

# The Freeman and Freeman

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Editor.

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## Sunbeams.

Life has its shadows dark and drear,  
In gloom is many a spirit bowed,  
But sunbeams linger ever near,  
And sunshine still must gild the cloud,  
Come, look upon you new-made mould;  
Beside it kneels a mourner fair,  
Her mother weeps in grief profound—  
'Tis dark, but are no sunbeams there?

It likewise has its literature, and besides works written in its defence expressly it has its periodicals, among which we instance "The Spiritual Telegraph," a weekly paper; "The Spectator," a quarterly Magazine; and "The New Leaf."

In "The New Leaf" for Feb. 8th, 1852, there is a singular article said to have been dictated by spirits. It professes to describe the geography of the interior or spirit world. It states and represents by a diagram, that in the interior there are seven spheres and that souls graduate, or as the expression is, "undergo the phenomena of birth" from sphere to sphere, beginning at the lowest and graduating from sphere No. one to sphere No. seven. It is said that Dr. Franklin is still only in the third sphere, while Tom Paine has worked his way up to sphere No. six.

"The mediums" in their progress of deception, profess to call up the spirits of holy men long since departed; as of John Calvin, John Wesley, Adam Clarke, Richard Watson, and sometimes even the spirit of the holy Apostles of our blessed Lord; unto whom they attribute the dictation of expressions, the most ridiculous and blasphemous.

The credulity of masses of men, seemed so immense, that the mediums determined in order to reap a golden harvest; to leave no wickedness unthought; and no depth of blasphemy unjudged; if they could but answer their purpose thereby.

A semi-monthly publication has issued from the town of Auburn, in New York, which exceeds all others in impiety and blasphemy. It is entitled "Disclosures from the Interior, superior care for mortals." I will copy the prospectus of this publication.

"This publication is dictated by spirits out of the flesh, and by them edited, superintended and controlled."  
"Its object is the disclosure of truth from heaven, guiding mankind into open vision of Paradise upon communication with spirits redeemed, and proper and progressive understanding of the Holy Scriptures, and of the merits of Jesus Christ, from whom they originated in inspiration absolute, and of whom they teach, as the only Saviour of a diseased and bewitched people."  
"The circle of Apostles and Prophets are its conductors from the interior; holding control over its columns, and permitting no article to find place therein unless originated, dictated or admitted by them;—they acting under the direction of Lord Supreme."

"James Congdon, Charles Coventry, Andrew L. Wilson, and Louisa Bush, are its publishers and proprietors; they having become, in full confidence of mind, disciples of the Lord; and being present external agents of the circle apostolic and prophetic, acting under their direction, while faithful as instruments for the distribution of truth."

"That infidels should send forth such a production, when it is known that the object is to destroy all belief in the sacred Scriptures; and to bring men to profess Christianity to receive such a congress of blasphemous nonsense is humiliating in the extreme."

Among other publications issued from this entire circle of spirits, "circles" is one entitled "The Plighted Word," or is called "The Sixth Circle in the Spirit World," by the Rev. Charles Hammond, medium. Written by the spirit of Thomas Paine.

The Patron and presiding genius of "spiritualism" is Tom Paine; its chief defenders are Charles Hammond, Adin Ballou, and J. L. Scott, all Universalists; and, in accordance with the views of its literary staff, its theology is Universalism.

"That this is not a libel but a fact, the following extracts will prove. In the 'Spiritual Telegraph' of May 29, 1852, it is reported that a revelation from *Loquaxus Corbett* had been made in a circle in the city of Brooklyn. This Corbett was, in his lifetime a professed infidel, and said to have been much lower in the scale of profanity than Tom Paine. The Spirit of this infidel was asked: Is there such a place as Hell; or is there any Hell, such as is mentioned in the Bible? To which the infidel from the spirit world, replied, 'No.'"

Another instance is mentioned by the Rev. Mr. Brittan, of a medium from Cleveland, Ohio, who says: "I asked a deceased relative, who on earth was a Methodist, what kind of religion was right?" Answer, "The religion of Christ." "I asked if there was any devil?" Answer, "No." "Are all spirits happy after death?" Yes, measurably. "What Church's doctrine is nearest right?" Answer, "Universalist doctrine is nearest right."

In a letter published in the "New York Tribune" of Sept. 24th, 1851, it is stated that "all agree, that all are happy in the Spirit world, though there are different degrees of happiness."  
Again in the Book: "Light from the Spirit World," it is said p. 213, "Spirits see the Spirit world. Those who have been in the lowest circle of wisdom, in the lowest hell of which we have any knowledge, reach the Spirit world better; and God removes the judgment which their condition required to discipline them into the path of true wisdom. The divine law of God, by which forgiveness is extended, is the same in both spheres."

Consistently with the above teaching, the infidel Shelby is represented in the Spirit World, as in the company of the Apostles John; Napoleon with Calvin and Wesley; and Tom Paine is in the sixth heaven.

The theology of "Table Turning" is precisely the same with Spirit Rapping. In the *Watchman* of Dec. 7, 1853, there is a most harrowing instance of this delusion.

The Editors say: "We must give the reader a scene, and shall copy it, revolving as it is, from the Rev. R. W. Diblin. The answers were obtained by taking a single table, and saying 'No,' and where other words were to be spelled out, by running a pencil over a printed alphabet, the table rapping with its foot when the point is on the proper letter."  
"One or two ages were asked, and some answers were made. That is often the case. While the Table answers many things correctly, it will often make mistakes. I then

put a certain set of questions, which I always ask for particular reasons—  
"Are you justified by works?" "Yes."  
"By faith alone?" "No."  
"Is the whole Bible true?" "No."  
"Were the miracles of the New Testament wrought by supernatural power?" "No."  
"By some hidden law of nature?" "Yes."  
"By the same power that moves you?" "Yes."  
"Was Edward Young who answered by the table M—?" "Yes."  
"Was Oliver Cromwell good?" "No."  
"Was Charles I. a good man?" "Yes."  
"Is it right to pray to the Virgin?" "No."  
"Is Christ God?" "No."  
"Is he a man?" "No."  
"Is he something between God and man, a sort of Angel?" "Yes."  
"Is he in heaven?" "No."  
"Where is he?" It spelt slowly, "H-E-L-L."

"As the last word was indicated, the girl drew her hands quickly off the table, much as a person would do who was drawing them off of hot iron. Her brother-in-law turned very pale, and took his hands off the table also."  
But the mind reels, and the whole system shudders with quotations like the above. More than enough has been said, to show that the "Rapping-system" is a system of imposture and wickedness; and that it is the duty of both the Pulpit and the Press, to warn the public against it. It is the duty of private members of the Christian Church to see that their faith is not sapped by these delusions. It is the duty of the well informed of all communities, to place themselves in direct opposition to those travelling "Mediums," so called, who for the sake of pelf, are gradually introducing a set of principles which are at variance with the Scriptures and with sober reason, calculated to mislead the youth, subvert true religion, and bring in its place universalism, skepticism, or downright infidelity.

WILLIAM WILSON.  
[To be continued.]

garded with, to say the least, suspicion. It is that which whitts the missionaries, full of devoted zeal and undying energy, have with difficulty converted their hundreds, the government, by the aid of their godless colleges, have converted their hundreds of thousands.

The missionaries, however, do not despair; they know that their work progresses, that the good seed is deep in the soil; and that if some of their converts are as sincere and steadfast as they could desire, there are hundreds who have listened to the Word, and drunk deep of its truths, but who have not yet the courage to own themselves openly. During the ten years ending 1842, but 161 Hindoos had been converted to Christianity. Within the next ten years the number of converts amounted to 403. The following decade witnessed the conversion of 647; and the period ending 1842, as many as 1,055. The ten years just past it is estimated have seen not less than 2000 heathen embracing Christianity. Not less encouraging is the fact of more than one native rajah having become converted to the Christian faith.

Mr. Capper denounces the abuses of the British government of India, with remarkable boldness and energy, and to use his own words, does not hesitate "to call Indian things by their right names."—*Capper in India.*

Thought wanders to the far-off, shadowy land, when those we love have left the spirit land. At each calm hour they pass in memory by.

"We hear their voices in familiar tones, 'To us who mourn the dead, of loved ones, who have passed on.'"—*H. W. R.*

How mournfully pleasing are our reminiscences of departed Christian friends! Their images fit before the mind's eye, and we behold again the forms and features which we gazed with admiration,—we hear the melodious voice that ever awakened pleasant emotions, and the merry laugh, indicative of the joy that dwells within, while the bright eye, the index of the soul, seems to smile upon us, bearing witness to our benevolence and love. The reality seems present, but alas, it is only the reflection!

Sorrow fills our hearts, while we regret that the loved object is removed, but joy triumphs in the thought, that the freed spirit reigns on high.

The image of one now gone from earth is often before me. Her race was short but triumphant! In early childhood she held the banner of truth, and opened her heart for its reception. Very pleasant to my friends are her remembrances of that period. The sincere penitence,—the earnest calling upon God,—the effectual exercise of faith, followed by the conscious evidence of pardon—the all-wise declaration, "I love my God, I know I love my God," uttered with a depth of emotion that showed that the inmost soul responded to the truth of the affirmation, all give pleasure in the review.

In the economy of grace there is no respect of persons as to trials and temptations. All must be tried, and the memory's tablet bears records of times when the tempter "of hellish malice full," approached our friend during the days of her "first love," and endeavored to lead her away from her Saviour, the number of temptations he had to outskillfully suggested, and the lost but now exulting soul robbed of her peace and joy.

"We mind us," too, of earnest struggles and fresh acts of faith, which elevated her again to communion with God, and "established her going."  
How long the sight of a child presenting his heart to God ere it has been hardened by the deceitfulness of sin, or polluted by the deluding vices to which persons of riper years are too generally addicted. Who shall tell to what heights of blessedness, even in this life, one may attain, if faithful to first vows!

Passing over a few years of our friend's spiritual history we come to a memorable period. Increase of years had brought her more into contact with the world, and with a change of residence, and the hurry and bustle attendant upon a removal to another place, and the formation of new associations, contributed to damp the ardour of her feelings, and destroy in a measure her interest in religious exercises.

Alarmed by these symptoms of declension, she embraced the opportunity afforded by some special service held in the neighborhood of her residence, of consecrating her heart to God, and when there, I will not shun to declare, she was wonderfully renewed, and the fresh grasp of Christ by faith were succeeded by the "peace which passeth all understanding." How sweet the scenes which followed. The Sabbath School was invested with a new interest; the Class Meetings were hailed with pleasure, and the Prayer Meetings composed of those who, like herself, had in youth become followers of the Saviour, were seasons of special delight. Her Bible too, and S. S. books, were an oft-resorted-to source of instruction and enjoyment.

Thus pleasantly passed a few rejoycing years. And can we wonder that another removal, and the breaking up of associations so auspiciously formed, were a severe trial to this youthful disciple? But the Good Lord designed her benefit by these things.

Naturally of very lively emotions, and in danger of depreciating the importance of simple faith, it was necessary that she should be taught to trust in the Lord with all her heart, and not to depend for happiness on merely fortuitous circumstances. Such we may believe was the effect of God's dealings with her, for shortly after the events alluded to, we came to another marked period in her history. The past had not been fruitless of good; in the school of trial she had learned that "perfect peace" could only be obtained by "staying the mind on God." And if, in her religious exercises, the emotional previously predominated, now faith took its proper place in the regulation of her life. Friends noticed with satisfaction this change, and those interested in her religious welfare predicted for her a career of usefulness in the Church and the world.

But God's ways are not as man's ways, for his thoughts are not as our thoughts. Two or three years, spent chiefly in mental pursuits, were followed by sixteen months of

suffering, and then came the final scene.—Consumption, the destroyer of unnumbered victims, had marked her as a fit subject for its ravages. The history of her health is similar to that of many who have fallen a prey to the same disease. A cold, increased by subsequent exposure, settled upon her lungs. Hopes, high ere this, sank rapidly till her friends could only expect to ease for a time sufferings which all felt must soon terminate in death. The truth forced itself upon her own mind that she was not long for earth, but knowing in whom she had believed, she feared not, but looked forward with joy to the time when she should be taken home to behold Him, "whom having not seen she loved." During her illness she had clear visions of the "Holy City." There remained now but the river to cross, and soon she was called to pass over.

The work in sombre hues, marked, revealed man, and sustained the Doctor, came on with rapid strides. How did she view his approach? On being asked a few hours previous to her departure "Is Jesus still precious?" she answered mildly and confidently; "O, yes, and much more so."

It was now evident that she was in the "Star of Bethlehem,"—the heavenly light, and leaning upon her beloved, she fearlessly crossed the narrow stream of death and entered into everlasting rest.

Respite for a sister deceased. A soul out of prison released. With songs let us follow her flight. Expect to see her smiling above. "I will endeavour to promote the work of God."

In the strength of divine grace,—I will seriously examine my heart and past conduct, and patiently seek until I obtain pardon for all my past unfaithfulness, and a sense of the favour of God.

I will fervently and believingly seek the enjoyment of the spiritual blessings held out to my hopes in the provisions and promises of the Gospel.

I will endeavour with exactness to conform my thoughts, words, and actions to the revealed will of God, believing it to be my "reasonable service," shunning not only evil itself, but also all appearance of it.

I will as much as possible keep my tongue from speaking what is to the discredit of absent persons, whether it be true or false, because the opposite is not doing to others as I would they should do to me.

In hearing the preached word, I will judge myself rather than the preacher; remembering that Providence has given me the privilege of hearing the Gospel, not to amuse me, but to instruct and edify me.

I will read every day at least one chapter of the inspired Epistles, that my knowledge of my personal and relative duties may be constantly on the increase.

I will every day, once at least, retire into secret, and pray for the outpouring of the Holy Spirit upon myself, upon the church to which I belong, and upon all with whom I am surrounded.

As often as possible I will attend the weekly public prayer meeting, which is expressly to seek a blessing upon the church, yet upon the world; and when there, I will endeavor to follow with my heart, to the throne of Heavenly Grace, all those who publicly call upon God.

I will endeavour to persuade all with whom I have or can obtain any influence, to attend the house of God.

I will entertain the undecided to join themselves to the professed people of God, under a persuasion that there cannot be a good reason for remaining at a distance from them.

I will strive to keep my purpose by the recollection, that to act upon these or similar resolutions, will at least add greatly to my own spiritual benefit.

I will refresh my memory in these resolutions, at least once a week; seriously examining how far I have kept them, and will try still to improve in promptitude and zeal.

Reader! are not all the sentiments in these resolutions included in "Christianity in earnest?" Then, art thou in earnest? "Strive to enter in at the strait gate."—*Zion's Herald.*

elasticity to the step, and teach what some are pleased to term "the poetry of motion." Now the idea that dancing should be essential to the formation of a genteel carriage appears to me very much like positive non-sense. As though a young person could not learn to enter or leave a room, to walk gracefully across the floor, or to make a polite bow, without passing under the hands of the dancing master. Have the boys no fathers, or the girls no mothers—have they no powers of observation or imitation—and is a dancing master the only person capable of teaching politeness?

True gentility is not a thing to be played off in measured steps, and whispered into in affected tones. It is the out-speaking of a benevolent heart, and the out-beaming of a gentle soul through a mild eye. The true way to refine the manners is to refine the feelings. How refining to gentlemenly feelings or maidenly delicacy must be the lascivious whirings of the waltz! No, my young friends; you must not mistake a miming step, or a simpering smile, or a refined bow, for refinement. "It is not in the dancing master's evolutions, or the sounds of the middle-strings, that you can find it. Wealth cannot buy it; it dwells not in jewelry and backgammon. Power and place cannot bestow it. Lord Jeffrey, though seated on the highest tribunal in the realm, was a very vulgar man, and could pour forth torrents of brutal obscenity; and a vulgar man was Chancellor Thurlow, sporting out and obscenity at the table of the Prince of Wales. But there was a gentlemanly about James Fitzgibbon, though herding sheep, while his eye watched Arcturus and the Pleiades, and his wistful spirit wandered through immensity. Though seated at a stocking-loom, there was no want of refinement in the youth who penned the "Star of Bethlehem,"—the heavenly light, Henry Kirk White, was not a vulgar lad. The school of fine feeling is the school of good manners. Gentleness is the parent of gentility. One hour in a refined and virtuous social circle, is worth more than all the dancing parties of a whole season."—*Ed.*

He is used to it.

Having occasion to go into a blacksmith's shop, while the son of Vulcan was lustily playing his sledge-hammer to weld the bright iron, and heated metal, and asking how it was that a spaniel lay so unmoved amid the shower of burning sparks, it was replied, "O, sir, he is used to it!" Well, we thought, and so it is with our unconverted hearers; we do not know how they can remain unmoved, alike by the fiery denunciations of the Sinai, or the bright and melting beams of Calvary. But "they are used to it."

No a man who, when he first went to reside near a rushing, impetuous waterfall, could get no sleep for the roar of the flood, afterward slept as soundly as if all was as still as death—for "he was used to it."

Another, whose master wished him to rise at five o'clock every morning, had an alarm placed in his room—a time-piece which makes a loud rattling noise at any hour for which it is set. At first, John was effectually aroused by his clamorous monitor; but after a time he thought, when thus awakened, he would just turn on the other side, for a little more before he rose; and having tried what it was, it soon lost all power to arouse him—for "he was used to it."

Unconverted hearers of the gospel, is not this illustrative of your case? You are yet in a careless and prayerless state, and to you remains that fatal declaration of the Saviour, who now invites you to his cross, but whom you will soon behold as your Judge upon his throne: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil; all who will not come to the light, will be in darkness."—*Ed.*

The writer, not long since, was summoned to the bedside of one of his dying unconverted hearers, and never will forget the fearful exclamation, "O, sir, how many sermons I have heard, and I have neglected them all; I shall never hear another!" This proved too true; for the unhappy individual was soon deprived of reason; and death, in a few days, closed the awful scene on this side of eternity.—*Bible-class Magazine.*

Results of Missionary Labour.

"At the close of 1850, fifty years after the modern English and American societies had begun their labors in Hindostan, and thirty years since they have been engaged in full efficiency, the STATIONS, at which the gospel is preached in India and Ceylon, are two hundred and sixty in number; and engage the services of FOUR HUNDRED AND THIRTY MISSIONARIES, belonging to twenty-two MISSIONARY SOCIETIES. Of these missionaries, TWENTY TWO ARE ORIGINALLY NATIVES. ASSISTED BY FIVE HUNDRED AND FIFTY-ONE NATIVE PREACHERS, they proclaim the word of God in the bazaars and markets not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression, even upon the unconverted population. They have founded three hundred and nine NATIVE CHURCHES, containing seventeen thousand three hundred and fifty-six MEMBERS, OR COMMUNICANTS, of whom five thousand were admitted on the evidence of their being converted. These church members form the nucleus of a NATIVE CHRISTIAN COMMUNITY, comprising ONE HUNDRED AND THIRTY THOUSAND individuals, who regularly enjoy the blessings of Bible instructions, both for young and old. The efforts of missionaries in the cause of education, are now directed to thirteen hundred and forty-five DAY SCHOOLS, in which eighty-three thousand seven hundred boys are instructed through the medium of their own vernacular languages; to twenty-three boarding schools, containing nineteen hundred and ninety-two boys, chiefly Christian, who reside upon the missionaries' premises and are trained up under their eye; and to one hundred and twenty-eight DAY-SCHOOLS, with fourteen thousand boys and students, receiving a sound Scriptural education, through the medium of the English language. Their efforts in FEMALE EDUCATION embrace three hundred and fifty-four DAY-SCHOOLS, with eleven thousand five hundred girls; and ninety-one BOARDING SCHOOLS, with two thousand four hundred and fifty girls, taught almost exclusively in the vernacular languages. The BIBLE has been

wholly translated into ten languages, and the New Testament into five others, not reckoning the Serampore versions. In these ten languages, a considerable Christian literature has been produced, and also from twenty to fifty tracts, suitable for distribution among the Hindoos and Mussulmans population. Missionaries have also established and now maintain twenty-five printing establishments. While preaching the gospel regularly in these numerous tongues of India, missionaries maintain ENGLISH SERVICES in fifty-nine chapels, for the edification of our own countrymen. The total cost of this vast missionary agency during the past year, amounted to ONE HUNDRED AND EIGHTY SEVEN THOUSAND POUNDS; of which thirty-three thousand five hundred pounds were contributed in this country; not by the Native Christian community, but by Europeans."—*Calcutta Review.*

Preaching to the Heart.

Preach to the heart, young man. Away with all your transcendentalism, your high-down theories of the origin of evil, predichation, and Adamic imputation. Preach right to the heart, and leave these for older heads, if you can find any foolish enough to attempt it. Preach as Jesus Christ preached. Tell us of the bruised reed and the smoking flax. Tell us of his love, and what we must do to obtain that love? It is not our intellect so much that we want transformed. We don't care how sin got hold of us. All we know is—and we know it to our sorrow—that here it is; yes, just here in the very core of our hearts, working away with all its havoc, and misery, and death. And we want to get rid of it. O, we are sick—sick at heart—sick all over; and we want a great physician. Tell us where you may find him. Tell us how we may. We are wounded by the shaft of addiction; where shall we go for comfort? We are distressed and heavy-laden; where shall we go for rest? We are baffled and torn, and tempted; where shall we go for succour? I had rather see the lonely widow's heart—O, I had rather had a soul, wounded and torn by sin, than feed the intellect of the proudest philosopher that ever walked God's earth. I know Jesus Christ would love me the more for it, for it is just what he used to do. But did not Paul preach to the head?—But you are not Paul; nor have you been caught up to the third heaven; nor have you been called and directed by God, as he was, to lay the foundations of the Christian fabric. He has laid them, but here he has left them. How cautious, how reverent; how he shrinks when approaching the boundary of the fearful unknown! "Who art thou, that repliest against God?"

He reaches to the head. "Are you just so much as it is necessary to convert him, when he is convinced that they are sinners. Their conscience has told them of it; the Bible has told them; they are convinced of it, but they want to feel it; and when they begin to feel it, they want Christ. They want him as you and I, young man, wanted him, when broken-hearted and contrite, we lay at his throne pleading for his mercy; as the poor jailer wanted him when he cried, 'What shall I do?' And when we have received Christ, we want him kept before us. We still want to hear of his love; of his precious example which he charged us to follow; we want to hear how he went about doing good; how he comforted poor sorrowing hearts; about his long nights of prayer; his temptations and glorious triumphs; that we may go and do likewise. And then we want to know, too, how to die as well as live; how to suffer as well as enjoy. O, how much we, poor sinners, want to know; and how short the time to acquire it; how shorter still to practice it! Tell us all this, and we will be safe through the darkness and the ages of eternity will have rolled around ere we shall have done with it—then tell us what the Bible has withheld.—*Independent.*

Rills from the Fountain.

THE RAILWAY.—We were journeying upon the Railway, crossing past the lambs and fields, following the terrible iron horse in his mad speed.

And presently, arriving at a tunnel occupied through the hollow rock, we plunged into darkness, stunned with roaring echoes, and enveloped in flashing sparks.

Then, on we emerge; and then I gazed around me to discover if the faces of my fellow-passengers were not white with fear. But to our scorn, shakers and the converse went on quietly as ever.

Then marveling, I said to one beside me—"Were you not afraid when we passed through the darkness, and amid the roar?" But he laughed, and answered: "The conductor takes care of us. There is no more danger in the dark tunnel than on the open road."

Then I said secretly in my own bosom—"How if men have faith in this railway conductor, shall I distrust my Heavenly Father? The Almighty Conductor is He, who guideth us safely through the darkness and the roaring echoes of adversity, into the bright light of day."

FRUITS OF GOOD INSTRUCTION.—A correspondent of the New York Observer says that while Rev. Mr. Brown, now of O. C. C. C., New York, was a missionary teacher in China, he succeeded in gathering from the streets a few Chinese boys, whom he studiously instructed in the Bible and its principles, and in our American views of civil and religious liberty. After his return to this country, he kept up a correspondence with the most





The Editor's Song.

From morning till night, with all our might, We work with pen and ink...

This day after day we toil away, And we battle for truth and for right...

With fervent zeal for our country's weal As sentinels true we stand, To sound the alarm when aught of harm...

We search the earth in quest of truth, And glean from every shore, With anxious care, some treasure rare...

Then these varied borders the world affords By our magic art we bind, And slightly chain the passions of the brain...

'Tis thus we toil, nor ever cease, From our noble work of love, And thus pursue, with ardent zeal...

Let the Heart be Beautiful, I care not for the face; I ask not what the form may lack...

Though the cheek, the cheek be beautiful, It soon may lose its bloom, And the lustre of the eye be quenched...

And though the voice be harsh or shrill That bids the oppressed go free, And soothes the woe of the sorrowing one...

A Winter Sermon, Thou dwellest in a warm and cheerful home, Thy roof in vain the winter tempest lashes...

Thy board is loaded with the richest meats, O'er which thy eyes in sated languor wander, On whose unsheltered head the torrent plashes...

Thy limbs are muffled in the piercing blast, When from thy fireside corner thou dost rally, With which the frosty breezes toy and dally...

Thou hast soft smiles to greet thy kiss of love, When thy light step resounds within the portal, Some have no friend save Him who dwells above...

Thou sleepest soundly on thy costly bed, Lulled by the power of luxuries unnumbered; Some play on some an aching head, Never again to wake when they have slumbered...

Then think of those, who formed of kindred clay, Dependent on the duties thy bounty scattered, And God will hear them in thy prayers pray...

They are his children, tho' in rags and tatters, Household Words.

Temperance, On every hand the good work is advancing, Never was there a better prospect of the friends of Prohibition succeeding in their great aim...

Onward, Friends! The measure of various domestic animals in this country most commonly employed as a fertilizer...

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exhibit the pleasing fact, that the Maine Law is becoming popular, and is working its way, despite all opposition...

ONWARD MOVEMENT OF THE TEMPERANCE CAUSE.—There are but few States in the entire Union that are not agitated with the preliminary throes of an imminent and absorbing agitation for the complete prohibition of the liquor traffic...

With fervent zeal for our country's weal As sentinels true we stand, To sound the alarm when aught of harm...

While the liquid manure is actually in many cases almost entirely lost, the solid part is often allowed to drain and bleach until nearly every thing soluble is washed away...

Manures containing nitrogen in large quantity are so valuable, because this gas is required to form gluten, and bodies of that class, in the plant; this is particularly in the seed, and sometimes also in the fruit...

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All these kinds of manure should be carefully collected and preserved, both as to their liquid and solid parts. The liquid part or urine is particularly rich in the phosphates and in nitrogen...

The proper way to save this liquid is to have a tank or hole, into which all the drainings of the yard may be conducted. If left here long, this liquid begins to ferment and lose nitrogen in the form of ammonia...

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The Lord will take care of them; he has promised to bear their yokes when they cry, and to provide for them. Very true," said the reverend gentleman, "but he has not promised to provide for the young hawks."

MIND.—The human mind is as the thought with which it is clothed. It is very much to be regretted that it is so often so poorly furnished with ideas as to be unable to grasp the full meaning of its own ideas...

FLUENCY OF SPEECH.—Swift said the common fluency of speech is a sign of a man, and most women, of a man of many words; for whoever is master of a language has a mind full of ideas, will be apt, in speaking, to hesitate on the choice of words; whereas, common speakers have only one set of ideas, and one set of words to clothe them; and these are always ready at hand...

NATURAL CAUSE.—In the northern part of Sweden, on the land of Joel Petri, Esq., says the Grono Mercury, are two white oak trees, standing three feet six inches apart, of equal size, being six feet in circumference, and gradually and equally increasing each way from the centre, until it reaches the respective trees. On examining the soil, it was found to be a very singular case...

ANONROOT CROP IN NATAL.—The extraordinary productiveness of arrowroot in the soil of Natal is illustrated by the fact that, from a plot of less than half an acre, on the estate of Mr. Moorewood, at Compensatio, a quantity of the root or tubers has been taken, weighing 12,700 pounds...

A GOOD MAXIM.—The more quietly and peaceably we all get on the better; the better for our neighbours. In nine cases out of ten the wisest policy is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; if he is insolent, quit his house; if he is unkind, quit his acquaintance...

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