

Evangelical Witness

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

Vol. I.

Charlottetown, Prince Edward Island, Saturday, March 3, 1860.

No. 35.

The Protestant AND EVANGELICAL WITNESS.

Issued every Saturday Morning, from HANNAH'S Printing Office, South Side Queen Street, at DAVID LAIRD, Editor and Proprietor.

FORWARD

- Shall this life of mine be wasted!
- Shall this vineyard lie uncultivated!
- Shall true joy pass by unnoted,
- And this soul remain uncultivated!
- Shall this heart still spend its treasures
- On the things that fade and die!
- Shall it count the hollow pleasures
- Of bewildering vanity!
- Shall these lips of mine be idle—
- Shall I open them in vain!
- Shall I not with God's own bride
- And His bridegroom's train!
- Shall these eyes of mine still wander!
- Or no longer turned afar!
- Shall I not see the Morning Star!
- On the bright and Morning Star!
- Shall these feet of mine delay!
- Shall I stay in ways of sin be found,
- Braving snares, and madly straying
- On the world's bewitching ground!
- No! I was not born to trifle
- Life away in dreams of sin;
- No! I was not born to stifle
- Longings such as these within.
- Where the cross, God's love revealing,
- Set the fettered spirit free;
- Where it sheds its wondrous healing,
- There, my soul, thy rest shall be.
- Then no longer idly dreaming
- Shall I fling my years away;
- But such precious hours redeeming,
- Wait for the eternal day.

The Papal War.

In his manner of dealing with the Emperor Napoleon the Pope is more than ordinarily fallible, even according to the rule which we apply to temporal potentates. For ten years he has been maintained in his throne by French arms, and for ten years he has listened to a passive and immutable obedience to the constant admissions which he has received to reform his government and redress the miseries of his people. No doubt, the Pope and his ecclesiastical advisers thought that they might safely despise the admonitions of a Prince never seated on a precarious throne, and who would be sure to be driven back on the altar of support from his clergy, so necessary to the permanency of his dynasty. They never thought that the time would come when a Prince who had endured so much would at last assume a tone better corresponding to the power which he dispensed, and can scarcely now believe that he will be no party to forcing back on the people of the Romagna a yoke which they have just shaken loose.

To such an announcement the Pope replied at the beginning of this month with a conditional blessing, and now, at the end of the month, has arrived at the point of launching an encyclical letter against the Emperor, in which there is neither blessing nor condition, but downright and straightforward denunciation. The breach has widened rapidly, and the thunder of the arms of the Vatican which at one time or other have shaken the foundation of every throne in Europe. The Emperor of the French by no means finishes from the controversy. His semi-official journals announce that, though the Emperor will still observe the utmost moderation towards the Pope, though he will even defend him by arms should he be menaced with expulsion from Rome; yet, if the political authority of the Pope be everywhere else destined to experience another crisis the responsibility will fall, not on France, but on himself. Nor is this all. The encyclical letter of the Pope appeared in the *Univers*, but it was the last son of the dying swan. The *Univers* has been suppressed. The right divine of the French Government to put down, in humble imitation of the Pope, all opinions which are not in strict accordance with his feelings or its interests, has been exercised without scruple, and the *Univers* is mute.

ally been the most zealous opponents of Papal pretensions. France herself once won, and had, and prized her Gallic liberties. Richelieu himself once had to renounce his exorbitant pretensions that he was a Frenchman before he was a Cardinal. The whole warp and woof of our English history, long before the Restoration, is interwoven with struggles against the Pope. All our laws of property were, even in those times, directed to the defeat of the machinations of the Pope. It must always be so. It is an inevitable necessity that an enlightened people must be hostile to a Power which, on either count, is based on blood and iron, and which does so upon principles that forbid the advance of the human race. The Emperor of the French, fortunately, rules over a nation which is not very sensitive to such influences as the Pope can use. The Pope's power for political purposes exists in Europe only among the ignorant and always converts of the Catholic community. If the Emperor goes to work, the Pope has much more to fear from Napoleon than Napoleon has to fear from the Pope.

The reasons and motives for the suppression of the *Univers* are thus set forth in the following Report of the Minister of the Interior to the Emperor:—

“The journal the *Univers* has made itself the organ, in the periodical press, of a religious party whose pretensions are every day in more direct opposition with the rights of the State. Its incessant efforts are directed to dominate over the French clergy, to trouble consciences, to agitate the country, to sap the fundamental bases on which are established the relations of the Church and of civil society.”

This open war upon our most ancient national traditions is dangerous to the very religion which it compromises, by mixing it up with passions unworthy of it, by associating it with doctrines irreconcilable with those duties of patriotism which the French clergy has long and justly held incompatible with a respectful submission to the civil law in spiritual matters.

The religious press has mistaken the mission of moderation and peace which it ought to fulfill. The journal the *Univers* above all, inaccessible to the warnings which have been given it, has been every day on the last limits of violence. To it are due those ardent polemics in which regrettable attacks never fail to respond to its provocations, and the scandals of which are a subject of profound sorrow to the clergy as to all good citizens.

The true interests of the Church, as well as those of the public peace demand imperiously that an end should be put to these excesses. A government founded on the national will does not fear discussion, but it ought to know how to protest efficaciously against those who would shake or compromise them, public order, the independence of the State, the authority and dignity of religion.

It is with this object that I propose to your Majesty to apply to the journal the *Univers* the 32d article of the decree of the 17th February, 1852, and to pronounce the suppression of that periodical. The doctrines and pretensions which that journal would propagate among the faithful are not only in direct opposition to the principles of the *Univers*, but are in direct opposition to the principles of the *Univers*.

A decree follows, signed by the Emperor, pronouncing the suppression of the *Univers*.

A very formal official reply to the encyclical letter of Pius IX. was also inserted in the columns of the *Constitutionnel*. Some awkward truths are enunciated. The government reminds its clerical advisers of the “organic laws” of Napoleon I., by which no papal bull or brief can circulate in France without permission of the civil authorities. It is as good as telling the Pope that even in spiritual matters his authority is nothing without the consent of the assembled church; and that he abuses his position when he speaks of temporal things *ex cathedra*, and in the tone of the chief Pontiff. The days of Bossuet are recalled, and the declaration of 1682—that the papal authority is strictly confined to things temporal. “We are no longer, it is said, in the times of Boniface and Innocent; and it would be ‘perilous’ for the Papacy to pretend to such prerogatives. Above all, it is regretted that the cause of the Church should be mixed up with that of Princes, maintained by the arms of Austria, and who could find no better refuge from their subjects than the baggage-waggons of Salferino! The Papacy is warned not to go beyond its spiritual dominion, or to try again to subject Kings and sovereigns to ecclesiastical power. The Emperor, however, in this all but official declaration of the imperial policy, is that in which Napoleon III. now seems to say to the Pope what he some time ago said to the Italian States, viz:—‘That the duty of France is accomplished.’ He now tells Rome that he will do no more for her, as he formerly warned the Italians he could do no more for them. The articles say, ‘France will still defend the Pope himself against anarchy if necessary. But if the political authority of the Holy Father is about to be impelled elsewhere, the responsibility must not fall upon us, who have done all we can to avert such consequences.’”

Review of the Month.

The chief event of religious interest of the past month has been the very extensive observance of the second week of January as a season of prayer, in accordance with the *Lectura* invitation. In London, and all parts of the country, as well as in America, France, Germany, and Switzerland, many thousands of Christians have assembled to unite in supplication for the outpouring of the Spirit, and for those blessings which flow from His presence. No season of prayer has ever been more generally observed. This appears the more remarkable when it is remembered that the invitation came from a district of the outlying heathendom of India, almost unknown even by name. In pursuing the invitation, we cannot but be struck with the faith and confidence which it manifests. Those heathen nations whose invitations with the assurance that their voices would be heard; and it has been heard and responded to in every part of the world. God thus

again proves that faith is powerful to overcome every obstacle. The season has been one of great blessing, and it has passed away, leaving the Church better fitted for her work and conflicts. In London, the effects of this season, in promoting Christian zeal and unity, have been very remarkable. The great movement, which has been affecting many parts of the country, appears since more visibly to be approaching the metropolis.

Numerous special services in all parts have been opened in London during the past month. A new, and perhaps somewhat questionable feature, has been introduced in the hiring of a number of the low theatres on Sabbath evening for the purpose of preaching. The ministers appear on the front of the stage. The music which has been composed by both by Eastfield and Dissenting ministers, with chiefly the latter, are crowded, and the theatres are said to present all the aspect of the ordinary gatherings. The special services in the cathedral, and in Exeter Hall, St. James' Hall, &c., have been revived, and are numerously attended. The Wesleyans have been actively urging their just claims to chaplaincies in the army. We see no principle on which they can be excluded, when Romanists, who are not of any established church, are admitted.

The presence of a small body of Wesleyan and other dissenting chaplains could not but be of great advantage to the State, both in promoting true religion, and in counteracting the insidious plans of the Jesuit chaplains. The Wesleyans appear to be making great progress in their educational arrangements.

The Papal agitation in Ireland has been continued, though the ardour of the multitude has to some extent diminished. Dr. Dixon, the Romish primate, has published a missive anathematizing the French Emperor. A petition to the Government, which contrasts in its moderate tone with the speeches of the bishops, has been numerously signed by Romanists of influence, requesting it to lend its influence for the maintenance of the civil law in spiritual matters.

The great question, as regards the Continent, is the growing opposition between the French Emperor and the Papacy. The Emperor has avowed his support of the policy of the pamphlet of M. de la Guéronniere, and the Emperor has renounced the Pope of the extreme right of the Romans. The Pope expresses his determination to make no concession, is pressing forward the recruiting of foreign troops, especially of experienced soldiers, in Austria, and urges the co-operation of Naples and other Romish States. A very sharp correspondence has taken place, and it is even reported that the Emperor has reminded the Pope of the extreme to which Henry VIII. was driven. The breach appears to be almost irreparable, and great encouragement is thus everywhere afforded to Protestantism by the weakening of its deadly enemy. Protestantism enjoys unusual privileges in France. The great openings in Italy are to some extent closed, and a very interesting and remarkable work is going on in many towns of Tuscany and other Italian provinces. If the independence of Central Italy be secured, there can be little doubt that the religious movement, the fruit of much patient labour, will go on, and that the Pope's spiritual empire will soon be greatly shaken. In the south of Germany, an anti-Papal agitation has arisen even within, as well as without, the ranks of the Romish Church, on account of the concession by the Protestant Government of Baden of a concordat based on Ultramontane principles, and affecting materially the civil rights of the people. The Papacy is thus actively and energetically engaged in the great struggle, which is being the arm of Italy on which it has depended, while multitudes of honest adherents of the Church of Rome have had their confidence shaken by Ultramontane exaggerations. The monstrous assumption of power by Pius IX., in proclaiming of his own accord the dogma of the Immaculate Conception, has wounded for him many of the more intelligent adherents of the Church in Germany, who will manifest their feelings as soon as relieved from Ultramontane pressure and civil tyranny. The determined resistance of the Romish professors of the strict College of Zwettl, in the face of the more intelligent adherents of the Church in Germany, who will manifest their feelings as soon as relieved from Ultramontane pressure and civil tyranny. The determined resistance of the Romish professors of the strict College of Zwettl, in the face of the more intelligent adherents of the Church in Germany, who will manifest their feelings as soon as relieved from Ultramontane pressure and civil tyranny.

Persecution in Madagascar.

The latest intelligence received from the Island of Madagascar states that the late of Madagascar, C. de la Roche, directed against all professing Christians, remained unrelaxed in their severity, and

multitudes, both of men and women, who have been convicted of believing the truths and practicing the duties of the gospel, are now suffering poverty, imprisonment, and slavery. But, while the condition of these sufferers should awaken our tenderest sympathy, it is gratifying to learn that for some months past these oppressive and sanguinary laws have not been put in force as regards new victims. A kind and powerful influence has been, through the merciful providence of God, exerted on behalf of his suffering saints, and the effort has happily been successful to the extent now indicated. For the present, however, seems to be continuing to increase, the churches of Madagascar are multiplied, and this applies not only to the capital, but to different parts of the Island.

Treasury.

Remarks of John Newton.

Satan will seldom come to a Christian with a gross temptation: a green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to submit.

A Christian should never plead spirituality for being a sloven; if he be but a shoe-cleaner, he should be the best in the parish.

My principal method of defeating heresy is by establishing truth. One proposes to fill a basket with straw; now if I can fill it first with wheat, I shall defy the devil to get it out.

There are critical times of danger. After great services, honors, and consolations, we should stand upon our guard. Noah, Lot, David, and Solomon, fell in these circumstances. Satan is a footpad; a footpad will not attack a man in going to the bank, but in returning with his pocket full of money.

Christ has taken our nature into heaven to represent us; he has left us on earth with his nature to represent him.

God's word is certainly a restraint; but it is such a restraint as the iron which prevent children from getting into the fire.

If we were upon the watch for improvement, the common news of the day would furnish it: the falling of the tower in Siloam, and the slaughter of the Galileans, were the news of the day which our Lord impud.

Such depends on the way we come into trouble. Paul and Jonah were both in a storm, but in very different circumstances.

I have read of many wicked Popes, but the worst Pope I ever met is Pope Sixtus.

God made man capable of three births: by nature, he enters into the present world; by grace, into spiritual light and life; by death, into glory.

Salvation Easy and Difficult.

There are two classes of texts in Scripture especially contradictory of each other—the one representing the ease, and the other the difficulty, of obtaining salvation. On the one hand, we have presented to us the fullness of a Saviour's love, the sufficiency of his atonement, the unqualified freeness of the gospel offer, the readiness with which God pardons and accepts the sinner, without righteousness or merit of any kind; and, on the other, we are forewarned of terrible conflicts, and the terms of his reception, the narrowness of the way by which heaven is to be entered, and of the difficulty with which even the righteous are saved. The solution of the seeming discrepancy is simply this: God, on the one hand, removes all difficulties in the way of a sinner's acceptance; and on the other, the native depravity of the human heart in a sense renews and multiplies the original difficulties.

In this view the salvation of the sinner becomes a matter at once of the easiest and most difficult achievement. If the fulness of the gospel provision be regarded, the sufficiency of divine grace be relied on, then salvation easy; but if the sinner retains an evil heart of unbelief, and clings to his beloved sin, obstructions of the most formidable kind spring up in his path. The gate of entrance is strait or contracted, just because it will admit no one who retains his sin. A camel cannot go through the eye of a needle, and no more can a sinner pass this gate, if he carries along with him the burden of his sin. Of this he must be divested, and this cannot be done without some conflicts and persevering struggles. God makes the way easy—sin makes it difficult.

A man may be regenerate and not fully sanctified, and it is the effort to attain this sanctification that keeps the believer in a state of painful anxiety. Every step of his progress is resisted by the great adversary of souls, and what is still more distressing, by the remaining depravity of his own heart. Sin tempts and entices him on all hands and at all times, and if he give way for an instant to the influence, his progress is the far arrested; say, he retrogrades and his work is to be done over. At one time every thing appears propitious; his course is plainly marked out; his faith is unwavering; he leans upon Christ; heaven seems almost within his grasp; he walks with covetousness; he runs without fainting; he mounts up with eagle's wings; then again clouds lower and obscure his prospects; his efforts are feeble, his determination weakened; he loses sight of his Almighty Helper; his corruptions struggle for the ascendancy, and salvation seems next to impossible. Now, indeed, the gate is strait, and the hill Difficulty seems insurmountable. The terms of the gospel are still, “Take of the waters of life freely;” the compassion of a promising God is still unchanged; the love of Christ is as inexhaustible as ever; but he fails to realize these blessed truths, and unbelief of his heart unites him for taking advantage of them, while at the same it exposes him to the fiery darts of the enemy. Thus it is that the work is not a single difficulty in his way excepted those of his own creation. Had his surrender to God been perfect; had he ever maintained a vigilant watch; had he clung to Christ with a tenacious grasp, as all his salvation and desire, he would have encountered no such grievous reverses.

Here, then, the Christian may learn salutary lessons. He is straitened, not in God, but in himself.

As sin is the great obstacle in his way of heaven, it cannot be tampered with in its lightest form with impunity. One act of forgetfulness of God, one neglect of duty, one sinful indulgence in act or temper, may and will bring attendant difficulties which he will find it hard to overcome. If he wishes a comparatively easy course he must hate sin unqualifiedly, under whatever aspect it is presented; he must hold no truce with it; he must crucify it in his heart and members. He must remember, too, and remember always, that his safety and comfort depend on the clinging closely to the cross of Christ, or he always to realize his presence, and to be sure of his present help. His object must be definite and ever in sight, to lay hold of eternal life; and against everything which tends to obscure and lessen the importance of this, he must vigilantly guard. In this way his striving will not be in vain. His Saviour will not withdraw from him while he confidently and affectionately trust him, and no enemy shall defeat him while clothed with the armour of righteousness. The difficulties of salvation will be obviated, and he will go on his way rejoicing that a full salvation is prepared for him, and the most ample aids furnished for its final possession.

Almost Home.

This is one of the most joyous expressions in the English language. The heart of the long-absent husband, father, or son, not only home-worn, but almost arrived, thrills with rapturous joy as he is on the point of receiving the embraces and greetings of the dear ones at home. So it is with the aged Christian, as, in the far advance of his pilgrimage, he feels that he approaches the boundary line, and will soon cross over to the land of promise. Many of his best friends had crossed over before him, and they have long been beckoning him upward and onward. They await his arrival with the joyful welcome of holy ones. And as tokens nearly on either hand, that the land of Beulah is near, he feels that he is almost home. The ripe fruit of a long Christian life is about to be gathered into the heavenly garner. Few sights on earth are more pleasing than aged, faithful Christians, strong in the Lord, almost home. We have some such among us, revered and beloved, whose faces we love to see in the sanctuary, and whose prayers bring down blessings upon our heads. They speak of many friends, most of whom have preceded them, but the reunion will soon come. Blessings be upon the fathers and mothers in Zion; and may their mantles fall on us.

What Example will do.

We know not when, nor to how great an extent, we may be the means of blessing others in the faithful discharge of duty, merely by the force of example. An aged and devoted Christian, now living in New Jersey, about forty years ago occupied the lower part of a house in the city of New York. It was his custom regularly to observe family worship. A young man and his wife resided at the foot of the cross, where they found peace in believing, and were rejoicing together in hope of eternal life. They at once consecrated themselves to the service of Christ by uniting with his people. But the blessing stopped not here. The young man, soon after his conversion, commenced studying for the ministry, which he entered, and went out to the far West, where he devoted his life in laboring for the salvation of souls.

God may use us as instruments for the advancement of his kingdom, and of eternal blessings to our fellow-men when we least expect it. What an incentive to Christian fidelity! Not unto us, not unto us, but to his name be the glory.—*Am. Mes.*

Have you been convinced of sin?

There are three things we should especially be convinced of (says the Rev. Matthew Mead):—

First, “Be convinced of the evil of sin;” the filthy and heinous nature of it: this is the greatest evil in the world; it wrongs God, it wounds Christ, it grieves the Holy Spirit, it ruins a precious soul; all other evils are not to be named with this. My brethren, though to do sin is the worst work, yet to see sin in the best light; for sin discovered in its violence, makes Christ to be desired in his fulness.

But, above all, labor to be convinced of the mischief of an ungodly heart; what an abhorring it is to God, what certain ruin it brings upon the soul. Oh, think often upon the hypocrite's hell. (Matt. xiv. 15.)

Secondly, “Be convinced of the misery and desperate danger of a natural condition;” for till we see the plague of our hearts, and the misery of our state by nature, we shall never be brought of ourselves to seek help in another.

Thirdly, “Be convinced of the utter insufficiency and inability of anything but Christ Jesus to minister relief to thy soul in this case;” all things beside Jesus Christ are “physicians of no value;” duties, performances, prayers, tears, self-righteousness, avail nothing in this case; they make us like the troops of Teme, to return “battered at our disappointment” from such “failing broods.”

Alas! it is an infinite righteousness that must satisfy for us, for it is an infinite God that is offended by us. If ever thy sin be pardoned, it is infinite mercy that must pardon it; if ever thou be reconciled to God, it is infinite merit must do it; if ever thy heart be changed and thy state renewed, it is infinite power must effect it; and if ever thy soul escape hell, it is only upon the hypocrite's hell. (Matt. xiv. 15.)

In these three things right and sound conviction lieth; and whosoever the Spirit of God worketh these thorough convictions, it is in order to a true and sound conversion.

Reader, have you seen yourself to be a lost sinner? Have you felt your sin to be a burden far too heavy for you to bear? Has the Spirit convinced you of sin, of righteousness, and of judgment? Unless you are laid low, even in the very dust, by deep conviction of sin, you are never likely to be exalted in God's righteousness. Whatever you may think or feel, I would earnestly beseech you to ponder well this pregnant passage:—“The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.”

WEEKLY CALENDAR—MARCH.

- Full Moon, 7th day, 5h. 31m., morning.
Last Quarter, 14th day, 4h. 59m., morning.
New Moon, 22d day, 3h. 42m., morning.
First Quarter, 29th day, 3h. 20m., morning.

Table with columns: DAY, MONTH, DAY WEEK, SUN, High Water, Moon sets, Day's Length. Rows for days 4 through 10 of the month.

Farm and Garden.

The Chemistry of the Sunbeam.

Prof. Youmans commenced last evening, at Cooper Institute, a series of four lectures on the Chemistry of the Sunbeam. The great hall was crowded.

Prof. Youmans commenced by reference to the ancient views of electricity, when everything translated upon earth was believed to be governed by static influences. The picture in the almanac represents the old idea that the body is governed by the constellations. The alchemist also worked under the guidance of the stars, and believed that they had the power to transmute the elements and produce gold.

What, said the shoe-maker, "off again; can't you afford yourself one day?" "No," said the young man, "I can't afford to lose a day's work, and I am suffering two days more, and to keep myself from starvation, you work like a slave the other two days; and with all this you have no comfort. The man who wastes his working days cannot have a Sabbath day, for God's command is twofold—Remember that thou keep holy the Sabbath day. Six days shalt thou work, and do all that thou hast to do. In this way labor and rest are both blessed."

Every fifth farmer—should say every fifth man who pretends to farm—leaves his farming implements in the field, or wherever he finishes till he wants them again, and then he will have to study to know where they are. I have seen men even leave reapers and mowers exposed to the weather from harvest to harvest. How can such farmers expect to prosper? These are not fanciful tales, but stubborn facts, and every observing farmer knows them to be true. I have not only seen such things in Ohio, but the further west the more of such negligence I have observed.

Woman's Love.—In youth it seems to me that we women are too much attracted by the glitter of intellectual gifts, or the tinsel appearance of them. We must fancy a man to be more than a good, true man, before we can give him the love of our imaginations. The chance is, that we have gained experience we learn to value chiefly that before despised solid gold of goodness. Simplicity, truthfulness, steadfastness, are the qualities that win our hearts. The girl worshipped some imaginary hero, the woman worships only God, and loves some good man, not after the manner of the girl's passion, but with quiet, enduring, household love. Household love! dear words! a love that knows no jar and fret, but is rest and peace.

On the whole, pleasant traits and incidents are not common in the case I think. This opinion I expressed to my friend Susan, the other day. In reply to my remark, he related a little adventure, which, as it is quaint, and moreover, involves a little love and sentiment, I give it without apology, in his own words. It appears that in the most unlikely places love and sentiment may be discovered.

On the whole, pleasant traits and incidents are not common in the case I think. This opinion I expressed to my friend Susan, the other day. In reply to my remark, he related a little adventure, which, as it is quaint, and moreover, involves a little love and sentiment, I give it without apology, in his own words. It appears that in the most unlikely places love and sentiment may be discovered.

"The unknown lady drew the little girl upon her lap, and wrapped her velvet mantle around the little child, and put her hand over the half-frozen little blue hands."
"So great was the crowd, that I alone seemed to observe. The child shivered—the beam from the door blew upon her unprotected neck. I saw the young lady quickly draw from under her shawl a little crimson woollen shawl, which she softly put on the shoulders of the little one, the mother looking on with confused wonder. After a short time, she rose to leave the car, and would have removed the shawl, but the unknown gently whispered, 'No; keep it on; keep it for her.' The woman did not answer, the conductor hurried her out, but her eyes were in tears, which no one saw but me. I noticed her she descended to a basement, and I hastily marked the house.

"Soon after my unknown also rose to depart. I was in despair, for I wanted to follow and discover her residence, but could not leave Miss D.—"
"How glad, then, was I to see her bowing, as the passed out, to a mutual acquaintance who stood in the doorway. From him, ere many minutes, I had learned her name and address."
"Too short the story as much as possible, that lady is now my wife. In the small incident which introduced her to me, she showed her real character. A few days after my marriage, I showed her the painted oak, to a mutual acquaintance who stood in the doorway. From him, ere many minutes, I had learned her name and address.

A Sabbath Earned.
"I can't afford to be idle, said a shoe-maker who was working on the Sabbath day to his neighbor, who was going to church. The next day was a holiday, and the shoe-maker went where he drank and idled away three days, spent all his money, pawned the coat from his back, and came home so ill that for two days he was unable to leave his bed. On Saturday he was sitting, pale and feeble, at his work, and on Sunday he was toiling on to make up lost time. His neighbor passed by again neat, clean, healthy and happy, going to the house of prayer."
"What," said the shoe-maker, "off again; can't you afford yourself one day?" "I can't afford to lose a day's work, and I am suffering two days more, and to keep myself from starvation, you work like a slave the other two days; and with all this you have no comfort. The man who wastes his working days cannot have a Sabbath day, for God's command is twofold—Remember that thou keep holy the Sabbath day. Six days shalt thou work, and do all that thou hast to do. In this way labor and rest are both blessed."

The Effect of Intemperance.
We have again to record one of the most painful and heart-rending results of the traffic in intoxicating liquors. During the late cold weather, three individuals visited the town. After drinking freely they started for home. They passed on their way through the Rice Lake plains. It was after night. All were, we understand, intoxicated. During the journey one of them dropped from the sleigh. He was not missed for some time, and when sought for, could not be found. At length, tired out by suspense, the neighborhood turned out by hundreds, and after a long search, the poor victim of intemperance was found, frozen stiff and dead. His name was Levi. There, on that cold evening, in the midst of health and strength, this man found, on a public highway, a premature death.—Columbus Sun.

All the pleasure in the world is not worth an oath. No fool can be silent in his cups.
Growth of London.
By the report of the Registrar-General for 1858, we learn that London has a population of 2,879,000, and is now the largest by far in the world. In 1801, its population was only 958,000, so that in less than sixty years it has increased by more than three times. This rapid increase is due to the fact that London is the seat of the British Empire, and the center of its commerce and industry. The city has grown from a small fishing village to a metropolis of millions.

Woman's Love.—In youth it seems to me that we women are too much attracted by the glitter of intellectual gifts, or the tinsel appearance of them. We must fancy a man to be more than a good, true man, before we can give him the love of our imaginations. The chance is, that we have gained experience we learn to value chiefly that before despised solid gold of goodness. Simplicity, truthfulness, steadfastness, are the qualities that win our hearts. The girl worshipped some imaginary hero, the woman worships only God, and loves some good man, not after the manner of the girl's passion, but with quiet, enduring, household love. Household love! dear words! a love that knows no jar and fret, but is rest and peace.

On the whole, pleasant traits and incidents are not common in the case I think. This opinion I expressed to my friend Susan, the other day. In reply to my remark, he related a little adventure, which, as it is quaint, and moreover, involves a little love and sentiment, I give it without apology, in his own words. It appears that in the most unlikely places love and sentiment may be discovered.

On the whole, pleasant traits and incidents are not common in the case I think. This opinion I expressed to my friend Susan, the other day. In reply to my remark, he related a little adventure, which, as it is quaint, and moreover, involves a little love and sentiment, I give it without apology, in his own words. It appears that in the most unlikely places love and sentiment may be discovered.

SCROFULA, OR KING'S EVIL.

IS A CONSTITUTIONAL DISEASE, A corruption of the blood, by which this fluid becomes vitiated, and its action is deranged. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attack, nor is there one which it may not affect. The scrofulous taint is variously manifested by several diseases, but living, disordered or unhealthy food, impure air, and filthy habits, the depressing wind, and above all, by the venereal infection. Whatever its origin, it is hereditary in the constitution, descending "from parents to children into the third and fourth generations." Indeed, it seems to be the red of filth and vice. "I will visit the iniquities of the fathers upon the children."

A CURE FOR THE AFFLICTED!

HOLLOWAY'S OINTMENT.
POSSESSED OF THIS REMEDY EVERY one who is afflicted with any of the following diseases, should at once procure and use it. It is a powerful and effectual remedy for all those diseases which are the result of impure blood. It is a powerful and effectual remedy for all those diseases which are the result of impure blood.