

ANCE OF HEALTH  
his own Physician  
LOWAY'S PILLS,  
olloway's Ointment!

of the stomach,  
ver and Bowels.

ch is the great centre which influences  
of the system; should or de  
across-indigestion, offensive breath  
prostration are the natural consequen  
to the brain, it is the centre of head  
depression, nervous complaints, and  
sleep. The Liver becomes affected  
bilious disorders, pains in the side,  
spleen, and the principal action of the  
stomach, and the liver, lungs, bowels  
participate in their recuperative  
operations.

and Salt Rheum  
the most common violent disor  
on this can be cured by these  
especially antagonistic, its modus op  
to eradicate the venion and then com

Old Sores and Ulcers  
any person suffering with these perma  
to yield to a new and  
invariably cured by a new op  
the powerful an

ions on the Skin,  
a bad state of the blood or chronic  
disease, and a clear skin, are  
by the restorative action of this  
it surpasses many of the compounds  
and its power to disperse and  
clearments of the face.

Female Complaints,  
of the young or old, married or single  
of a womanhood, or the term of life,  
medicines display so decided an influ  
marked improvement, and the health  
with of the patient. Being a purely  
nature, they are safe and reliable re  
of females of every condition  
of life.

ies and Fistula,  
is one of the most prevalent and  
and is treated locally and interio  
of this complaint; warm fontanelles  
is its application. Its healing qual  
to be thorough and invariable.

ointment and Pills should be used in  
the following cases:

Stomach Diseases,  
Swelled Glands,  
Sore Legs,  
Sore Breasts,  
Sore Heads,  
Sore Throats,  
Sore Joints,  
Sore of the Throat,  
Sore of the Neck,  
Sore of the Face,  
Sore of the Hands,  
Sore of the Feet,  
Sore of the Ears,  
Sore of the Eyes,  
Sore of the Nose,  
Sore of the Mouth,  
Sore of the Throat,  
Sore of the Neck,  
Sore of the Face,  
Sore of the Hands,  
Sore of the Feet,  
Sore of the Ears,  
Sore of the Eyes,  
Sore of the Nose,  
Sore of the Mouth,

None are genuine unless the words  
are and the name of the  
mark in every leaf of the book  
and each pot or box; the same may  
be by looking the lead to the light.  
ward will be given to any one  
to the detection of the  
or for the detection of the  
same, knowing them to be spurious  
the manufactory of Professor Hol  
Lancaster, New York, and by the  
Suggins and Dealers in Medicine  
the civilized world.  
is a considerable saving by taking  
the direction for the guidance of patients in  
the use of these medicines can be  
in my well-known medicine can be  
Circulars, &c., sent FREE OF CHARGE  
addressing These Holloway, 30 Maiden

SEWED BITTERS!  
RRY DAVIS'  
able Pain Killer.  
reat Family Medicine  
of the Age!

INTERNAL CURES  
Coughs, Ac, Weak Stomach, Gen  
Nervous System, Headache, Dyspepsia  
or Indigestion, Cramp  
Stomach, Bowel Complaints, Pain  
Cholera, Diarrhoea, and all  
EXTERNAL CURES  
Old Sores, Sore Breasts, Sore  
Bruses and Sprains, Swelling of  
the Throat, Sore Throat, Sore  
of the Throat, Sore of the Neck,  
Sore of the Face, Sore of the Hands,  
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## Religious Miscellany.

### "The Righteous Scarcely Saved."

BY REV. JOEL SWANEY, D.D.

"Scarcely saved!" then almost lost—  
Heaven's pathway nearly missed,  
From an angry ocean tossed,  
Saved on fragments of the ship;  
O, thou Ruler of the wave,  
Canst thou only, scarcely save?

Must we, like a burning brand,  
Scathed by thine Almighty hand  
From the abode of the lost—  
As was Lot from Sodom's coast—  
Scarcely escape thy dreadful ire,  
Only saved, as if "by fire"?

Heaven will the soul to save,  
Christ his blood a ransom gave;  
Freely is the Spirit given,  
Freely wooing us to heaven;  
Without money, without price,  
May we enter Paradise.

Are not widows' pleasant ways  
Paved with flowers, and trod with ease?  
All our gallant fetters broke,  
Is not Christ an easy yoke?  
Is it hard, then, life to achieve,  
Since 'tis only 'Look and live'?

Yes, poor mortal, blind, depraved,  
Hardly is the sinner saved;  
Hardly will he lead his ear  
Even of life itself to hear;  
Foes without, and foes within,  
Make it hard his soul to win.

Should some arrow dipped in blood,  
From the quiver of his God,  
Break the fascinating spell  
Making every way to hell,  
Oh, such guilty souls be found  
Quick to snatch the flowing wound.

Is the great Physician near,  
Dropping on the awakened ear  
The welcome, "Come, seek soul, to me,  
I'll heal thee, make thy spirit free,  
Still 'tis hard to believe—  
Hard to say "look and live."

Hard to count the world that dross,  
Hard to bear the Saviour's cross;  
Hard to tread the narrow road  
Leading upward to his God;  
Hard to bear the world's dread frown,  
Only looking for the crown.

Where ten thousand wily foes  
Everyward step opprobrious  
Foes without and foes within—  
Hard is the fight to win,  
O, ye friends of Christ, be brave;  
Hard is the soul to save.

### The Two Sisters—Martha and Mary.

BY REV. W. HANNA, D.D.

Of all the pieces in Palestine associated with  
the life of our Lord, the two that struck  
most deeply into the hearts of his disciples  
were those which were connected with the events  
that took place in them were Nazareth and  
Bethany. For a boyhood and early manhood  
destined to be spent in peaceful retirement,  
where could a more suitable home be furnished  
than that which Nazareth supplied? And as  
a refuge from the stir and strife of the neighbor  
ing city, where could one find a sifter place than  
Bethany? Three places led out to it from Jeru  
salem. We took the one that leads most  
directly up to the top of Mount Olivet. That  
has stood upon that summit can forget the  
prospect it commands? Across the valley of  
the Kedron, Jerusalem spread out to view;  
away to the eastward the wilderness of Judea,  
becked by the mountains of Moab, with their  
seamed and shadowed sides, and the long level  
line of their summits; far down in the south  
eastern corner, a glimpse from the waters of  
the Dead Sea. Our eyes had scarce fixed  
themselves upon this view, when we were  
it that it turned eagerly down upon the slope  
of hill beneath, in hope of seeing Bethany; but  
no village was visible. Descending from the sum  
mit, we pressed on in advance of our compan  
ions, but still no Bethany appeared. A gentle  
ridge of the hill rose not far from us, which  
we concluded was hiding it from our view; we  
went upon it, the western side of Mount Olivet  
seemed exposed, yet still no Bethany. At last,  
a few paces farther on, we came upon it, nestled  
in a little basin of its own, yet not shut in,  
lying in the hollow as to look out upon  
the valley of the Jordan, with the everlasting  
hills of Moab beyond. I have read no descrip  
tion of it that conveys a full idea of the depth  
of the seclusion in which the village dwells, the  
breadth and varied character of the prospect it  
commands. Little more than a half-hour's walk  
would carry Jesus from the crowded courts of  
the Temple into the heart of this retreat; nor  
is it easy to conceive any greater contrast than  
this transition would realize. How grateful the  
thought that, in these last troubled days of his  
life, our Saviour so often passed from the bustle  
and controversy and strife of the crowded city  
to the quiet and rest of this village! With  
in it there was a house which had become to Him  
something like a home; what Simon Peter's  
house was to Him in Capernaum and for Galilee  
was to Him for Jerusalem and Judea. The  
veil is thickly drawn over our Lord's first visit  
to this home—first acquaintance with the  
family which lived in it. But a glimpse or two  
is given into the interior of a household with  
which, as the most honored one on earth, we  
should have so much liked to be familiarly  
acquainted. From the order in which their names  
are given (John xi. 6)—from its being said of  
Lazarus, that he was "of Bethany, the town of

Mary and her sister Martha" (John xi. 1) from  
the position assigned to him in the feast at which  
he is said to be "one of them that sat at table,"  
we may reasonably enough infer that Lazarus  
was the youngest and least known of the family,  
whilst from the house being said to be that of  
Martha (Luke x. 39), as well as from other in  
dications, we may assume that Martha was the  
elder of the two sisters. The house, indeed, in  
which the supper was made, after the raising of  
Lazarus, is said by two of the Evangelists to  
have been that of Simon the leper—suggesting  
some unknown yet close relationship between  
Simon and the two sisters—whose house might  
alternately be called theirs or his. The nature  
of the entertainment given upon that occasion,  
the readiness of the offerings made, the coming  
out of so many of the Jews (by which expres  
sion St. John invariably means the chief or  
leaders of the people) from Jerusalem to sym  
patize with the sisters on the death of their  
brother, would seem also to indicate that the  
family of Bethany was one possessed of influ  
ent means, and of some social standing. With  
out prying further into the interior of a house  
hold of which so little can now be known, let  
it be enough for us to be told that "Jesus loved  
Martha and her sister, and Lazarus." The  
highest of all distinctions this conferred but  
upon this one family—and conferred not capri  
ciously, or without good reason. There must  
have been something in each member of the  
family drawing out this love. Jesus must have  
seen in each some of the same qualities which  
he saw in that other disciple whom He loved—  
some of John's gentleness, and truth, and pure  
deeds. And it is this very circumstance that  
they were all three attached disciples of the  
Saviour, and honored by such a special and in  
distinguishable regard by Him, that excites within  
us such strong desire to mark every trait and fea  
ture in the character of those who were the ob  
jects of so peculiar an affection. Here, however,  
we must be content to remain in ignorance.  
Not a single saying of our Lord, or doing of  
Lazarus is recorded from which the slightest  
conception of what he was can be gathered.  
The sisters knew how marked the expression  
of Christ's affection for their brother had been  
when they satisfied themselves with sending to  
Him the simple message—not naming even  
their brother's name—"Lord, behold he whom  
thou lovest is sick." They could be told what  
it was in Lazarus that had won this love.  
But we must be content to remain in ignorance.  
More is said about the sisters—though certainly  
to bring out prominently into view a great dif  
ference—we might even call it a striking con  
trast—in their natural dispositions and charac  
ters. We have them presented to us on three  
separate occasions, and on each this difference  
or contrast reveals itself. Jesus enters Bethany  
and Martha receives Him into her house. The  
one sister acts, as the mistress of the house  
and as following a natural impulse, sets herself  
to provide for the personal comfort of her hos  
tess, to give Him the best entertainment her  
home and hands can furnish. The other  
sister, finding that Jesus is not so wearied by  
that He is ready to speak to her, places herself  
quietly at his feet, and silently drinks in his  
words. The great calamity falls upon them,  
their brother dies and is buried. They had sent  
for Jesus, but He had not come. At last, how  
ever, it is told that He was seen approaching  
the village. As soon as she hears it, Martha  
rises and hastens out to meet Him; Mary sits  
still in the house. Their brother is restored to  
life, but the communion created in so great that  
Jesus has immediately to retire to "a country  
near the wilderness, into a city called Ephraim."  
Again, however, He returns to Bethany, and  
the two sisters have to show their gratitude.  
Martha does it by serving at the supper that  
they made to Him, Mary by sitting at His feet  
pouring the precious ointment on them, and  
wiping them with her hair.

Here then are two sisters, equally attached,  
let us say, to Christ, equally grateful for all  
the tokens of his regard, equally desirous to ex  
press that gratitude. But they take different ways  
of receiving and treating Jesus. In doing so each  
follows the bent of her own peculiar tempera  
ment. Martha, active, quick of eye, and  
ready of hand—the earnest, bustling housewife,  
who will show how much she prizes the presence  
of Jesus by doing all that she can to contribute  
to his personal comfort while He remains under  
her roof. Mary placid, contemplative, receptive,  
more caring to get from Jesus than to give,  
finding her way of showing how much she prizes  
his presence by opening her mind and heart to  
his instructions. Who can doubt that this diver  
sity of conduct springing from original diversity  
of character—a diversity impressed by the mould  
ing hand of the Creator? Jesus enters this  
family, finds this diversity existing between  
these two of its members. It is so part of his  
object or desire to do it away. He is received  
by both, loved by both, and He loves both.  
There is something indeed in the conduct of the  
sisters which is equally desirous to rebuke  
and correct—something in that of the other  
which He specially commends. But let us care  
fully observe what it is in Martha that is the  
object of the commendation, what in Mary the  
object of approval. Martha sets herself about  
the preparation of the elaborate entertainment—  
gets anxious, sees something go wrong, or finds  
that her single pair of hands is scarce sufficient  
for the multiplicity of operations she has set  
going. Jesus does not blame her for the kind  
of service she is trying to render to Him. She  
had served Him before, and was to serve in  
like manner again, without exposing herself to  
rebuke. But in her distraction her eye rests on  
Mary sitting in perfect quiet at the feet of Jesus.  
To a temple like Martha's it was a little pro  
fane, while she was so busy, to see her sister  
so idle. It looked like idleness, and she  
unwillingly neglected and indifference. Nor  
could we much have blamed her if she had  
taken a good opportunity quietly to have asked  
her sister either to give her some help, or to ex  
change places with her for a time. But Martha's  
spirit got irritated—the eagerness to listen she  
interprets as an unwillingness to assist. Her  
irritation does not even stop at Mary; it spread  
out so as to take within the skirt of its garment  
our Lord Himself, as encouraging and impatient  
with Mary; and in the confusion and impetuosity  
of the moment she cannot resist saying, "Lord,  
dost thou not care that my sister hath left me  
to serve alone? bid her, therefore, that she help

me." Had we been present and heard the tone  
in which our Lord's answer was spoken, it might  
have helped us to enter into its meaning. It  
was not, we imagine, harshly spoken, or in a  
tone that indicated anger and unmitigated re  
proach, but tenderly rather, yet so solemnly as  
to arouse the slumbering better sense of Mar  
tha, and convinced her of the impropriety of  
her interference. "Martha, Martha, thou art  
careful and troubled about many things. I  
know that these things are done by you for me,  
but you are too careful—have allowed your  
self to be overburdened, have forgotten that  
for me so many things are not required, that  
for my simple entertainment would have been  
sufficient, and this too great eagerness of  
heart and heart with these external things has  
shut your eye for the time to the great truth  
for all right reception of me—that kind of  
reception which I like best to receive—but  
one thing is wanting, an open, trusting, will  
ing spirit that longs to hear what I alone can  
say, to get what I alone can give. That  
spirit has been taken away from you by your  
own anxiety as to these many and lesser things  
which you are so busy about. That spirit is the  
very one that your sister is now exhibiting as  
she sits here at my feet. And in doing so, in  
taking up such a position and so waiting upon  
me for whatever light, or peace, or comfort, or  
strength my words may impart, she hath chosen  
that good part which shall not be taken away  
from her."  
(Concluded next week.)

### Constant Testimony.

Bro. E. was a man of great intelligence, a  
lawyer of eminent abilities, a most accomplished  
gentleman, and one of the saintliest men we ever  
knew. He was an invalid, dying of consump  
tion, but looking death in the face all the time,  
with the triumph of faith in his heart and often  
on his lips thus: "O death, where is thy sting?  
O grave, where is thy victory?" His conver  
sation was a rich feast for its elegance and liter  
ary taste, yet more for its superhuman  
spirituality. Once sitting with him in his  
library, we felt impressed that his views on the  
subject of Christian perfection would be instructive  
to us, so we asked, "Bro. E., what do you  
think of the doctrine of perfect love?" "I be  
lieve it firmly," he said. He always had a rea  
son for the hope that was in him and we silently  
waited to hear him speak still further. "I find  
it," he said, "enjoined in the Bible, but it is  
such an astonishing height for a man to attain  
that I hesitate until I ask myself if I ever knew  
any one who lived so as to prove it. I knew  
once an old negro woman, a slave in Virginia,  
who loved God with all her heart. I never  
knew her to do wrong. She was filled always  
with the love of God. After conversation my  
attention was called strongly to the question of  
perfect love by the words of Bishop Hamline  
and I sought in my experience for a Christian  
whom I believed enjoyed it. I met one in the  
person of my old nurse and friend, and that  
beautiful, holy, loving, Christ-like life presented  
to me the evidence that one might love God  
with all the heart, and live to him alone." After  
ward, near death, Bro. E. found in his own  
experience this full satisfaction, and died the next  
year a witness of its power.—Central Ad.

### Working for Jesus.

Whoever has tried the experiment of working  
heartily for Jesus has found it a glad service.  
We are disappointed in every other department  
of effort. Our hearts have grown sick as we  
saw our hopes trampled to dust and ashes, and  
we saw no sweet light which arose from those  
dark places, when we turn away and spend  
our days for Jesus never can be lost. It blesses  
us, if nobody else. We know that by-and-by  
we shall find it all in that place where our  
treasure is laid up. All our effort is appreciated.  
All our self-denials, small as they are, still  
are noted down, and oh, what a glad thought,  
that the Master will sit all done unto him.

We lose so much by our selfish seeking only  
after our own good in temporal matters. We  
count it a great matter to lay down five dollars  
for ourselves. There are sometimes noble ex  
amples of men, who devote all beyond a certain  
sum of their income to the Lord's service, and  
I think their number is yearly increasing. Dr.  
Duff mentions a gentleman in Wales, who, pos  
sessing a large income, deliberated with himself  
whether or not he should retire with his business,  
and every half penny of profit was handed  
over to the Lord's treasury. "I could not  
help being struck," said the relation, "with the  
glowings of a holy mind, which lighted up his  
countenance as he said, 'I never knew be  
fore what real happiness was.' He could feel  
that he had the Saviour's smile and blessing  
upon all his labors. What a preventive to all  
crooked ways of making money, which Christ's  
presence stirs sometimes persuade themselves  
are lawful, because expedient.

We might all know more of the joy, if we  
set ourselves to seek after it as we do after  
merely worldly happiness. Thoughtfulness is  
an excellent help. How things go to waste in  
a man's prosperous man's garden, which might  
feed a dozen half-famishing children in the  
parish! God will call you to an account for  
that waste, even if you "do not think of  
anything about it." "I was hungry and ye fed me  
not." How old garments grow mildewed and  
moth-eaten in out-of-the-way closets and gar  
rets, which should have been warming and  
cheering some shivering famer. "Naked and  
ye clothed me not." Our Saviour will say to  
such owners of wasted goods, "How a poor  
sick neighbor languishes for want of a little  
kind attention you could very well give every  
day, and a few common comforts you could  
easily spare, while you fold your hands and sit  
down at your ease. Will not the Master say,  
"I was sick and ye visited me not?"

Ah, these are not matters that are left to our  
own opinion whether we will do them or not.  
They are imperative duties our Sovereign has  
laid upon us. We cannot lay off our working  
garments until we exchange them for a winding  
sheet. But it is a glad service. This "yoke is easy,"

"this burden light." Think every time you go  
about an errand of charity, "I do this for Jesus,"  
and see if it will not sweeten the most unpleasant  
task.—The Sunday School Times.

## Religious Intelligence.

### Hungary.

For the Christian church, living to vitiate  
and convert the nations by the desire, quicken  
ing truth of the Gospel, Hungary presents a  
mission field unsurpassed in interest and impor  
tance by any other perhaps in the world.  
No part of the Protestant Christian church  
has fought so valiantly for the truth, or defend  
ed and preserved it underneath such terrible and long  
continued persecutions as the Hungarian Church.  
For many centuries previous to the Reformation,  
she had three powerful enemies with which she  
was in conflict—Mahomedanism, the Greek  
Church, and the Church of Rome; and at the  
time Luther appeared, when Germany was slum  
bering in the embrace of Rome, Hungary with  
Bohemia and Moravia were full of spiritual life  
and vigor, and when the doctrines of Huss were  
brought into Hungary it was found that the  
same doctrines had been for centuries the in  
heritance of the Hungarian Church. But to  
maintain this inheritance she ever fought like a  
champion and suffered like a martyr. And when  
by the power of Westphalia, the Protestants of  
Germany were able, with the exception of Sil  
esia, to enjoy complete civil and religious liberty,  
the Austrian Empire was little affected, and the  
Hungarians, Bohemians, and Moravians suffer  
ed less to the present.

It is this champion, the old Hungarian Church,  
that is now shorn of her strength, and like the  
man fallen among thieves, needs help from the  
good Samaritan. The Protestant church of other  
lands ought not to forget the Hungarian church  
in this time of need, and the old heroic  
defender of the pure Gospel, standing for a thou  
sand years a mighty tower of defence upon the  
eastern frontier of Protestant Christendom. The  
universal Christian Church needs Hungary to  
day with her old fire and heroism. The Church  
needs a champion just in the position where God  
in His providence has located the Hungarian  
Church. A living, spiritual church, here, would  
present a Mohammedanism and the Greek  
Church of Greece and Syria on the South, and  
of Russia on the North. This church too, as an  
Evangelical agency is needed for Austria. Let  
Hungary be vitalized and evangelized anew,  
a strategic point, of the highest importance, is  
gained in establishing Christ's Kingdom among  
the nations, and not only this, but an agency,  
a power, a force is secured to His Kingdom, in  
favor to no other that can be found among  
the nations.

Politically, civilly, and religiously, it can with  
truth be said that Hungary is destined to play  
a most important part in the future of the Aus  
trian Empire. The public press of the capital  
of this Empire has acknowledged this truth.  
The living, moulding forces are to come, in  
great part, from Hungary, hence, if Hungary  
can become a truly spiritual Protestant country,  
Austria will ere long become the same. And,  
in my opinion, the realization of this latter  
ought not to be regarded by the Christian Church  
as being impossible. I fully believe that the  
great Empire will yet be a Protestant land in its  
entire length and breadth.

Evangelizing the Austrian Empire is a practicable  
enterprise, as much so as constructing a  
railroad to the Pacific, or tunneling the Alps,  
and if the Christian church had the enterprise  
and wisdom of the children of this world it  
would be done. If, for example, three effective  
agencies, such as the American Bible Society,  
the Trinitarian Society, and the American Foreign  
Christian Union, would vigorously cooperate in  
this work, it could be done.

The Roman Catholicism of Austria is not like  
that of Italy, or other Latin nations. It is not  
a hardy and robust faith. The Teutonic as well  
as the Hungarian mind of Austria has an ap  
titude for liberty and Protestantism. Indeed, all  
the people of the Austrian Empire, of whatever  
race, are capable of thinking and acting for them  
selves, and they know well that sacerdotal free  
dom is incompatible with political freedom,  
and the prosperity of the country. This is  
clearly proved from the fact that though such  
wonderful measures of reform have been inaugu  
rated in Austria during the year past, and by  
a ministry most liberal, yet the people appreciat  
ing, and intelligently sustain the ministry, and  
even demand still greater progress in religious  
as well as civil reforms.

I will now state a few of the chief encouragements  
for Evangelizing, True and Bible work in  
Hungary, and that is, that Hungary is true  
in general of the entire Austrian Empire.  
1. The people are everywhere awakening to  
new life; a life political, civil, educational and  
religious. There is progress, activity and growth,  
and a rising of the entire nation into the higher  
region of constitutional and religious liberty.  
There is not only a receptivity, but a demand  
for new and progressive ideas, such as there  
never before has been in Austria.  
2. Religious life and progress have been  
marked than political, and rapidly increasing  
for the last ten years. A truly religious re  
form in Hungary, Bohemia, Moravia, Sil  
esia, and the region of Vienna, commenced  
in 1857. The year numerous conversions  
were reported in all parts of the Empire, in  
Bohemia, Moravia, Silesia, in Vienna, and in  
Czernin, as well as in Hungary. So large was

laboring and praying to bring back again into  
Bohemia, Moravia and Hungary, the sturdy and  
living doctrines of Huss and Jerome.  
2. There is great encouragement to do Evan  
gelistic, Tract and Bible work in Austria, from  
the fact that there is in every part of the Em  
pire points of spiritual life, small churches, feel  
ible it is true, but having the life in them to re  
spond to aid, and be lifted into bright and  
shining lights by the assistance which the uni  
versal Protestant Church might now give. How  
many of these interesting, though small church  
es in Bohemia, Moravia, the Tyrol even, and  
Southern Austria down to the Adriatic, and east  
ward through the whole extent of Hungary to  
the remotest point of Transylvania! These  
are almost innumerable, they have many of  
them been buried for centuries, but there are  
still living embers which the church might easily  
fan into a mighty flame.

3. As a consequence of this religious awak  
ing, the eagerness of the people to obtain the  
Scriptures and other religious books is very  
great. Colporteurs are everywhere welcomed  
and their sales are very large. Even in the  
most remote districts and the poorest villages,  
the inhabitants, not having money, bring fowls  
and eggs, in order to obtain the Bible, or a re  
ligious tract. In the remote Province of Transyl  
vania, one colporteur, Mr. Riedel, has scattered a  
vast number of copies of the Scriptures and  
tracts, another colporteur we employed in the  
city of Pesth, went from house to house visit  
ing Catholics, Protestants and Jews, omitting  
no one, and he was eminently successful. For  
want of funds this colporteur was given up. Our  
Bible woman, also, in her eminently success  
ful labors, finds the same ardent desire every  
where among the people for the Bible and re  
ligious tracts. Our Evangelist too, Mr. Föckel,  
has travelled extensively through Hungary,  
forming many acquaintances among pastors and  
people, and he confirms the statement of the  
great and universal desire on the part of the  
people to obtain the Scriptures.

4. It is also matter of great encouragement  
for Christian Societies to labor in Bohemia and  
Hungary, that there is the best possible native  
agency which can be made available. Many  
Hungarian and Bohemian pastors are awak  
ed and sympathize fully, and desire to cooperate  
with efforts made for the evangelization of their  
country. These pastors are mostly poor, being  
obliged to labor in the field, to raise something  
for themselves and families to eat, and they are  
so scattered in various parts of the country, that  
if they could receive some verbal assistance, they  
might become evangelists and veritable mission  
aries in their several districts. Such pastors  
could also become valuable helpers in the work  
of translating religious books and tracts into the  
various languages of the Empire.

And finally, it is most encouraging that such  
a work of evangelization can be carried on, on  
friendly relations, and in sympathy with the  
Protestant churches of the country. True, these  
churches are to a great extent lifeless, but here  
and there is found a pastor truly awakened, and  
even in general, there are great friendliness,  
and especially among the pastors in large cities,  
and the professors of seminaries and colleges.  
At present, our Evangelist, Mr. Föckel, is  
preaching temporarily for Superintendent Török  
of Pesth, perhaps the most influential pastor  
and professor in the Protestant Church in Hun  
gary. This man I have known well for the  
past ten years, and I am certain that a vigorous  
work of evangelization carried on in Hungary,  
would have his sympathy and eventually his  
heartily co-operation. The Protestant Church  
of Bohemia would show equal favor and sym  
pathy with a work of evangelization.—Christian  
World.

## General Miscellany.

### Pictures for Cottage Homes.

BY MRS. H. D. STONE.  
High art pictures, as nearly as we can make it  
out, what professed artists and instructed peo  
ple, who understand the technical properties of  
art, and the technical difficulties to be overcome  
in it, consider as interesting and valuable. It  
also means what past ages have liked and en  
joyed, and things that are historically interest  
ing as the records of the modes of thinking and  
feeling on such subjects in past ages. One of  
the best records of these in cost engravings  
are not suited to family life, but ought to  
be kept in museums and porches. The admir  
able engraving of old blind Beethoven is a  
chef d'œuvre of engraving art, a touching and tragic  
picture, but who wishes at all hours to be con  
fronted by a blind father with a son bitten by a  
serpent in his arms, however well represented.  
The better representation of such a subject  
would make it a home picture. Hung in the  
bed-room, this work of high art might give dis  
turbance and a possible night-mare; and it had  
better be kept in a portfolio, and admired when  
the subject of prof. engravings is up with the  
great value of pictures for home should be  
after all, their sentiment. They should ex  
press sincere ideas and tastes of the household,  
and not tyrannical dicta of some art critic or  
neighbor. It is desirable that the drawing and  
painting should be good and respectable, and  
that the family should be well enough informed  
to know that a picture painting on a jaspered  
wall, however smooth and pretty, is not a good  
picture simply because it is "smooth and pretty."  
Let any man do a woman's work for a single  
day—wash and dress the children—having pro  
vided their clothes the night before; see that  
breakfast is under way to suit a fault-finding  
husband; wash-boiler on with water for the  
wash, and the clothes assorted ready for the  
washing; the dish-water heating, and the lun  
cheon thought out for the school-boys; a nice  
dinner in the good man's dinner parlour; the bed  
made, after proper airing; the father's conven  
ience exactly his for family prayers; the syste  
matic sweeping of the house at least once a week,  
and of living rooms once to three times a day,  
according to the number of men to bring in the  
clothes; the drying, sprinkling, and folding, and  
to-morrow the ironing the same; and sending  
and mending of them, and provision for new  
the old give out; the making of bread three  
times a week; the making and pie intercalated  
times; the making, preserves, and cellar stores  
to be laid in and not forgotten in their season;

when genuinely represented. "Hast thou faith  
Have it to thyself." Applaud and glorify thy  
own collection with a full heart, but be gentle to  
thy next door neighbor who eateth only herbs.  
There are certain humble walks of art in which  
excellence consists simply in a faithful and excel  
lent representation of nature, in which the truth  
of a good of which common people can  
skill or sense to judge whether a stalk of  
blue gentian is properly painted, or the copy of  
a bunch of apple blossoms in true to the model  
of its great original. A host of such simple,  
inexpensive ornaments are given by Fran  
cis chromo-lithography. A bunch of apple  
blossoms, a blue gentian, so represented as to ex  
ceed average painting, forms a charming domestic  
ornament, unpretending, unambitious, and al  
ways beautiful. Never do our hearts cease to  
thrill when the time of the year comes round for  
their fair or light to smile on us, and never can  
we lose the sense of beauty in their imitation.  
It is one of the signs of the millennium that  
very real good art, correct and pure as far as it  
goes, is being made the inheritance of the million,  
it is now being done by the chromo-lithography;  
and we have little sympathy with the scornful  
style in which some self-important art critics  
have condemned or ridiculed efforts that are  
bringing beauty and pleasure to so many thou  
sand homes that otherwise poverty would keep  
bare.—Atlantic Monthly.

### The Mariner of Life.

A mariner sailed on a perilous sea;  
And though frail was his bark, a brave spirit  
He had;  
And love beckoned him onward—faith strengthened  
his soul—  
And hope gave him impulse to steer for the goal.  
That glorious clime, 'er the main far away,  
Whose skies have the lustre of loveliest day,  
Whose flowers have the breath of unfading per  
fume,  
Whose fields wear the hues of perpetual bloom.

He had trust in his anchor, should wild waves  
assail,  
And rouse into rage at the scourge of the gale;  
He had trust in his glass, which was searching  
and clear,  
And warned him when outward obstruction was  
near;  
He had trust in his compass, which pointed afar,  
To the orb of one great and particular star,  
Whose light in his chart, for an error was there,  
And its truthfulness kept him from doubt and despair.