The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess, v. 21.

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The Protestant,

AND EVANGELICAL WITNESS,

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The Gospel Ship.

WRITTEN BY A PEASANT IN THE SOUTH OF IRELAND.

What vessel are you sailing in?—
Declare to us the name;
Our vessel is the Ark of God,
And Christ the Captain's name.
Hoist every sail to catch the breeze;
The sailor plies his oar;
The night begins to wear away;
We soon shall reach the shore.

And what's the port to which you're bound?—
Declare to us the way;
The heaven of heavens is our port—
The realms of endless day.
Hoist every sail, &c.

How many have you now on board
The royal Ship divine?
We've many, many thousand souls,
Who feast on milk and wine.
Hoist every sail, &c.

But are you not afraid some storm
Your bark will overwhelm?
We cannot fear; the Lord is here:
Our Father's at the helm.
Hoist every sail, &c.

Heave out your boat; I'll go along,
If you can find me room;
There's room for you and all that will;
Make no delay, but come.
Hoist every sail, &c.

The sun is up, the clouds are gone;
The heavens above are clear;
The city bright appears in sight;
We're getting round the pier.
Hoist every sail, &c.

And when we all are landed safe
On the celestial plain,
Our song shall be—'Worthy the Lamb,
That was for sinners slain.'
Hoist every sail, &c.

Roman Catholics and the Bible.

We should be very glad to regard Dr. Orestes A. Brownson as the true exponent of Roman Catholic views as to the reading of the Holy Scriptures. In the October number of his *Review* there are views put forth which we are extremely gratified to see coming from such a source. True, he does not go so far as to assert the right of every man to read the Bible, or the propriety of its universal dissemination; but to the benefits of the study of the Holy Scriptures, as well as to their intrinsic value and importance, he bears unequivocal testimony. We, as Protestants, are willing to take the reproof he administers, and profit by it as we can, for the sake of the truth contained in the following passage:—

The abuse of the Holy Scriptures by the sects, and their exaggerated notions about Bible reading, have no doubt had an influence on many Catholics, and tended, by way of reaction, to prevent them from reading and studying them as much as they otherwise would. The exaggerations of error tend always to discredit the truth. The fear of being Bible readers in the Protestant sense has not unlikely kept many from being Bible readers in the Catholic sense. The necessity of repelling and refuting the exaggerations of Protestants has, in many instances, prevented us from insisting with due emphasis, on the great advantage to be derived by the faithful from the daily reading and study of the written Word of God, and substituted for them a whole host of devotional and ascetical works, many of which are of doubtful utility. If faith has not suffered, piety at least has suffered therefrom; and we attribute no little of the weak and watery character of modern piety to the comparative neglect of the study of the Scriptures, and to the multiplication of works of sentimental piety. The piety these works nourish is just fit to accompany the meticulous orthodoxy now in vogue, and is a natural growth of the nursing and safeguard system now so generally insisted on. Faith, in our days, is weak and sickly, and piety dissolves into a watery sentimentality, rarely able to rise above "Novenas and Processions" in honor of some saint. It has become a sensitive plant; it lacks robustness and vigour, and is unable to meet the rough-and-tumble of the world.

We accept with all courtesy the well-merited compliment which Dr Brownson pays to the Protestant translation of the Bible. He has been preceded by Dr. Newman, a brother Catholic, in the eulogy of this version, and we are glad to see them thus far consenting together. In the following extract from Brownson's *Review*, the italicising is our own:—

No translation of the Scriptures into the English of our writers at the present day could be endured by any writer of taste and judgment. Every day does our language depart more and more from the grandeur, strength, and simplicity which marked it in the XVth century and the beginning of the XVIIth; and proves very clearly that the reading of the Scriptures, at least in the English version, is growing less and less common, or that scholars who never familiarized themselves with that version, and formed their taste by its study, have gained the mastery in our modern literary world. Say what we will, since the time of Burke, the Celtic genius, aided by French influence, has been triumphing over the Anglo-Saxon, and pompousnes of diction and diffuseness of style have taken the place of terseness and simplicity. These facts render it impracticable for even our best scholars to produce a new translation of the Scriptures that could ever equal, in literary merit, the Protestant version.

. . . . We have no intention in anything we have said, to delegate from the authority of the Latin Vulgate. That text, corrected or amended according to the most authentic copies, is authoritative for all Catholics, and is, according to the judgment of the most eminent critics, upon the whole, the nearest approach to the exact reading of the original Scriptures which is now possible. It is, and must be for Catholics, authority in all doctrinal discussions. We have not been speaking of it, but of an English translation which may be read by English readers with pleasure and profit; but not of a translation that is ever to supersede, for the theologian, the Vulgate, or to be clothed with authority in controversies. Our simple suggestion is, *that such translation should be made on the basis of the Protestant version*, but conforming to the readings of the Vulgate, where they differ from those of the received Greek and Hebrew texts. Such a translation, we think, would gradually come into general use, and ultimately supplant in the English-speaking world, the Protestant version now in use. It would quietly settle the dispute between Catholics and Protestants as to the use of the Scriptures in the public schools, remove a great objection which Catholics now have to those schools, and go far to relieve us from the necessity we are now under of establishing separate schools for ourselves. But, however this may be, we cannot close these desultory remarks *without urging upon all Catholics the most attentive and assiduous study of the Holy Scriptures, as the best means of enlightening and confirming their faith, of elevating their devotion, of purifying and strengthening their piety, and giving robustness and vigor to their religious life.*

Of course, there are some things said above in regard to the Vulgate in which we cannot concur. Neither do we undertake to reconcile the apparent inconsistency between saying that "no translation of the Scriptures into the English of our best writers of the present day could be endured by any reader of taste and judgment;" and then, by implication at least, recommending a new "translation, which may be read by English readers with pleasure and profit." We pass them by, for the sake of the deserved tribute of respect to King James' version, and for the good advice contained in the closing sentence of the extract, which we trust has not been given in vain.

On one point we cannot but offer a remark:—Dr. Brownson, in the other part of the article says: "The Bible Society circulates innumerable copies of the Holy Scriptures among the heathen," which is true and good; but he also adds, "but we never heard that the reading of them has brought any of the heathen to a belief, even a human belief, in Christianity." Now, this may be true. The writer asserts a fact which we are not prepared to contradict. We can only say, that if the writer of that sentence "has never heard of the conversion of any heathen to a belief of Christianity" by the reading of the Holy Scriptures, he cannot have made his inquiry after his facts in the right quarters, or not to any very great extent. We have heard of such cases, greatly to our comfort and encouragement, in circulating "the Sword of the Spirit, which is the Word of God." We labor in strong faith that such cases will be multiplied, and that thousands, if not millions, shall confess the power of the Bible, accompanied by the influence of the Holy Spirit, "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever."—*Bible Society Record.*

The Queen *v* the Hon. George James Hogsett and others.

The trial of the ex-Attorney General of the late Government of Newfoundland and other rioters, before the Chief Justice, Sir Francis Brady, is, says the *Colonial Presbyterian*, of so much interest that we quote the principal parts of his Honor's charge. The Judge is a high-minded Catholic gentleman, and could not be deemed hostile to the Catholic rioters. The Judge's sentiments are well seen. A verdict of guilty would have been sure but that one of the jury took ill, and the jury had to be dissolved.

As to George James Hogsett and Patrick Daly, the case is one of far more aggravated character, and the evidence goes far to establish against them a criminal participation in these outrages and offences. It is plain that all these proceedings arose out of the election of a candidate, for the district of Harbor Main, where Hogsett was opposed to Byrne and another person, of whom Messrs. Nowlan and Kitchin were the friends, and also out of his attempt to take his seat as a member of the House of Assembly by force. It has been proved also that the body of rioters around the Colonial Building, and who endeavored to carry George Hogsett by force into the house, were his adherents and supporters; and that that crowd, when they failed to effect that object, went down to Nowlan's and Kitchin's, to have vengeance upon them by the destruction of their property.

George Hogsett, however, says that all these proceedings were against his will, and that he did not countenance or promote, or encourage them. If that mob assembled without his encouraging them, if they were rioting there without his countenance or incitement, and if they endeavored to make a forcible entry into the house *against his will*, he would not be responsible for this portion of the day's proceedings. To sustain this case he has given evidence, that at a particular part of the day he did preach peace, and begged the crowd—"For God's sake keep the peace," &c., and from the evidence, there can be no doubt that he did so, at some period or periods of the day. But it will be for you to consider whether that advice was given only when force and violence were futile to effect an entrance into the house in the presence of the military and police.

Does the evidence show that his intentions were equally pacific throughout the other portions of the day? The counsel for the crown rely on the evidence of Hyland and Grant, (constables,) to show that they were not: that he, excited because "arrested," (as he says himself) attempted to introduce a crowd of people into the building, and when defeated in that attempt, he raised a cane up to the face of one of them, and asked him "Do you value your life?" and that on leaving the porch, he struck the glass of a window with his stick, and broke it in the presence of the mob. It is for you, gentlemen of the jury, to consider how far this intimidation to the constable, and this violence, was in favor of peace and order or for the purpose of tumult and disorder. On your opinion also depend how far he was then contributing to arouse or increase the excitement of the people or to allay and promote peace and order. It was after this, gentlemen, that Father Vereker and others of the clergy are found advising Hogsett to "go home in peace," and that the soldiers were compelled to charge upon the mob; and it was not until after Hogsett had retired from the ground with Father Henry, that peace and quietness prevailed there, so indeed that half the military were then withdrawn.

At this part of the proceedings an amount of evidence is put in that, if you believe it, seriously affects Hogsett: Patrick Clance swears that Hogsett was outside the gate, and told the mob to "Go down and break Nowlan's windows,"—and that they went accordingly. If he did so, he would be guilty of the charges against him. Great caution, however, is necessary in the reception of this evidence, although the boy appears to be quite intelligent enough to tell the truth. Green's testimony is also to the effect that at the head of Prescott-street he heard Hogsett say—"Go down to Nowlan's and break it up." Witherden also states that whilst the mob came down Prescott-street, he heard it proposed to "Go down and break Nowlan's windows," and that Hogsett was in the middle of the crowd. There is abundant evidence to show that at subsequent periods of the day, Hogsett was at Nowlan's and at Kitchin's passing from place to place, and the Crown contends that his presence there countenanced and encouraged the rioters. Hogsett, however, insists that he was present for the purpose of protecting the property of these parties from the violence of the mob. You, however, are the proper judges as to which of these you believe to be the truth; and upon this part of the case the crown, to sustain their views, brings the evidence of Mr Grieve, who saw Hogsett pass up town towards Kitchin's; he appeared to be excited, and said as he passed witness, "I can only die once!" You will have to ask yourselves, as honest and rational men,—was this the expression of one engaged with the rioters, or of one about to expose his life in the protection of the property of others, and that is a serious and most important question for you. The evidence of John M'Kay also stated that he was on M'Bride's hill that afternoon, where he met Richard Wills. He remarked to Wills that "it was a shame to be breaking Kitchin's windows," and, as he did so, Hogsett came over, took him by the coat-collar, and said—"Liberty we want, and Liberty we must have."

This testimony was not questioned in Mr Hogsett's address to the jury; and, if it be true, it must seriously involve him in the outrages which his friends and adherents were then perpetrating upon his political opponents. The next witness is Mr Hayward, who met Hogsett upon M'Bride's hill about the same time as the last witness; and upon remarking to Hogsett—"What a shame to be destroying the man's property in that way," Hogsett said, "We must have vengeance!" Upon remarking that "that was a curious way to have vengeance," Hogsett told him he "had better go home!" Hogsett says, that Mr Hayward may have been mistaken, and that what he (Hogsett) said may have been "*they* must have vengeance." That is a question, however, for your consideration. No doubt the men were having vengeance—but for what?—because Hogsett was turned out of the House of Assembly. In Hogsett's cross examination of Mr Hayward, he attempts to show that some animosity existed between himself and witness on the score of some language addressed by the latter to one Power derogatory to Mr Hogsett; but it is somewhat remarkable that Mr Power was not introduced into Court to impeach the evidence. Against this testimony also Michael Neyle is called, who says he saw Hogsett make a breach in the mob, for the purpose of protecting Kitchin's windows, and this appears to be the only evidence adduced to prove that Hogsett attempted to control his friends. These riotous parties were in the interest of George Hogsett, and if he were zealously engaged in protecting the property, how is it that no more witnesses have been brought forward to show the fact? In addition to this evidence of Green, Hogsett relies on the evidence of Nowlan and Myrick to impeach that of Green. As for Myrick, that man deliberately came into court, and swore that Green, his own brother-in-law, was not worthy of credit in a court of justice. Gentlemen, a graver imputation than that upon the fair fame of an individual it is impossible to make; and when, in this instance, the grounds are demanded on which he forms such an opinion, he refuses to answer. He appeals to the court—and the court insists, as does the counsel for the defence; and then, gentlemen, you all heard the flimsy and contemptible grounds upon which he swore that oath. If such a thing as this was countenanced, gentlemen, he or any other man like him, might come into the court, and swear that I or you were not worthy of credit, upon oath, and the man who would do this forfeits all respect for his own oath, and is totally unworthy of belief; he swears that Green "would go any length for Toby Nowlan;" and it is plain that that man would go any length to subserve his own purpose or the purpose and objects of others for whom he would make such an exhibition of himself.

This, gentlemen, is an outline of the evidence for the crown and on behalf of George Hogsett, with the exception of the evidence of Father Henry, which I will merely read over, and ask you to consider its general tendency and effect—and after doing so, to ask yourselves whether it sustains the case of the Crown or that of George Hogsett! (Reads.)

This evidence and all the other evidence you will consider freely and independently of any observations of mine upon it, and draw your own conclusions.

This is an outline of the evidence which the Crown and the defendants have laid before you, and which I shall now read over, in order that it may be fresh in your recollections. (Having then read over the whole of the evidence, his Lordship said:) This, then, is the evidence upon which you are to decide this case between the Crown and the defendants. If that evidence leaves upon your minds a real, honest, rational and substantial doubt of the guilt of the defendants, or any of them, it will be your duty to give them, or any of them, respecting whom you entertain it, the benefit of that doubt, and acquit him; but if, on the contrary, that evidence brings home conviction to your minds of the guilt of all or any of them, let no consideration prevent you from finding a verdict of guilty against such party or parties as are proved to be so. For I tell you, gentlemen, that if such outrages as have been proved in this case are committed, and jurors shrink from the honest discharge of their duties by a failure to convict the party or parties whom they believe to be guilty—then the name of Newfoundland will become a lasting by-word and a shame.

Revival Intelligence.

AMERICA.

Boston.—The inquiry-meeting at the Salem-street Church, which is held every evening, is very peculiar in its character, and has resulted, thus far, in the conversion of a large number of persons both young and old. Last evening the large vestry was filled, the audience being composed of converts as well as inquirers. The Rev. E. P. Hammond, with others, addressed the audience, and the meeting was one of much solemnity and interest. At the close, all those who wishes to be conversed with upon the subject of religion were invited to repair to the basement of the church. The invitation was readily accepted, and the spacious room was speedily filled.

After an address by the Rev. Dr Kirk, Mr Hammond requested Christians either to assist him in conversing with inquirers or to repair to an adjoining room for prayer. An interesting scene followed. The whole company were at once engaged in praying, talking and praising God. In one corner were four or five ladies kneeling and praying around an anxious soul. In another was a group of little children who were addressed by an elderly man and exhorted to give their hearts to Christ. In another place was a young man rejoicing, who a few days ago was a Catholic; he was busily engaged in conversing with a Catholic woman. Mr Hammond soon came along and conversed with her. She said she would like to give her heart to the Saviour if she could do so without renouncing her faith. Said he, "Don't you worry about that. Isn't it your duty to submit to Jesus?" "Yes," said she. "Then do it," said Mr Hammond. The three then knelt down. Mr Hammond prayed, and she prayed that Jesus might forgive her sins. A few feet distant from the last group was a young lady of remarkable intelligence stating to those around her how a few nights since, she had given her heart to the Saviour. She said she dared Mr Hammond to affect her; she didn't believe in the Holy Spirit. Something which was said, however, touched her, and she felt deeply. She prayed to God if there was any Holy Spirit to show it to her; and that night, with a sense of sinfulness weighing her down, she gave her heart to Christ. We have never seen a happier person. Close by was a woman of fifty years of age who, with tears of joy running down her cheeks, was relating to others an account of the great change which had taken place in her feelings. In another place was a group singing, and adjoining this were a half-dozen praying for a weeping sinner. All through the three rooms were little companies similarly situated, and the whole scene was one which can never be forgotten by those who witnessed it.

The work seems to be going on with unusual power. Rev. Mr Field, the pastor, who has just returned from his vacation, enters into the work heartily, and unites with all his soul in the efforts making to lead the impenitent to the cross. Mr Hammond says that God has simply used him as a friction-match to light the materials which Mr Field and his church have been gathering. The fire is now burning, said Mr Hammond, and to God be all the glory.—*Traveller.*

No Life without Doctrine.

There could be no life without doctrine; this thesis might be established both on principle and by experience. A distinction must be made between the true life and the false. The Pharisees had a certain kind of life. Doctrine could not separated from life without ignoring sin. Without doctrine, there might be beautiful actions, but justice could not be recognized. There were two different notions formed of the Saviour. According to the one, he appeared as a wise man and a moralist; according to the other, as a Mediator and Redeemer. Doctrine alone could restore the guilty from the abyss, and make them Christians.

Christianity never moralized without dogmatizing. When Paul wishes to correct the Corinthians for their spirit of litigiousness, he recalled to them that they had been justified by Jesus Christ. All Christian morality reposed upon Jesus and him crucified. The work could only be solid which was wounded on the work of Jesus and his apostles.

Jesus was the source of this life; but it could not be understood without a supehuman influence on the intellect and the heart. The agent of this influence was the Holy Ghost. The means which supported this life proved again the necessity of uniting faith and doctrine. The attempt to produce life without doctrine was an attempt to seek the effect without the cause. Experience proved this. Who had converted the world? The apostles. Was it by preaching morality without doctrine? No; it was by preaching doctrine. The missionaries who had converted so many souls preached doctrine. What did Calvin preach? Doctrine. To what did we owe the Reformation, if not to doctrine? What has produced the religious revival of our continent except doctrine again?

The doctrine ought, then, never to be separated from the life, nor the life from the doctrine. A new phase of revival had appeared. Let care be taken that doctrine was not neglected. Formerly, people had suppressed doctrine for the sake of union. Now, they were re-united in proclaiming it as the bond of union. Might God maintain and bless them in this way!—*M. Bawie.*

Importance of Presence of Mind.

1. If a man faints, place him flat on his back and let him alone.

2. If any poison is swallowed, drink instantly half a glass of cool water with a heaping teaspoonful each of common salt and ground mustard stirred into it; this vomits as soon as it reaches the stomach; but for fear some of the poison may still remain, swallow the white of one or two raw eggs, or drink a cup of strong coffee, these two being antidotes for a greater number of poisons than any dozen articles known, with the advantage of their being always at hand; if not half a pint of sweet-oil, or lamp-oil, or "drippings," or melted butter or lard are good substitutes, especially if they vomit quickly.

2. The best thing to stop the bleeding of a moderate cut instantly, is to cover it profusely with cob-web, or flour and salt, half-and-half.

4. If the blood comes from a wound by jets or spirts, be spry, or the man will die in a few minutes, because an artery is severed; tie a handkerchief loosely around near the part *between the wound and the heart;* put a stick between the handkerchief and the skin, twist it round until the blood ceases to flow, and keep it there until the doctor comes; if in a position where the handkerchief cannot be used, press the thumb on the spot near the wound, between the wound and the heart; increase the pressure until the bleeding ceases, but do not lessen that pressure for an instant, until the physician arrives, so as to glue up the wound by the coagulation or hardening of the cooling blood.

5. If your clothing takes fire, slide the hands down the dress, keeping them as close to the body as possible, at the same time sinking to the floor by bending the knees; this has a smothering effect upon the flames; if not extinguished, or a great headway is gotton, lie down on the floor, roll over and over, or better, envelop yourself in a carpet, rug, bed-cloth or any garment you can get hold of, always preferring woollen.

6. If the body is tired, rest; if the brain is tired sleep.

7. If the bowels are loose, lie down in a warm bed, remain there and eat nothing until you are well.

8. If an action of the bowels does not occur at the usual hour, eat not an atom until they do act, at least for thirty-six hours; meanwhile drink largely of cold water or hot tea, and exercise in the open air to the extent of a gentle perspiration, and keep this up until things are righted; this suggestion, if practiced, save myriads of lives every year, both in city and country.

9. The three best medicines in the world are warmth abstinence and repose.—*Hall's Journal of Health.*

Temperance.

The following Report was presented by the Special Committee, appointed by the Grand Division of Nova Scotia at its recent sitting, on the communications from Grand Divisions of Canada East, New Brunswick, and Canada West—in reference to the next meeting of National Division, and the formation of a National Division for the British North American Provinces:—

Committee Room G. D., 31st Oct. 1861.

The Committee to whom was referred the subject of a contemplated National Division for the British North American Colonies would report as follows:

That the subject is exceedingly important and merits more time and consideration than is possible for them to bestow in their present circumstances; but so far as they were able, they have reviewed with care the proposal of the Grand Division of Canada West, dated 27th April, 1861, and they would not only adopt the language of their Report, "That a question of such grave importance should not be hastily determined"—but would respectfully suggest that it would be very injudicious at the present time, even to exhibit a desire on the part of the Grand Division of Nova Scotia to change our relation to the National Division of North America.

We are of opinion that we ought rather to show our sympathy for our brethren, both North and South, by clinging to them in their dark and trying hour, and in earnestly supplicating the Great Ruler of Nations that He may soon cause to cease the strife that now rages so fearfully in that once happy land, and that He may bid the sword return to its scabbard and cease to satiate its thirst in brothers' blood!—that Peace, Harmony and Prosperity may soon be inscribed on a pure Banner and wave side by side with our heaven-inspired motto—Love, Purity and Fidelity—over the Hall of the National Division of North America!!

In considering the locality for the meeting of the National Division for 1862, we would respectfully say, were we actuated by motives solely gratifying to ourselves we would agree with the action of the Grand Division of New Brunswick as expressed by a Resolution passed by that body, dated 4th of August, 1861, viz., "That the Grand Scribe address a Circular Letter to the Grand Divisions of the British North American Colonies, requesting them to join in a Memorial to the Most Worthy Patriarch of the National Division of North America, in favor of holding the next Session of the National Division at a convenient time at the city of Halifax, N. S., or at some other appropriate place in the British North American Colonies, for the purpose of considering the present position of the National Jurisdiction, and such other matters as may constitutionally come before the meeting."

We would repeat, were we governed by motives purely gratifying to ourselves we would recommend Halifax for the next Session of the National Division. But as members of such an extended Organization as the Sons of Temperance now is, we dare not allow such influences to interfere with our judgment in selecting the place most beneficial to the whole Order; and while therefore we would recommend the adoption of the suggestion of the advisory meeting of the National Division held at Cape May on the 26th day of July last, viz., "That the city of Montreal be the place for the meeting of the National Division in 1862, on account of its central position and of its being of easy access from all sections of the Jurisdiction, at the same time we would gratefully record our high sense of the courtesy and kindness of our brethren of the Grand Division of New Brunswick for the prominence they have given to the city of Halifax.

We hope at no distant day to enjoy the happiness of receiving within our city the *National Division of North America*—its limits undiminished and its unity unimpaired—and of extending to it a *Nova Scotian* welcome.

In reference to the communication from the Grand Division of Canada East, we are of opinion the foregoing recommendation will meet the approval of that body.

The Committee have perused with much satisfaction the Circular of the Most Worthy Patriarch, and would record their high sense of the zeal and vigilance of the Head of our Order in watching over its interests. We would recommend the publication of his interesting statements and valuable counsels for the benefit of the members generally, and trust from the information furnished that our cause may emerge from its present fiery trials with undiminished vitality.

In conclusion we would recommend that copies of the foregoing be sent to the Most Worthy Patriarch and Grand Worthy Patriarchs of the British North American Colonies.

All which is submitted in Love, Purity and Fidelity.

(Signed) William Lippincott, P. G. M'Gregor, John Lanigan, J. M. Cramp, Donald Johnston, S. Selden, John L. Whytal.

—*Ex. Abstainer.*

Work, Work.—We believe that the Order of Sons of Temperance is about to take a fresh start in California. The spirits of the brethren were greatly cheered in view of the good reports given at the Grand Division. Let us all work. Let all the Orders work. Work is the secret of success. As Rev. Dr Peck said at our Sacramento meeting, we are now in the working era of our reform. A patient continuance in well doing will send our cause ahead. As Grand bodies we are to work. As subordinates we must work. As individuals we must work. Our editor is working. Our Press is working. Our Lecturers are working. Our Deputies have a G. W. P., who will make them work. Our Grand Scribe is at work, cent off, his office crowded with Deputies receiving orders. Our principles are working like leaven in society. Best of all the Author of Truth is at the head of every work that aims at His glory, and the advancement of Peace and good will among men. It is indeed an honor, a privilege to work in any department of Truth.

Let it also be borne in mind that our foes are never idle. They never lag or tire. On week day and Sabbath, they are ever at work. We are a small band—their name is legion. We soon grow weary, they never tire. We are unpopular and despised, they are caressed and fashionable. We are poor and cramped for the sinews of war, they are rich, and have thousands to fee lawyers and break down laws. Our principles have few advocates on change, or in the church, or legislature; their principles are defended by diabolical Divines and striped pig dignitaries in church and state. Fashion is against us. Custom is against us. Appetite is against us. Avarice is against us. Blind hypocrisy and bloated lust go arm in arm against us, and the Prince of Evil is at their head doing much to hurt and hinder. We are at war with world, flesh and devil, and it behoves us all to seek strength and wisdom where they only can be found. Let us all war a good warfare, and God will establish the work of our hands.—*Union Temperance Journal.*

Poor Inebriate.—How have your habits of intemperance been formed? In youth, no one's hopes and prospects were brighter and more inviting than yours. The flowery paths of life, unencumbered by a single obstruction, stretched out before you. Never did fairer Eden open with all the loveliness and fragrance of an Elysium, before any pilgrim on life's journey. Unsuspicious, you drank of the fatal bowl. The wily foe, in tones and accents of friendship, gained your favor—and has wound itself around every fibre of your existence. Like the victim in the tortuous folds of the Boa Constrictor, it will crush you to death. In this, like in the various pursuits of life, you had to serve an apprenticeship before you become an adept. You had to learn to be an intemperate man, before you would become a disciple of the bacchanal monster. The intemperate tea was the wolf in sheep's clothing—it was the school in which every drunkard that disturbs the peace of society had to serve an apprenticeship, and learned to be an intemperate man.—*Ex. paper.*