children as you will, treat them as babies, or the girls as tom-boys, but please remember that there is a time for all things, and when you are with the child before strangers a formal introduction of "Miss Mable," with all due regard to the little lady's dignity, will make a warmer place in her heart than most people can imagine. Papa and mamma are to her the wisest and the best beings on the earth. There is also a little woman growing in the child's heart, with all the woman's dignity and sensitiveness, and when mamma and papa treat her in public with respect and consideration, be sure she will reflect in her graceful acceptance of the honor.

In the street, or the restaurant, coming home from church, or at the social gathering, wherever you take the child, polite attentions shown, in the same way that they are shown to older persons, tend to make the child love and respect both father and mother, and while they satisfy the natural craving for such things, they prevent precocious seeking after them from those outside of the family.

If the mother is extremely careful in such matters, and transgresses in no way, when taking the daughter to church, be quite certain that no boys will pay her attention unless they are fully up to the father's standard of etiquette. If the father at church, social gathering, or place of business is obliged to leave the child for a while, and says, "Please excuse me, I will come in for you," etc., let her perfectly certain that when later in life a young gentleman escorts her, she will demand quite as much politeness and consideration of him.

If one wishes to study the effect of politeness to girls, they can easily try it when opportunity offers, by handing a plate of refreshments, or a glass of water, to some child of their acquaintance with the same little deferential bow, or the same form of words that would have been employed in serving the bell of the evening.

The child who has not been treated too much like a baby, and made to feel that children do not belong in any way to "grown-up" people, there will be a very decided flush of pleasure, and the little one will beam on you and warm to your conversation in a charming way.

Above all things do not snub your children in public. If, when you introduce them to some stranger or friend, the child ventures to say a word or two of the commonplace remarks usual at such times, do not express any disappointment or rebuke.

There is an opportunity to take the child out coasting, to ride to the village, to go down town in the street cars, or to go out on any of the errands where the girl may go with the father, change the ordinary form of invitation. Instead of telling the child to "Get ready," or saying, "You can go, if you wish," say, "I would be pleased to have you walk down town with me." In fact, as nearly as may be, use the form of invitation which would be given to an intimate lady.

I shall never forget the pleased, so many satisfaction that I have seen come over a child's face when some thoughtful friend has given such an invitation. It reminds me of the look I have sometimes seen when I have lifted my hat to a little lady on the street.

In many respects a father can make his daughters. He can certainly form their tastes, and decide in advance what kind of men they will prefer to associate with. If he neglects them, they may have wild ideas of what should be the external qualities of the men with whom they come in contact. Mothers may do even more for the sons than the fathers can for the daughters. Of a "mother's influence" I do not speak, but merely of her power in moulding the manners and social habits of her coming man. While the religious and moral influence of the father and mother are of paramount importance, the moulding of the external man can not be neglected by parents without injury to the child.

Personal and domestic tidiness are receiving constant praises. It is said of the man whose dress is habitually seedy that he lacks some manly quality, and the house which is topsy-turvy is pointed to as proof that the lady who presides in it is inefficient. There is a spiritual tidiness that needs looking after, and alas! how many Christians fail to care for it.

"I don't see how you get so much news into your paper," said the village clergyman to the village editor "seeing that you have no local reporter." "Oh that's easily explained," replied the editor. "My wife belongs to three sewing societies in the village, and she has a most excellent memory."

Christ's Guests.

Hospitable households are thought by their friends and neighbors to do all that could possibly be required of them in the way of entertaining. This may be very true, and they themselves may say, "Nobody can tell me anything on that point," but perhaps I could give a suggestion.

Run your eye over the list of people who have stayed under your roof, for more or fewer days, during the last year. Have they not been for your amusement, because they were congenial companions? They, perhaps, were people accustomed to move about from place to place, and to be fettered. For them your house and entertainment was very pleasant, but was just like what they were entirely in the habit of seeing in their many wanderings. You enjoyed them, no doubt, and may have had your host-heart quickened by their expressed appreciation of you and your belongings, and also may have been flattered by the attention they created in your neighborhood.

My guests may not shed lustre on your name, but you will delight them immeasurably more than any of these fine guests.

Let me make another list of your poor, forlorn, disappointed, discouraged acquaintances. Choose among them one or two, and ask them to pay you a visit. Let me imagine one of them may be a teacher, who has taught squirming children all last winter, and perhaps the winter before, with no break in the every-day life, being able to say to Monday of one week what she could do during that hour the next Monday. She is too poor to pay the car fare and board at the simplest place for a vacation of only a week or two. How her face would light up and glow when your letter dropped in her lap! This would be the first expression, and then there would flit a shadow across that beaming smile: "O she is accustomed to entertain grand, finely dressed people that poor me will not be good enough for her. But I'll appoint her, but treat her kindly, very kindly, and trouble yourself to amuse her. You may have many ticklish social questions to arrange, but always try to save her feelings. If you bring her to your house to be slighted she will find no rest."

If this particular one on your list does not please you, try one of the others. A rich old maid friend, who is deaf and helpless, and very queer, who has a tender heart, but hidden under so many speeches that no one being ever tried to find it. Bring her, and see if your merry house and kind ways cannot soften her. Then you may have a delicate little country cousin to whom a change would be of benefit. If anybody wants to try my plan she will find her mind full of applicants for hospitality. Perhaps you may say, "My house is too lonely, and quiet," and said, to be of service to any one.

This very quiet might be a paradise to some woman who has constantly the care of her many children under her mind. As she talked of the garments to be made and mended, of the hurt feelings and hurt bodies, of the ever present burden of responsibility, you, lonely and wearied, might have your eyes opened to see that, after all, your lot was not the very worst, thus finding that both were helped to go on very cheerfully with life's burdens and difficulties.

This Christ-like giving of pleasure to those who cannot give in return will be most warmly smiled on by Him who said: "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me." By your trying this scheme others might be led to see that they too could brighten hours in dark and lonely lives. Yours truly will be a double benefit.

How Tom Gained and Passed Her.

Miss C. was born only two years earlier than her brother Tom. When Tom was 10 years old she gloried because she was 12; when Tom was known to be 14 she confessed to swell 16; when Tom proudly boasted 18 she timidly acknowledged herself past 19; when Tom came home from college with a moustache and a vote and had a party in honor of his twenty-first birthday she said to her friends: "What a boyish fellow he is, who would think he was only a year younger than I?" When Tom declared he was 25 and old enough to get married she said to a gentleman friend: "Do you know, I feel savagely married. But then I suppose twins are always more attached to each other than brothers and sisters." And two years later at Tom's wedding she said with girlish vivacity to the wedding guests: "Dear old Tom, to see him married to-night and then how when he was only 5 years old they brought him in to see his only sister. I wonder if he thinks of it to-night?"

Harmony at Home.

1. We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.

2. Every person in the house has an evanescence as well as ourselves, and therefore we must not expect too much.

3. Look upon each member of the family as one for whom Christ died.

4. When inclined to give an angry answer, let us lift up the heart in prayer.

5. If from sickness, pain, or infirmity, we feel irritable, let us keep a very strict watch over ourselves.

6. Observe when others are suffering and drop a word of kindness.

7. Watch for little opportunities of pleasing, and put little annoyances out of the way.

8. Take a cheerful view of every thing, and encourage hope.

9. Speak kindly to dependents and servants, and praise them when you can.

10. In all little pleasures which may occur, put self last.

11. Try for the soft answer that turneth away wrath.

The certainty with which sin will be visited with its punishment, and the exercise of mercy are the two underlying principles of God's dealings with man. The Bible does not in any sense give the least ground for concluding that the sinner, who is unrepentant, will in any way escape the just punishment of his wrong doing.

No man can be really inflexible who cannot listen as well as talk. Experience teaches that all people have something in them worth attending to.

HOUSE AND FARM.

Stale Bread.

A great deal of bread is thrown away by those who can ill afford it, from lack of knowledge how to utilize it. On the farm, in most instances, of course, stale bread is not wholly lost, for if used a little it makes good food for the poultry, or may be given to pigs, but this is not the best way to make use of it even by those who have poultry and pigs. There are many ways to utilize stale bread. It makes delicious griddle-cakes when soaked in cold water. Three small slices with water enough to cover them should be sufficient, when the milk and flour are added, to make two quarts of batter. Some prefer to put in one egg, while others like them fully as well without. When the bread is soaked soft, make it fine with a spoon, add the milk and sufficient flour to stiffen enough so that the cakes can be easier turned. If your milk is used add to the batter one even tablespoonful of soda. If you do not use sour milk use twice as much cream of tartar as soda. French toast, always a favorite dish with children, can be made of thin slices cut from a stale loaf and moistened in milk and eggs—two eggs to a pint of milk—and then fried on a griddle with a mixture of butter and lard or butter and beef drippings, and may be eaten with sugar or syrup, like griddle-cakes. Pieces of bread which are not hard can be made into a resemblance of turkey dressing. Cut the bread into dice, and if you have a quantity of gravy from which fat can be taken, left from any kind of roast—though a piece of butter will do as well—thoroughly grease the bottom of a spider, put in the bread, with some little chunks of butter and plenty of seasoning; then pour enough boiling water on to moisten it, cover tightly, and in a moment, and either through a little or have it most like dressing. It should be eaten with gravy over it, and is a good substitute for potatoes. The little dry, hard pieces can be put on a pie-in in an oven that is hot enough to dry and make them a light brown, then roll them fine and put away to use in making croquettes, frying fish, etc. Even these slightly browned crumbs make excellent griddle-cakes with the addition of one egg and a handful of flour and milk to a batter. Stale bread may be utilized in making a custard pudding also. The fact is, that where economy is the rule bread will not be thrown away.

Preserving a Stair Carpet.

A quaint lesson in economy was given by an English woman of wealth and position to an American friend. It related to the method of preserving a stair carpet. To maintain the elegant carpet in its entirety as long as possible the owner said that she and the lord of the mansion had agreed to traverse certain routes on the stair carpet, the one to keep always to the right in going up and down, and the other to walk only upon the left hand side of the carpet. It was expected that company would keep exclusively to the centre of the stairway, and that as a result of the arrangement the stair carpet would grow old with equal rapidity in all its parts.

How to Keep Brushes Clean.

The best way in which to clean hair-bristles is with spirits of ammonia, as it is the most delicate. No rubbing is required, and cold water can be used just as successfully as warm. Take a teaspoonful of ammonia to a quart of water, dip the hair part of the brush without wetting the ivory, and in a moment the grease is removed; then rinse in cold water, shake well, and dry in the air, but not in the sun. Soda and soap soften the bristles and invariably turn the ivory yellow.

A Practical Religion.

We want a religion that softens the step and takes the voice to melody, and checks the impatient exclamation and harsh rebuke; a religion that is polite, courteous to inferiors, and considerate to friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the impatient when the baby is fretful, and amuses the children as well as instructs them; cares for the servant besides paying them promptly; projects the honey-moon into the harvest-moon, and makes the happy home like the Eastern fig-tree, bearing in its bosom at once the beauty of its tender blossoms, and the glory of the ripened fruit.

What Others Say.

LEVITY ON LEAVING CHURCH.—An earnest writer says: "I do not warn you against cheerfulness. It is pleasant to see the faces of God's people beaming with the secret refreshment of the spirit, or reflecting the glories which shine between the cherubim. But this sacred rejoicing is no more like levity than the clear diffused light of the morning is like the flash of shaken tinsel. Cheerfulness is the genial warmth of the Sun of Righteousness, levity is the crackling of thorns under a pot. One is the voice of rejoicing which becometh the Tabernacles of the righteous; the other is the laughter of fools, fit only for the tents of wickedness. Cheerfulness can mingle with solemnity just as the clear heavens may be solemn with night, yet cheerful with stars." This distinction, so clearly and beautifully drawn, is just, it holds true under all circumstances, but never needs to be so carefully recognized than at the close of public worship. People should not get from church services that dimly pious looks, speaking to one another in sepulchral tones. This always savors of hypocrisy and is abhorrent alike to God and man; but we hold that levity in the aisles and jesting in the vestibule and mirthful conversation on the way home is neither decorous nor consistent.

MAN HAS DOUBLE CAPACITY.

The fact is, that man has himself the double capacity of believing on proof, and of believing above proof. Faith and Reason climb the ladder hand in hand until the topmost standpoint of the visible is reached, and there Reason pauses, but Faith goes on—goes on and goes up, not treading vacantly, but planting its footsteps on the rungs of a ladder invisible indeed, but just as existent and as strong as any thing which appears to sight. Reason cries out to Faith, "Come down; you are in the region of superstition!" It is true there is something which stands above our reason; there is something the existence of which can no more be made manifest to reason than the non-luminous rays of heat or the actinic solar rays can be made perceptible to the optic nerve.

There is a great deal of spurious modesty in the world which is simply cowardice.

When a man shrinks from accepting a well-merited honor, that is modesty; when he skirks the performance of a recognized duty, that is cowardice, though he may call it a modest distrust of his own powers. True modesty shrinks from the reward of work well done; false modesty shrinks from the work itself. This affords an excellent test of true and false modesty in ourselves and others. Is it the honor that we shrink from? or is it the responsibility?

It is proposed, on the invitation of the trustees of that celebrated meeting house to erect in City Road Chapel, London, a memorial window to Bishop Simpson.

All America loved and honored Bishop Simpson, but it ought to have occurred to these trustees that he was the Bishop of only one Methodist. Asbury's name was indeed suggested, but it was rejected because he was an Englishman. Why could it not have been McKendree?

John Ruskin, Boston Ruskin Club:

"Our chief folly and sin on this side of the Atlantic is spending all our national subsistence in war machinery, and the only general advice for either side of the Atlantic which I can bring within the compass of a letter is that everybody should mind his own business and leave the guardianship of wealth and life to God."

We sleep, but the loom of life never stops, and the pattern which was weaving when the sun went down, is weaving, with consistent evil in doing, who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

O God! how beautiful the thought, How meretricious the bliss of deceit.

That Grace can'er be found, when sought, And naught shut out the soul from Thee. The cell may cramp the fetters still, The flame may scorch, the rack may tear; But torture, stake, or prison-wall, Can be endured with faith and prayer.

It is better to preach the truth without practicing it, than to preach evil and to be consistent with one's evil doing.

But the best way of all is to preach the truth, and to practice it also. None of us ought to be satisfied with any way short of the best.

The man who doesn't get as mad and run as fast to get his own cow out of his neighbor's cornfield as he does to get his neighbor's cow out of his own, hasn't got the answer to the golden rule.

There is plenty of work to-day for all kinds of people, if they were not too proud to do it. It is difficult for some people to believe that anything is more honorable than idleness.

A quiet life often makes itself felt in better ways than one that the world sees and applauds; and some of the noblest are never known till they end, leaving a void in many hearts.

What unthankfulness it is to forget our consolations, and to look only upon matters of privation, to think so much upon two or three crosses as to forget a hundred blessings.

No man, for any considerable period, can wear one face to himself and another to the multitude, without finally getting bewildered as to which may be the truer.

Let us keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Christ of all my hopes the ground, My feet may tread, my heart may sound, Having known it "Christ to live," Let me know it "gain to die."

Now the best way to kill a fellow is with love, and then you don't have to bury him, and his wife is not a widow.

HOUSE AND FARM.

Stale Bread.

A great deal of bread is thrown away by those who can ill afford it, from lack of knowledge how to utilize it. On the farm, in most instances, of course, stale bread is not wholly lost, for if used a little it makes good food for the poultry, or may be given to pigs, but this is not the best way to make use of it even by those who have poultry and pigs. There are many ways to utilize stale bread. It makes delicious griddle-cakes when soaked in cold water. Three small slices with water enough to cover them should be sufficient, when the milk and flour are added, to make two quarts of batter. Some prefer to put in one egg, while others like them fully as well without. When the bread is soaked soft, make it fine with a spoon, add the milk and sufficient flour to stiffen enough so that the cakes can be easier turned. If your milk is used add to the batter one even tablespoonful of soda. If you do not use sour milk use twice as much cream of tartar as soda. French toast, always a favorite dish with children, can be made of thin slices cut from a stale loaf and moistened in milk and eggs—two eggs to a pint of milk—and then fried on a griddle with a mixture of butter and lard or butter and beef drippings, and may be eaten with sugar or syrup, like griddle-cakes. Pieces of bread which are not hard can be made into a resemblance of turkey dressing. Cut the bread into dice, and if you have a quantity of gravy from which fat can be taken, left from any kind of roast—though a piece of butter will do as well—thoroughly grease the bottom of a spider, put in the bread, with some little chunks of butter and plenty of seasoning; then pour enough boiling water on to moisten it, cover tightly, and in a moment, and either through a little or have it most like dressing. It should be eaten with gravy over it, and is a good substitute for potatoes. The little dry, hard pieces can be put on a pie-in in an oven that is hot enough to dry and make them a light brown, then roll them fine and put away to use in making croquettes, frying fish, etc. Even these slightly browned crumbs make excellent griddle-cakes with the addition of one egg and a handful of flour and milk to a batter. Stale bread may be utilized in making a custard pudding also. The fact is, that where economy is the rule bread will not be thrown away.

Preserving a Stair Carpet.

A quaint lesson in economy was given by an English woman of wealth and position to an American friend. It related to the method of preserving a stair carpet. To maintain the elegant carpet in its entirety as long as possible the owner said that she and the lord of the mansion had agreed to traverse certain routes on the stair carpet, the one to keep always to the right in going up and down, and the other to walk only upon the left hand side of the carpet. It was expected that company would keep exclusively to the centre of the stairway, and that as a result of the arrangement the stair carpet would grow old with equal rapidity in all its parts.

How to Keep Brushes