

The Protestant AND EVANGELICAL WITNESS.

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

Vol. I.

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AND EVANGELICAL WITNESS,**
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BY DAVID LAIRD, Editor and Proprietor.

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THE PROTESTANT AND EVANGELICAL WITNESS.

Box No. 1. Farm and Garden.

Top-Dressing Land.

Micron. Box.—Some scientific farmers have prolonged the idea that all manures applied on the surface of the earth, long a great part of their value by evaporation. This is undoubtedly true many times, and at others a more beneficial effect comes from the application, than if it had been otherwise made. We give one or two illustrations that have recently come under our observation.

A year ago Farmer C. sowed a field of rather frosty land, during the autumn, to winter rye. We found the field rather unproductive to the crop. It looked poorly well, however, through autumn and spring. The middle of June we ploughed by it, and could not help remarking the difference between a couple of acres in a lower corner, from the other parts of the field. The first impression was, that it was a different grain, but as we reached the field bordering on the way-side, we saw it was rye and nothing else. We inquired of Farmer C. the cause of difference, and were informed that all parts of the field were subject to the same treatment, except the corner giving "the largest and best," was top-dressed with good manure after sowing. It appeared to us, at the time, that this fertile corner would be ready for harvest a full week before the other part of the field, and were informed that it was sown ten days later, making half a month difference in the time between sowing and harvest in the two pieces or portions of the field.

Farmer D. sowed oats last spring in two fields of a similar soil. The difference in cultivation had, that field number one was ploughed with corn the previous year, and well manured with manure on the hill, and was sown to oats about April 20. No. 2 was, in part ploughed with corn, manured on the hill with recent manure, and a part ploughed with potatoes, and no manure given. This field was ploughed and sown to oats about April 27, and a top-dressing of eight loads of recent manure applied to the acre. No. 2 was ready for harvest a full week earlier than No. 1, the straw was brighter and the grain heavier, and what was more, the grain soon had taken a much better start. In these cases, and we are sure they are not solitary ones, top-dressing ploughed crops has been beneficial, by increasing the crops enough to pay cost, leaving the ground in much better condition for future harvests. It has also given new proof that giving fertility to the land lengthens the season, equal to from ten days to two weeks, or in other words, by giving strength to the land, it enables to bring forth and mature a crop in so much less time than would be required without it.

Inida rubber is vulcanized to reduce its elasticity, and give it more firmness than is natural to the crude material.—Practical Mechanist.

Moral Greatness.

The highest style of manhood, is that which manifests, as its characteristic, the disposition that abhors what is evil, and cleaves to that which is good. This is the true nobility: the true heroism; the true greatness. He who has this, is reaching toward that which is loftiest in human attainment. He is aspiring toward that for which God made him. No intellectual eminence, no grasp of learning, no practical skill or capacity, can exalt him so much. With all his attainments, and with all his far-sighted penetration, he is yet, if without moral discrimination, a soul swayed by an eagle's vision, aiming in the earth. His noblest work is that of vindicating the truth of his power. He sees clearly the failing and weakness, but not the avalanche that threatens to overwhelm him. He discerns the chances to gather treasures, but cannot discover the grains of gold intermingled with them. The man who stores up wealth in his chaff, is like one who diligently garners the chaff, and leaves the wheat to rot. There can be no true and valuable attainment apart from moral excellence. A bad man, with all his gifts of nature and education, is a pitiable object. His life is but the funeral procession of his soul, moving on to the judgment, and lighted on its way by the gloomy, sepulchral torch of his genius. While his thoughts soar to the stars, his passions bind him to the earth. While thousands admire his brilliance, they fail to realize how much it owes to the phosphorescence of moral decay. With just force, exclaims the poet Young:

"When I behold a genius bright but base,
Or splendid talents, but terrestrial aims,
Nothing I see as thrown from her high sphere,
The glorious fragments of a soul immortal,
With rubish mixed and glittering in the dust."

Many a striking example does experience afford of intellectual eminence, smothered and extinguished in moral delusion. Even a heathen philosopher declared, that the true orator must be a good man. He saw that iniquity and vice would pale the very utterance of those great, pure thoughts, which stir the souls of men as with the notes of a trumpet. The conception of them would be impossible to a mind steeped in the imagery, and clouded by the gloom of dark deeds and lusts. There can be no true greatness of soul, apart from moral purity. We admire mental energy, and gaze with wonder at the intellectual exploits of some men; but the feeling is more akin to that with which we regard feats of muscular strength, than to that called out by the sight of ease, health, or life itself, sacrificed to holy principle. There is a kind of greatness which characterizes daring, dauntless genius; which is exhibited by mercenary enterprise, or realized in the mere soldier of fortune; but it is no more like that of the good man than the world's score in his devotion to God's will, and enduring the protracted martyrdom of a lifetime in self-denying effort to bless the world, than the spirit of the worm in the rotten timber. There is something that stirs the soul more in Daniel's praying with his window open toward Jerusalem, in spite of the terrors of the lions' den, than in all the eloquence of Demosthenes, or the orations of Alcibiades. It does not need great battle-fields, or immense audiences, to make heroes. The greatest, which Heaven recognizes, and to which every heart, subdued by grace Divine, responds, is that of goodness. This can spring up under lowly roofs. By means of military places memorable, by the victories of a praying faith. It can fight, knelling on moss, or bears, or stones, and, and rise in a triumph that no man's contempt on muscular prowess. This is a greatness, too, within the reach of all. One need not be born to a throne to obtain it. One need not be elevated as to be a spectacle to the world, in order to be inspired with, or to exhibit it. The eye of God is enough, and the soul may be its own field. Fidelity to principle is a jewel, that needs no earthly ornament, or courtly splendor, for its setting. Intellectual learning may be but the foil to its simple greatness. Most Blasie would gain nothing in impressing upon such a lady that she deserves all she gets; cold looks, sharp speeches, angry glances but the coquettish coquette, whose beauty is a slight, poor little wench; sitting crying over her little life, not owing that she is weak, but only that she is very unhappy, and being ill-used, might one recommend to her notice some golden rules? "Never poster a man with things that he cannot supply, and does not understand." And when he comes in again, honest man! perhaps a little repeat too, there is but one course of conduct which I recommend to all sensible women—viz., to put her arms round his neck, and hold her tongue.—*A Woman's Thoughts about Women.*

Miscellaneous.

Men and Women at Home.

A lady of my acquaintance gives it as her sine qua non of domestic felicity, that "the men of the family" should always be absent at least six hours in the day. And truly a mistress of a family, however strong her affection for the male members of it, cannot but acknowledge that this is a great boon. A house where "papa" or "the boys" are always "pottering about" popping in and out at all hours, overeating, wasting something, or having fault with something else, is a considerable trial to even feminine patience. And I beg to ask—most generally—in confidence of course—if it is not the constant effort possible to turn the masculine half of the family being cleared away for the day, the house settles down into regular, work and orderly quietness until evening? Alas! it is good for us, to have all the inevitable party disturbances that bothers get over in their absence; to offset which ought to be one of the principal aims of the mistress of a family. Let them, if possible, return to a quiet smiling home with all its small annoyances brushed away like the dust and cinders from the grate—which is present, is one of the first requisites to make a fine-side look comfortable.

It might be as well, too, if the master himself could contrive to leave the worldly mud of the day at the scarpor outside the door; however, as these chapters do no pretend to lecture the lords of creation, I have nothing more to say on that score. But she who, the minute an unfortunate man comes home, fastens upon him with a long tale of domestic grievances, real or imagined—how the butler will never bring the meat in time, and the baker always takes a false account of her bread—she who is inconstant in giving to drink, and that Mary's "gossip" and his dinner off "our" motion yesterday—who such a lady deserves all she gets; cold looks, sharp speeches, angry glances but the coquettish coquette, whose beauty is a slight, poor little wench; sitting crying over her little life, not owing that she is weak, but only that she is very unhappy, and being ill-used, might one recommend to her notice some golden rules? "Never poster a man with things that he cannot supply, and does not understand." And when he comes in again, honest man! perhaps a little repeat too, there is but one course of conduct which I recommend to all sensible women—viz., to put her arms round his neck, and hold her tongue.—*A Woman's Thoughts about Women.*

Gutta Percha.

In its crude state Gutta Percha has no resemblance whatever to India rubber, nor are its chemical and mechanical properties the same; nor does the tree from which it is taken belong to the same family of trees, or grow in the same soil; yet, from the fact it can be dissolved and wrought into water-proof varnishes, many, not informed upon the subject, have inclined to the belief that the two materials are identically or very nearly the same. Nothing could be more erroneous, as may be seen by the following comparisons.

Gutta Percha is produced from the Isodon or Gutta tree; is a sap of a brownish color, which, when exposed to the air, soon solidifies, and forms the Gutta Percha of commerce. It is a fibrous material,

much resembling the inner coat of white-oak bark, is extremely tenacious, and without elasticity or much flexibility; may be melted and cooled any number of times without injury for further manufacture; it is not injured by coming in contact with grease, or other fatty substances; resists the action of sulphuric, muriatic, and nearly every other acid; is a non-conductor of electricity, as well as of heat and cold. When exposed to boiling water it contracts, and becomes soft like dough, when it may be moulded into any desirable shape, which it will retain when cool; has an exceedingly fine oily grain, and is not absorbent, but a perfect repellent of water.

India Rubber or Caoutchouc is produced from a milk-white sap, taken chiefly from the Sapium Cabbe tree, which soon congeals when the sap is exposed to air, or dried off by heat—Caoutchouc is of a soft, elastic substance, not very tenacious and astonishingly elastic. When reduced to a liquid by heat it appears like tar, and is unfit for further manufacture. By coming in contact with grease or other fatty substances it is easily decomposed, and ruined for further use. If brought in contact with sulphuric, muriatic and other acids, it soon chares it. It is a conductor of heat, cold, and electricity; exposed to the action of boiling water does not lose its elastic properties, increases in bulk, and cannot be moulded; is not a perfect repellent of water, but more or less absorbent.

The term "vulcanized" is applied to fabrics of gutta percha or India rubber, which have been cured or tanned by submitting them to a high degree of artificial heat; the object being to change the nature of the gum, so it will not afterward be affected by heat or cold.

Gutta Percha is vulcanized for the purpose of giving it elasticity and pliability, and is entirely free from unpleasant odour; will not decompose and become sticky under any circumstances. When exposed to friction it wears away dry; is still a non-conductor, and by vulcanization is not injured in its incomparable repellent properties.

India rubber is vulcanized to reduce its elasticity, and give it more firmness than is natural to the crude material.—Practical Mechanist.

Holloway's Pills are the best remedy known in the world for the following diseases:

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Most persons will, at some period of their lives, suffer from indigestion, due to the want of proper diet, or from overeating, the fact as well as admitted as that the Sunlight the World, and are wonderfully adapted to this Climate.

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