

sin, is necessary for the purpose of your being cleansed from your sin. It is the idea that something more is necessary, which obstructs this reception. It is the imagination of a great personal work to which you must set yourself, and in which you have hitherto sat down in listlessness and despair, that keeps you at a distance from God. He approaches you with overtures; and what you have to do is to close with them. He approaches you with tidings; and what you have to do is to give credit to them. This is doing the work of God, that you believe on Him whom He hath sent; and could this transition be accomplished, then would you be translated into a habit of cheerful and progressive obedience, which, in a way of legalism, or in the attempt to establish a righteousness of your own, you never can attain.—Dr. Chalmers.

"The Church of Rome is the most formidable combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, happiness of mankind."—Adam Smith.

"Of the several petitions contained in the Lord's Prayer, we may in like manner observe, that one only, that for daily bread, has any reference to our bodily necessities, all the rest looking to the obtaining of spiritual good, or the averting of spiritual evil. And such accordingly, when enlarging upon this beautiful summary of a Christian's wants, the pious mind opens itself in more detailed devotion before the tribunal of mercy, should be the character of its supplications; not asking for wealth or power, nor even for the less equivocal good things of this life, but with humble and submissive reference to the will of Him who alone knows whether such gifts are really expedient for us. But for spiritual blessings, for faith, and humility, and holiness, we may venture to supplicate unhesitatingly and unceasingly. Here the enumeration of our wants cannot be too prolix, nor the measures of our desires too great; because the object whose attainment we aim at is an undoubted good; and of such good there can be no superfluity in the possession, as there can be no sin in the desire of its attainment. It is thus, then, that the Christian character will learn to unite in itself the extremes of confidence and submission, each built upon its proper basis, and occupying its appropriate place; the one reposing upon the immovable conviction of God's eternal attributes, and the certainty that what is intrinsically good must be the object of His dispensations to bestow; the latter, deeply impressed with the perishable tenure of all earthly enjoyments, and, therefore, prepared to resign them without a murmur when called upon to do so, however the instinctive feelings of our nature may shrink from the separation."—Dr. Shuttleworth.

"Elijah is an example, in days like ours, of national degeneracy. In such times, many persons seem disposed to give up the cause of a national religion as hopeless. Not so Elijah. In the darkest days of Israel's history he did not say to them, 'I leave you to yourselves. Follow your own devices; adore Baal. The Baalites form the great mass of the people. Ahab and Jezabel are on that side; religion is only an affair between man and his Maker; and it would be an infraction of religious liberty to denounce their form of worship.' We, who are Jehovah's worshippers, are a mere handful; and we ought to be content if we are allowed to worship God in caves and deserts. 'I will retire to my Cherith, and Israel to itself.' His language was too good a patriot to speak thus. His language was to the people, 'If the Lord be God, follow Him; but if Baal, then follow him.' He boldly maintained the truth in the presence of idolatrous priests, princes, and people, and recalled the nation from its apostasy to the worship of God. On this account, the example of Elijah has its special uses in an age and country where strenuous efforts are made to induce the state to renounce the profession of the true faith, and proclaim religious indifference as its principal public policy."—Bishop Wordsworth's Commentary.

"I have long learned to look for Christianity in the Scriptures, and there I find it in such a form as commends itself to my conscience and heart, as a divine system, suited exactly to the state and wants of man. As to perfection in Christians, I am learning to make allowances for different habits and constitutions and the different light in which two men will see the same object. At the same time, I am aware that Christianity itself does not allow me to offer any excuse for indulged and habitual evil. If Christ dwells in the heart by faith, his precepts must be manifested in the life, or our faith is fancy and our hope delusion. May we grow in grace, and in the knowledge of Him, and may all His followers more and more walk even as He walked! This is the strongest recommendation of their principle."—D. Marsh.

"Lord, before I commit a sin, it seems to me so shallow, that I may wade through it dry-shod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning. Thus I am always in the extremities: either my sins are so small that they need not my repentance, or so great that they cannot obtain thy pardon. Lend me, O Lord, a reed out of thy sanctuary, truly to measure the dimensions of my offences. But, oh! as thou revealst to me more of my misery, reveal also more of thy mercy; lest if my wounds in apprehension gape wider than thy tents, my soul run out at them. If my badness seem bigger than thy goodness, but one hair's breadth, but one moment, that is room and time enough for me to run to eternal despair."—Thos. Fuller.

Scientific.

NEW TREATMENT FOR CHOLERA.

(From the British Medical Journal.)
Sir Thomas Watson, Bart., M.D., whose lectures on medicine have most influenced the practice of this half-century, writes this week in the British Medical Journal:—"I find it necessary to modify considerably some advice which I formerly gave my auditors as to the treatment of a disorder which appears to be again increasingly prevalent throughout the country." The form and features of this dreaded pestilence have, he says, "been the same in all its visitations to this country. Must we still, as heretofore, make the mortifying confession that our art is unable to cope with it successfully? Not so, I trust. Among the many and discordant expedients which have been brought forward, and fairly tried, for the cure of cholera, one long since suggested, and almost scornfully rejected, has emerged of late into clearer significance and more intelligible and ascertained value. I mean the method—recognized as legitimate and reasonable in various other maladies—of 'elimination,' of which the main advocate has been Dr. George Johnson, professor of physics in King's College." After commenting upon the facts and principles involved, Sir Thomas Wat-

son lays down the following rules in language partly his own and partly that of Dr. George Johnson.

"Diarrhoea ought not to be neglected, even for an hour."

"One important and guiding rule of treatment is 'not to attempt by opiates, or by other directly repressive means, to arrest a diarrhoea while there is reason to believe that the bowels contain a considerable amount of morbid and offensive materials.'"

"The purging is the natural way of getting rid of the irritant cause. We may favor the recovery by directing the patient to drink copiously any simple diluent liquid—water (cold or tepid), toast-water, barley-water, or weak tea; and we may often accelerate the recovery by sweeping out the alimentary canal by some safe purgative, and then, if necessary, soothing it by an opiate. Castor oil, notwithstanding its unpleasant taste, is, on the whole, the safest and best purgative for this purpose. It has the advantage of being very mild and unobnoxious; yet withal very quick in its action. A tablespoonful of the oil may be taken fasting on cold water, or any other simple liquid which may be preferred by the patient. A mixture of orange juice or of lemon juice with water forms an agreeable vehicle for the oil. If the dose be vomited, it should be repeated immediately; and the patient should lie still, and take no more liquid for half an hour, by which time the oil will have passed from the stomach into the bowels. Within an hour or two the oil will usually have acted freely. Then a tablespoonful of brandy may be taken in some this arrow-root or gruel; and, if there be much feeling of irritation, with a sense of sinking, from five to ten drops of laudanum may be given in cold water. These means will suffice for the speedy arrest of most cases of choleraic diarrhoea. If the patient have an insuperable objection to castor oil, or if the oil cannot be retained on the stomach, ten or fifteen grains of powdered rhubarb, or a tablespoonful of the tincture of rhubarb, or a teaspoonful of Gregory's powder, may be substituted for the oil.

"If the diarrhoea have continued for some hours, the stools having been copious and liquid; if there be no gripping pain in the bowels, no feeling or appearance of distension of the intestines; the abdomen being flaccid and empty, and the tongue clean,—we may conclude that the morbid agent has already purged itself away. There will, therefore, be no need for the castor oil or other laxative; and we may immediately give the brandy in arrow-root, and the laudanum, as before directed. The rule in all cases is, not to give the opiate until the morbid poison and its products have for the most part escaped; not to close the door until the enemy has been expelled. While there are some cases in which the evacuation does not occur even at the commencement of the attack, there are many more in which the opiate is unnecessary in the later stage. In some cases of severe and prolonged diarrhoea it may be necessary to repeat the oil and the laudanum alternately more than once at intervals of three or four hours. Practical skill and tact are required to discriminate these cases. It must be borne in mind that, when the choleraic secretions are being actively poured out from the blood vessels, the bowel, though it may have been completely emptied by a dose of oil, may quickly again become filled with morbid secretions, and hence the need for an occasional repetition of the evacuant dose."

"If the diarrhoea be associated with vomiting, this should be encouraged and assisted by copious draughts of tepid water. The vomiting affords relief, partly by the stimulus which it gives to the circulation, but mainly by the speedy ejection of morbid secretions. If there be nausea without vomiting, and more especially if the stomach be supposed to contain undigested or unwholesome food or morbid secretions, an emetic may be given,—either a teaspoonful of powdered mustard, or a tablespoonful of common salt, or twenty grains of peccanha powder in warm water.

"In all cases of severe diarrhoea the patient should remain in bed."

DANGER OF USING BENZOLE.—From the facility with which it removes grease spots from fabrics, this substance is regarded almost as a household necessity. But few persons, however, are aware of its explosive character, or the dangers attending the careless handling of it. Being one of the most volatile and inflammable products, it vaporizes with great rapidity, so that the contents of a four ounce phial, if overturned, would render the air of a moderate sized room highly explosive. The greatest care should be taken in handling this substance in proximity to fire; and it is important to remember that the vapor escaping from an uncorked bottle will cause a flame to leap over a space of several feet.—Scientific American.

CARE OF THE EYES.—Looking into the fire is very injurious to the eyes, particularly a coal fire. The stimulus of light and heat united soon destroys the eyes. Looking at molten iron will soon destroy the sight. Reading in twilight is injurious to the eyes, as they are obliged to make great exertion. Reading or sewing with a side light injures the eyes, as both eyes should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great, that if the pupil of one is dilated by being kept partially in the shade, the one that is most exposed cannot contract itself sufficiently for protection, and will ultimately be injured. Those who wish to preserve their sight should preserve their general health by correct habits, and give their eyes just work enough, with a due degree of light.

HONEY DEW.—The *Alta Californica* says: Honey-dew is a very curious substance that is known to bee-keepers on the Sacramento, where it comes on the willow leaves and nourishes the bees when flowers are scarce on the plains. In the valley of San Gabriel honey-dew has two periods of descent,—spring time and late in autumn. Bees forsake all other food for this almost ready made honey. Like the manna of the Israelites, which falls to this day upon the same country, honey-dew forms a dew-droppy, viscid covering, on the leaves of the dwarf oak especially. It is popularly considered an exudation from the leaf itself through the agency of an insect. But here, if you look towards the sun before he setting, standing between it and the bushes it approaches, you can plainly see, gather on your hand, and taste this heaven-sent manna, descending in golden mist from air to earth.

LIVING GERMS IN THE AIR.—The air we breathe and the water we drink are full of spores and organic germs, all of which seem to have a purpose to subservise in the economy of things. If any one doubts the statement of scientific men regarding the presence of these germs, he has only to become

acquainted with the use of the microscope to convince himself of their entire truthfulness. Separate from the bark of a common maple tree a bit of the adhering dry lichen or moss, as it is called, moisten it with water, and place over it a glass slider. The spores or seeds, which lie dormant when the lichen is dry, immediately become vitalized, and rising into the air, are caught upon the glass, and with a power of four hundred diameters can be seen and studied. The simple experiment will illustrate the origin and nature of what are called spores, and the air is filled with thousands of varieties, arising from as many sources.

Dr. Smith and Mr. Dancer, of Manchester, England, have recently been examining the air of that city, and have found it loaded with them. The air was first washed by shaking it in a bottle with distilled water, and in a drop of water it was reckoned that there were about two hundred and fifty thousand spores. In the quantity of air respired by a man in ten hours there would be more than thirty-seven and a half millions. All these germs float in the air ready to spring into activity whenever the conditions of life are favorable. The varieties and sources of fungoid growths from which the spores arise are wonderful. A fungus is known which develops only on the corpses of spiders; another, which grows only on the hoofs of horses in a state of decomposition. The *taenia* has yet been observed only on certain night butterflies; there are other species which invade the *larvæ* and *chrysalis*. Hooker has discovered a fungus which attains considerable dimensions (from ten to twelve centimeters), but which is found absolutely on the neck of a certain caterpillar in tropical countries. It vegetates on the animal, fucifies on it, and the caterpillar buries it with itself in the ground, whence it springs like a funeral plume. Still more, a vegetable is known, the *racodium cellare*, which has never been found except on the casks in wine cellars, and another which lives only on the drops of sweat which the workmen let fall on the soil of the mines. Have the seeds of these vegetables remained without use from the origin of the world to the day that they found their proper soil?—*Journal of Chemistry*.

INSANITY.—Insanity is certainly on the increase in the United States. In these days of overtaxed brains in stocks, in business, etc., morbid mental action is necessarily increased. Hospitals are multiplying, but all the crazy people are not gathered into them.

Insanity ranges through every social condition of life; even the highest intellectual development is not exempt from this disaster. Literature furnishes so many sad instances of the wreck of brilliant minds, that we are led in contemplation to conclude that no constitutional vigor or moral and intellectual strength and cultivation absolutely protect against the successful invasions of this sad calamity.

It is very gratifying to know what a great advance is made in the management of the insane during the last half century. Hospitals now have a variety of means of diversion and amusement. Outdoor walking and riding, the billiard tables, chess, *jeuquille*, piano, and a well selected library are made eminently serviceable to the inmates to lighten the load of human misery under which they labor. These are the substitutes for the rotary chains of older times, the baths of surprise, the dark and non-ventilated rooms, yea, even the clinking chains! Every thing that has the semblance of punishment is gone, and it is to be hoped, for ever.

It has been well said that the mind, the spiritual man, cannot overthrow itself. Our duty is to guard well the body in which it lives and acts, and its manifestations will then be characteristic of its moral and intellectual cast in strength and culture.

If this divine principle, which sees in itself the image of God, received that care and development of which, by the will of "creative power," it was made susceptible, one would have a generation of earnest, thinking men and women.—no "maudlin sentimentalists." Forbes Winslow says that the *eis no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during the hours of sleep. If the recuperation does not equal the expenditure the brain withers. This is, in itself, insanity; therefore those who think most, who do most brain work, require most sleep; and time "saved" from necessary sleep is infallibly destructive to mind, body, and estate.*

Insanity is as curable in its early stages as most other serious maladies. At least 80 per cent. of recent cases recover when promptly subjected to the most enlightened treatment; and delay for a few months may consign the helpless victim to "life-long lunacy."

Historic.

ROME'S TACTICS.

Edited by the Very Rev. HUGH McNEILL, D. D., Dean of Ripon.

(Continued.)

Important additional testimony as to the proceedings of the Papiests in England at this time is to be found in a letter by Archbishop Bramhall (then Bishop of Derry) in 1654 to Archbishop Usher, giving him an account of the information that had come to him, upon indubitable evidence, as to the large concern which the Papiests had in promoting the civil war and the death of the king, and the way in which they were then pursuing a similar course for similar ends. This letter was first printed in Parr's *Life and Letters of Usher* in 1835, and the whole impression of the book was seized by order of James II. on account of its insertion, and the book subsequently published without it. It is stated in this letter:—

"It plainly appears that in the year 1646, by order from Rome, above 100 of the Romish clergy were sent into England, consisting of English, Scotch, and Irish, who had been educated in France, Italy, Germany, and Spain; part of these within the several schools then appointed for their instruction. In each of these Romish

nurseries these scholars were taught several handicraft trades and callings, as their ingeniousness were most bending; besides their orders or functions of that Church. They have many yet at Paris a-fitting to be sent over, who twice in the week oppose one the other: one pretending Presbytery, the other Independency, some Anabaptism, and the others contrary tenets, dangerous and prejudicial to the Church of England, and to all the Reformed here abroad. But they [i.e. the Reformed] are wisely preparing to prevent their designs; which I heartily wish were considered in England among the wise there." He proceeds to state that each emissary had several names given him, so that upon discovery in one place he might go to another and assume a different name, and all were to be in constant correspondence with those who sent them; and that in England they were to pass themselves off as "poor Christians that formerly fled beyond seas for their religion's sake, and are now returned with glad news [gladness] to enjoy their liberty of conscience." The letter proceeds thus:—"The hundred men that went over in 1646 were most of them soldiers in the Parliament's army and were daily to correspond with those Romanists in our late King's army, that were lately at Oxford, and pretended to fight for his sacred Majesty; for at that time there were some Roman Catholics who did not now the design a-contriving against our Church and State of England. But the year following, 1647, many of those Romish Orders, who came over the year before, were in consultation together, knowing each other; and those of the King's party asking some, Why they took with the Parliament's side and asking others, Whether they were bewitched to turn Puritans, not knowing the design; but at last secret Bulls and Licences being produced by those of the Parliament's side, it was declared between them, There was no better design to confound the Church of England, than by pretending liberty of conscience. It was argued then that England would be a second Holland, a Commonwealth; and if so what would become of the King? It was answered, Would to God it were come to that point. It was again replied, Yourself have preached so much against Rome and his Holiness, that Rome and her Romanists will be little the better for that change. But it was answered, You shall have mass sufficient for a hundred thousand in a short space, and the governors never the wiser. Then some of the mercifullest of the Romanists said, This cannot be done unless the King die, upon which argument the Romish Orders thus licensed, and in the Parliament army, wrote unto their several Convents, but especially to the Sorbonists, whether it may be scribbled to make away our late godly King and his majesty his son, our King and Master; who, blessed be God, hath escaped their Romish snares laid for him. It was returned from the Sorbonists, that it was lawful for the Roman Catholics to work changes in Governments for the Mother-Church's advancement, and chiefly in an heretical kingdom; and so lawfully make away the king. Thus much to my knowledge have I seen and heard since my leaving your Lordship, which I thought very requisite to inform your Grace: for myself would hardly have credited these things, had not mine eyes seen sure evidence of the same."*

A confirmation of these accounts will be found in a work of Dr. Peter Du Moulin, first published soon after the Restoration, in which he says:—

"When the businesses of the late bad times are once ripe for a history, and time the bringer of truth hath discovered the mysteries of iniquity, and the depths of Satan, which have wrought so much crime and mischief, it will be found, that the late rebellion was raised and fostered by the arts of the Court of Rome; that Jesuits professed themselves Independent, as not depending on the Church of England, and fifth-monarchy men, that they might pull down the English monarchy, and that in the Committees for the destruction of the King and the Church they had their spies and their agents. The Roman priest and confessor is known, who when he saw the fatal stroke given to our holy King and Martyr, flourished with his sword, and said, Now the greatest enemy that we have in the world is gone."† And he gives several proofs of the joy with which the intelligence of the King's death was received by the Romanists,† and states that the friars contented with the Jesuits for "the glory" of having promoted "that great achievement."*

And he declares himself able to prove, "whosoever authority will require it," that the year before the King's death a select number of English Jesuits were sent from their whole party in England, first to Paris, to consult with the Faculty of Sorbon, then altogether Jesuited; to whom they put this question in writing: That seeing the State of England was in a likely posture to change Government, whether it was lawful for the Catholics to work that change, for the advancing and securing of the Catholic cause in England, by making away the King, whom there was no hope to turn from heresy. Which was answered affirmatively. After which the same persons went to Rome; where the same question being propounded and debated, it was concluded by the Pope and his Council, that it was both lawful and expedient for the Catholics to promote that alteration of State." And in answer to the vague denials of this charge by some

Romanists he says,—"I have defied them now seventeen years to call me in question before our Judges, and so I do still," and testifies his readiness at any time to justify his statements, when called upon by public authority to do so. And he gives a letter from Sir W. Morrice, Secretary of State to Charles II., written when he first published this charge, in which that high officer of State, after alluding to the necessity of caution in what he said in his position, writes thus,—"But this I may say safely, and will do it confidently, that many arguments did create a violent suspicion, very near convincing evidences, that the irreligion of the Papiests was chiefly guilty of the murder of that excellent Prince, the odium whereof they would now file to the account of the Protestant religion."

"Mr. Pryne's intelligence," he adds, "confirmed mine. He saith (True and Perfect Narrative, p. 46) that our late excellent King having assented, in the treaty of the Isle of Wight, to pass five strict Bills against Popery, the Jesuits in France, at a general meeting there, presently resolved to bring him to justice and take off his head, by the power of their friends in the army; as the King himself has certified by an express from thence, and wished to provide against it, but two days before his removal by the army from the Isle of Wight to his execution."

"In pursuance of this order from Rome for the pulling down both the Monarch and the Monarchy of England, many Jesuits came over who took several shapes, to go about their work, but most of them took part in the army. About thirty of these disciples were met by a Protestant gentleman between Roan and Dieppe, to whom they said (taking him for one of their party) that they were going into England, and would take arms in the Independent army, and endeavour to be agitators."

One more testimony may be added to these:—

"When the late king [Charles I.] was murdered, Master Henry Spotswood, riding casually that way just as his head was off, espied the Queen's Confessor there on horseback, in the habit of a trooper, drawing forth his sword and flourishing it over his own head in triumph (as others then did); at which Mr. Spotswood being much amazed, and being familiarly acquainted with the Confessor, rode up to him, and said, 'O father, I little thought to have found you here, or any of your profession, at such a sad spectacle.' To which he answered, 'That were at least forty or more priests and Jesuits there present on horseback, besides himself.'"

Richard Baxter has dwelt at some length on the same subject in his "Key for Catholics," 1659, 4to, in which he devotes the 45th chapter to pointing out the fraud of the papiests "in seeking to divide the Protestants among themselves, or to break them into sects, or poison the ductile sort with the heresies, and then to draw them to some odious practices, to cast a disgrace on the Protestant cause." (p. 313.) In his remarks on this subject he observes, as one living at the time and knowing well the general state of feeling in the kingdom, "I do therefore leave it here to posterity. . . . that it was utterly against the mind and thoughts of Protestants, and those that they called Puritans, to put the king to death" (p. 323.) And to the question what the Papiests get by all this, he justly replies:—"By this means our Councils, armies, Churches, have been divided or broken. By this trick they have engaged the minds and tongues of many (and their hands if they had power) against the Ministry, which is the enemy that standeth in their way. They have thus weakened us by the loss of our former adherents. . . . By this they have got agents ready for mischievous designs, as hath been lately too manifest. By this they have cast a reproach upon our profession, as if we had no unity or consistency, but were vertiginous for want of the Roman pillar to rest upon. By this they have loosened and disaffected the common people, to see so many minds and ways, and hear so much contending, and have loosened them from their former steadfastness, and made them ready for a new impression. Yea, by this means they have the opportunity of predicating their own pretended unity, and hereby have drawn many to their church of late. All this have they got at this one game."

And in his "Life" he mentions a fact which confirms the statements of Du Moulin, namely that a Mr. Atkins, brother of Justice Atkins, when abroad, made the acquaintance of a priest who had been Governor of one of the Romish Colleges in Flanders, and meeting this priest in London "a little after the king was beheaded," was privately told by him, "That there were thirty of them here in London who by instructions from Cardinal Mazarine, did take care of such affairs, and had sate in Council and debated the question, Whether the King should be put to death or not, and that it was carried in the affirmative, and there were two voices for the negative, which was his own and another's; and that for his part he could not concur with them, as foreseeing what misery this would bring upon this country." "I would not print it," adds Baxter, "without fuller attestation least it should be a wrong to the Papiests. But when the King was restored and settled in peace, I told it occasionally to a Privy Councillor who not advising me to meddle any further in it, because the King knew enough of Mazarine's designs already, I let it alone. But about this time I met with Dr. Thomas Goad, and occasionally