



## THE PROTESTANT, AND EVANGELICAL WITNESS.

THE  
Protestant & Evangelical Witness.

SATURDAY, AUGUST 20, 1859.

"Prove all things."

"Prove all things" is an apostolic injunction. Christians who do the duty; it is the motto of all philosophers, and no age has more ingeniously adhered to it than the present. "Theories and names are not enough; no matter how splendid and refined they may be, they must chapterly submit their claims to an impartial and severe scrutiny, and be satisfied to receive homage in proportion to the amount of truth that may be contained in the one or propounded by the other. Will the name of Bacon have error a fearless and thorough exposure? We all know that error is dangerous, that its effects may be in exact ratio to the eminence of the name with which it stands connected; hence do we, with as little scruple, reject it when fortified by the weight evidence of the law of God.

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We may however show some reason why men say to us: "Leave Popery alone."

### The Start Abduction Case.

We give below Bishop Charbonneau's explanation of the abduction of Miss Starr, and the commentary of the Toronto Globe, which is very able. We commend it to our readers:

Dr. Maturin's Testimony, July 27, 1859.

To the Editor of the Leader.—Sir—thank you for having communicated to the public, in an article of this day headed "The last Report of the Committee," which I offer my respects cordially to the author of, his note concerning the trial of Mrs. Weston, which he says is "a blow to the cause of justice." I followed the direction of Hall or Gile. Will it relieve a minister from charge of error to maintain that Calvin or Arminius taught this doctrine? Or is it enough to meet the demands of an intelligent mind, assuming logical analysis, for his teacher very greatly to amend—such is the opinion of Aristotle or Leibnitz?

Our age demands that every man, in his several department, be able to support and defend his position by *truth*, or that which is quite independent of man's will or authority; thus must we "know the speech of them which are plied up, but the power." Whenever there exists love of truth, this will be admitted to be right, and there will be a corresponding rejoicing over that hopeful tendency of public mind which prevails in the present day to have every theory and principle thoroughly tested.

But now let us say, reader, that whilst this age professes to extend the operation of the aforesaid wise and beneficent law to all departments of human thought and activity, it falls deplorably in a most important sphere—to do so. There are men—secretaries of truth—who will subject themselves to serious inconvenience in order to expose error, or to discover new truths, or move really folly old ones, when the field of exploration is that of any of the sciences or social reforms, estimating, for instance, that causes entitle to compensation for all their toil and trouble. Yet there very men, when we seek truth in the moral field, and point to Popery, with its lofty pretensions and wide-spread evils, as a legitimate object of investigation, change suddenly from sturdy and fearless men to nervous ashen-faced slaves; and because afraid to witness even the process of the painstaking and conscientious operator, as he applies his analyzing and testing instrument to that strange composition—the Man of Sin! Now, how is this? Why this inconsistency and shrinking from duty?

Let us look around again and all that prevails, and we observe that, so keen is our desire to become acquainted with all that exists in our mundane system, human ingenuity is unwearied in its efforts to search out that which is little as well as that which is great. Our microscopes reveal an interesting world, so small that the unaided vision cannot detect it; our telescopes view the far-distant heavens, and proclaim to us the works of God on a scale overwhelmingly grand; our chemical analyses show to the nature and properties of bodies; while innumerable are the means we employ to look into the constitution of mind and morals. In a word, it seems as if men were determined to pry into all corners, the last remaining in these fields of inquiry, repudiating the idea of leaving Popery alone.

As we look and see that men can truly discern all philosophical questions in all their complexity and relations; even may we perceive the merits and defects of various religious systems, and pass down to the common things of life, and in the unlimited freedom of discussion—the glory of our age—may we doubt and prize it, whether a lady manifests propriety in the fashion of her bonnet or her dress, and no one thinks it necessary to cry out danger! wickedness! Nay, further, the time was, even in this country, such the extent of our freedom, that a Queen's Printer could now broadcast over the land the seeds of social warfare, and scatter material calculated to inflame the passions of a merciful rabble, and the Governor of those days, stamped with his authority this license, deemed of heavy a crime elsewhere, as clearly within the wide sweep of our press liberty! But still, that old subject Popery, is pointed to, and we ask emphatically, whence we are sitting, and testing, and discussing all other subjects, why should it plead and receive exemption? and for an answer, wise-looking men, with wise-looking faces, will shake their heads and say it should be left alone! Luther and Calvin, Bent and Turretine, and a host of others—the "excellent of the earth" did not, and could not leave it alone. Where would, one begins to ask, the information have been on this principle, unless in all the fruits which have sprung up from that moral change? Our arts and sciences, our social and civil progress to a striking about religion poisoned in the bud by a malicious priesthood, could never have vegetated, much less grown to their present magnificent proportions. And instead of reposing under the mild rule of the British Queen, their beneficent ruler, we, the miserable subjects of the Pope, should his day like poor Italy, befitting beneath the cloud of medieval darkness, our superstitions repelled by the glare of the battle-field and the din of war, had Popery been left alone. The heat men with in the pale of Mother Church, such as Dante, Tasso, Ariosto, and Petrarch, her Arnaldus and Pascale, in days gone by, certainly did not leave her alone. Nor at present do we find M. About or Napoleon III., with myriads of other subjects of Rome acquiescing in the easy, time-serving policy indicated by the amphibious and timid advice: "Leave her alone."

Again we ask, why should we do so? The Bible does not leave her alone. Jehovah himself says to men, "Come now and let us reason together." Unless, then, Popery "opposest and exalteth herself above all that is called God, or that is worshipped," she must allow as to "reason" about her actions, and policy, and character, past and present. We do not rest, moreover, in our Bible the command to prove all things except Popery. No, the divine command to prove all things except Popery. We have human reason to prove her alone. Reader, which would we obey?

By what rule again, we ask, are we to bound to leave Popery alone? The law of analogy is against such a rule, the example of the best and greatest in the authority of God and man, and the spirit of the age against it. Now, when Popery is against all this mighty authority, she will not dare to submit her claims to investigation. The request to leave Popery alone, when the demand of the age is to try, "prove all things," must be viewed as simple, frivolous, and the more seriously proposed the more her diabolism must be character appear. Moreover it was right to lift up a protest against Popery, it is still right. On the 10th of April, 1859, six priests and thirteen deacons of imperial towns, solemnly, in the name of Christ Jesus, *protestantum* against Popery both as a civil and ecclesiastical establishment, and now that over three centuries have passed away, during which time Rome has had an opportunity to develop her principles and manifest her relation to unfettered truth, who, with his eyes upon the faithful records of this period, can say she has done eight-tenths to us to remove our protest, or cease to enforce its claims upon a conscientious and enlightened age? She has not changed for the better. Rome of to-day has fully endorsed the

principles and policy of Rome of the 10th century. Her Mary-madness pollutes her, doctrinally, persecutor, bigoted political character, and her Inquisitions, and persecutions show that she does not lack hands or hearts to work her horrible machinery in the face of all the light that bears in the 19th century. Why, then, should we leave Popery alone? The conclusion is that we, to be absent of the age, are bound to treat Popery as we do everything else—employ all legitimate and skilful means to ascertain her true character, and treat her accordingly.

We may however show some reason why men say to us: "Leave Popery alone."

### Out-door Preaching.

A very interesting meeting for public worship was held in this place on Sabbath evening last. A chapter of one of our living saints was lately added with an attack of pestilence, and to dispel as far as possible the gloom created, when, fortunately for him, his wife, exceeding the usual in character of air, it was very kindly and advantageously attended by Rev. William Kier, who brought with him on occasion the Rev. Jas. Waddell. Not content with offering temporal aid and private comfort, the Rev. gentleman proposed to afford the service of his pulpit, and invited his friends to attend the service on the Sabbath morning. Mr. Kier, however, was well known to the author of the following lines, who was her tutor in her girlhood, and who enjoyed this opportunity of testifying to her amiable disposition while under his care, and of offering to his beloved parents, as well as to the Rev. Mr. Goodman, his confidence on the melancholy occasion.

It has already been intimated to the public, through the press, that Frederick Woodson, Esq., son of the Hon. G. E. Goodman, formerly Collector of Her Majesty's Customs in this Port, and Miss Ann Maloney, daughter of Mr. James Maloney, of this city, were unfortunately drowned outside of our harbor, on Saturday, the 6th inst.

Mr. Goodman was in the prime of life, furnishing another striking example of the uncertainty of human existence.

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### Secular Department.

#### EUROPEAN NEWS.

(From the London Standard July 1.)

The Minister of War announced that the Emperor Napoleon had decided on reducing his land and sea forces to a peace footing without the least delay. The Emperor had a united sitting of the Privy Council and the Council of State on the previous day, and the probability is, that this measure was then resolved on. Contained with the assurance in the *Moniteur* were the statements of our Paris correspondent, that applications for leave of absence are refused to the seamen on board the men of war at Toulon, and not only so, but that the ships are manned with picked crews, who have been provided with boarding pikes and tomahawks. Our correspondent's view of the question is supported by the opinions expressed in several continental journals.

Addressed to the Emperor Napoleon on the conclusion of the peace continue to pour in, and although these addresses are generally of a very flattering nature to His Majesty, they all express joy at the return of peace. With the exception, perhaps, of the military, who are desirous of continuing the inestimable blessings which peace confers.

The Grand Duke of Tuscany, Francis II., has resigned in favor of his son. What effect this will have on the projected annexation of Tuscany to Piedmont it is impossible to say.

The house of Lords was principally occupied last evening with discussions in committee the clauses of the Divorce Court Bill. The Diplomatic Pensions Bill was read a second time, and other Bills advanced a stage.

The early sitting of the House of Commons yesterday was occupied with the consideration of the civil service estimates and civil contingencies in Committee of Supply. At the evening sitting Sir C. Wood gave notice that on Monday next will bring forward his Indian budget; and Sir G. C. Lewis announced that he would bring forward the Foreign Committee Bill and the Highways Bill this session.

At six o'clock the House was very full, when Lord John Russell rose to make his promised statement on the present state of foreign affairs. The noble lord said he was glad to have seen in the *Moniteur* of that day a statement to the effect that the Emperor of the French was about to part the land and sea forces on a peace footing. Without going into detail upon the events which had already taken place, he would observe that the peace was sudden and unexpected. It was stated, as a reason for the peace, by France, that if the war was to be continued its arms must be enlarged, and it must extend from the Adige to the Rhine. On the other hand, Austria said that she made peace because she obtained from her opponent better terms than had been proposed for her by the other powers.

With respect to the last clause the noble lord said that he could not have taken place between the neutral powers, and no terms, could, therefore, have been proposed for acceptance by Austria. He believed the real reason for the sudden peace, though stated by neither party, was the horror of the two Emperors at witnessing the field of battle, and the frightful carnage which had taken place, and it was no disengagement to them both to say that they had the feelings of men.

The treaty of peace consisted of two parts—one that, by which Lombardy was ceded to Sardinia, and upon this it was not for this country, which had taken no part in the war, to comment or criticize; the other proposed an organization for the future of Italy.

It was proposed by the Emperor of the French, through Count Walewski, that the great powers of Europe should meet in a congress or conference at Zurich for the purpose of settling the affairs of Italy, which might have an important bearing on the general interests of Europe.

Her Majesty's Government had not returned any precise answer, but caused it to be signified, through its ambassador at Paris, that two things were necessary before this country could take part in the proposed conference—that they should see the treaty at Zurich, for it must depend upon that treaty whether it would take part in the conference; and, secondly, that in the opinion of the British Government such any conference would be useless unless Austria was a party to it.

The treatise of Villarsburg contained no settlement of the affairs of Italy. He did not much if the time had arrived for such a conference.

The noble lord referred into some detail as to the conflicting materials to be dealt with in such a conference, in order to show the difficulty of arriving at a satisfactory solution, in the course of which he said that though he had received no official assurance on the subject, he felt confident that the Emperor of France would not restore the Italian Sovereigns who had recently fled from their states by force; neither would the Emperor of Austria, and if the latter was disposed to do so the former would not permit him.

After dwelling on the difficulties of the case he proceeded to intimate that a confidential agent had been sent by the French Government to Vienna to settle the basis of the projected treaty. The British Government felt convinced that a confederation of the independent states of Italy would be most advantageous to the welfare of Europe, and they thought it would be very unwise to come to any decision beforehand as to taking no part in a congress or conference which might be of great importance to the best interests of Europe.—Mr. Disraeli regretted that the noble lord should have spoken so ambiguously as to the project of settlement submitted to the Emperor of Austria. There could be no doubt but that such a proposal had been made, or the Emperor would not have said so; and it had reached him that that scheme had found its way through the agency of Her Majesty's Government. If so, it was by no means unnatural even if unaccompanied by any opinion, that it should be assumed that the project was approved of by the power which transmitted it.

Lord Palmerston, implicitly Mr. Disraeli, said that while the war was yet progressing, the British Government had received from that France a project of peace, which it wished to have conveyed to Austria.

The noble lord referred into some detail as to the course of action he proposed to take in such a conference, in order to show the difficulty of arriving at a satisfactory solution, in the course of which he said that though he had received no official assurance on the subject, he felt confident that the Emperor of France would not restore the Italian Sovereigns who had recently fled from their states by force; neither would the Emperor of Austria, and if the latter was disposed to do so the former would not permit him.

News from Humboldt Bay, received via San Francisco, reports a new gold excitement, but results from the diggings mentioned. There is nothing later from the Sandwich Islands or Fraser's River.

Nicaragua advises give assurance of fair prospect of a satisfactory settlement of the transit difficulties and speak in confident terms of the ability of Gen. Juarez to secure the rejection by Congress of the article in the Lamar-Edwards treaty which is objected to by our government.—N. Y. Christian Advocate.

Otto market quoted firm. Sugar and Tea steady. Money market more active.

The news is still. The French army on the Naval has been withdrawn. France is also preparing for Naval disarmament. Nothing is known respecting the "Peace Conference" at Zurich.

#### United States and Colonial.

#### United States.

Verily we live in a marvelous age—an age of fast men and fast women, fast boys and fast girls; but still more marvelous, fast nations and fast congregations. A wonderfully fast age it surely is. Three aeronauts, taking with them a courageous reporter, as balloon, have descended from the clouds, and are now gravitating over the five continents, right enough into the balloon! Up from St. Louis to Troy at the rate of a mile a minute, and we are amazed; a wild Irishman proposes to ascend in a small balloon from the Battery up on St. Paul's, in London, and we are amazed; and the drop down again is to us a thousand feet; but if the world goes to pieces, London will be right under him in twenty-four hours, and we laugh at him; a daring Frenchman dashes upon a rope over the boiling waters of Niagara, and now proposes to carry across the same waters a boldheart youth who pants for fame, and who, at the present moment, is in the air, as well as the water; and we are amazed; and the drop down again is to us a thousand feet; but if the world goes to pieces, London will be right under him in twenty-four hours, and we laugh at him; a daring Frenchman dashes upon a rope over the boiling waters of Niagara, and now proposes to carry across the same waters a boldheart youth who pants for fame, and who, at the present moment, is in the air, as well as the water; and we are amazed; 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## THE PROTESTANT AND EVANGELICAL WITNESS.

### JESUS AND GOLIATH.

#### Word of Advice.

The size and condition of an animal will regulate the quantity of food necessary to sustain it. The larger the muscles and bones, the greater will be the daily wants; consequently the greater will the quantity of food necessary to be given is. To convert the hay-stacks, &c., of your farm into manure, keep large numbers, and feed them generously, in dark stables; this prevents them from being disturbed, and becoming restless; anything that excites or causes an animal to be agitated, increases the natural waste, and thus diminishes the effects of food.

The action of light, however produced, another and quite all animals, dispense them to rest, and makes less food necessary. Sour fed fattens animals more rapidly than sweet; green herbage of all kinds, cultures, and allowed to get sour in water, will fatten pigs that would not thrive on it before, because lactic acid, (the acid of milk,) is formed, which diverts the growth of the pig. Brewers' grains, when sour, will fatten cows and other animals more rapidly than sweet.

Dolts of common practice, turnips, carrots, &c., is far more economical food, for growing animals, and even working horses and oxen, than wheat or raw. It is a natural fact, that the age of food affects its value in the market, and that of course, "New ones," for example, are not fit for food for horses until they are about eight months old; they affect the heart, lungs and kidneys, and make the horse unfit for work. We may say, they eat a kilo, and then will still be strong horses. In the time specified, some unknown chemical change takes place in the interior of the grain.

The potation, on the other hand, by keeping loose much of its nutritive value, even before it begins to sprout; turnips, carrots, parsnips, &c., which have started into flower, add much less than before to the weight of fattening stock. The production of manure is an object of equal importance with the production of milk, or the fattening of stock. The quantity of manure depends upon the quality of food of the animal; with the exception of the carbon, which escapes from the lungs in the shape of carbonic acid, nearly the whole of the food which sustains the body is supposed to be rejected in the form of excrement; the quality of manure depends entirely upon the kind of food given to an animal, and the purpose for which it is fed. A full grown animal, which does not increase in weight, returns in its excretion nearly all that it eats.

With fattening animals it is different; the food must sustain, and at the same time, afford additional fat. As fattening cattle are fed on corn, coke, &c., besides their ordinary food, their nature is much richer than other stock, differently fed. We all know of certain old pastures, that time out of mind have been celebrated for their fattening qualities, and although no manure has been artificially placed upon them, still they have become as fat as possible. The reason is that full grown stock have been turned over continually, that have already their full supply of bone, and a sufficient quantity of muscle; they consequently only extract fat from the grass they eat, and return to the soil phosphate of lime, saline matters, and nitrogen, and thus they are only indebted to the land for fat; and as the atmosphere supplies this latter to the grass, the land need not be robbed of anything, and continues fertile. Suppose you were to place milch cows upon such a pasture, they would exhaust the food that passed through their digestive organs of the phosphates, salts, nitrogen and starch, and transform them into milk; the consequence would be rapid sterility.—Ohio Valley Farmer.

**MANAGEMENT OF THE BARN.**—Let the utmost neatness be observed in the management of the barn. No more hay or other fodder should be thrown on the floor at once than is requisite to supply one feed. By throwing large quantities from the mows or scalding there, is an unavoidable loss from the drying of the finer, which renders it less palatable to the animals, as well as less nutritious. Sweeping the floor daily promotes cleanliness, and conduces to the health and consequently the comfort of animals. The sweeping of the floors should be preserved, as this is the easiest way to save some of the most valuable grass seeds. The mangers and cribs should be daily cleaned out and frequently washed. "What is the use of being so very particular? I never washed my cattle's manager," said Solomon Shiflett. Very well, Solomon, your cows probably have as keen an appetite for their fodder as you would have if your wife gave you the same plate unwashed for a month from which to take your meal.

**AGRICULTURAL INVENTION.**—John Young, of Joliet, Ill., has patented two inventions, the one a rotary plow, which as it moves forward divides the soil into thin strips by circular cuts; the soil is then raised in narrow slices and inverted by long tangential oblique set mould boards coming successively into operation: the other is a cultivator, which has a central share and two side long wings, which are set oblique to the line of draft and can be adjusted laterally to suit wide and narrow rows of corn, &c.; it also has a rake or harrow arranged behind the share and wings. This effectively cultivates the soil, removes the weeds and does its work remarkably well. They are two very useful inventions.

**Mysteries of the American Lakes.**  
Lake Erie is only 60 or 70 feet deep, but the bottom of Ontario, which is 500 feet deep, is 330 feet below the tide-level of the ocean, or as low as most parts of the Gulf of St. Lawrence, and the bottoms of Lake Huron, Michigan, and Superior, although their surface is about the same, are all above their vast depth, on a level with the bottom of Lake Ontario.

Now, as the discharge through the river Detroit, after allowing for the fall produced by evaporation, does not exceed by any means equal to the quantity of water which the three upper great lakes receive, it has been conjectured that a subterranean river may run from Lake Superior to Huron and to Ontario. This conjecture is by no means improbable, and accounts for the singular fact that salt-water and brine, are caught in all the lakes communicating with the St. Lawrence, but in no others.

As the Falls of Niagara must have always existed, it would puzzle the naturalists to say how these fish got into the upper lakes without some such subterranean river; moreover, any peridotite obstruction of the river would furnish a non-improbable solution of the flux and reflux of the lakes.

**Sabbath Dishes.**

Said Daniel Webster:—"I once defended a man charged with the awful crime of murder. At the conclusion of the trial, I asked him what could induce him to stain his hands with the blood of a fellow-being. Turning his bloodshot eyes full open, he replied, in a voice of despair, 'Mr. Webster, in my youth I spent the holy Sabbath in evil amusement, instead of frequenting the house of prayer and praise.'

"Could we go back to the early years of all hardened criminals, I believe, firmly believe, that their first departure from the path of morality was when they abandoned the Sabbath School, and their subsequent crimes might be traced back to the neglect of youthful religious instruction." And he added: "Many years ago I spent a Sabbath with Thomas

Jefferson, at his residence in Virginia. It was in the month of June, and the weather was delightful. I remarked, 'How sweetly, how very sweetly sounds the Sabbath bell!' That distinguished statesman for a moment seemed lost in thought, and then replied:—'Yes, my dear Webster, yes, it melts the heart, it calms our passions, and makes us boys again.'

**The Origin and History of Peas.**

In Anglo-Saxon, and some northern churches of early date, a stone bench was made to project within the wall, round the whole interior except the reredos. In 1010 they were represented as sitting on the ground or standing. About this time the people implored, low, rude, three-legged stools, prominently over the whole church. Wooden seats were introduced after the Norman conquest. In 1207 a decree was issued in regard to the wrangling for seats, as being a nuisance that none could call any seat, except noblemen and persons, etc., entering and leaving the first one to stand. As we approach the Reformation, 1530 to 1540, seats were more appropriate, the entrance being taken by a cross, and the initials engraved on them.

Immediately after the Reformation the new system prevailed; as we have, from a complaint of the commoner addressed to Henry VIII in 1540, referring to a decree that a Bishop should be in every church at liberty for all to read, but that they should not sit down, or else they perch—more or less slothfully, to the disgrace of the Church, or some "peas."

Thus, in 1540, galleries were introduced. But early 1611, pews were arranged to afford comfort, by being hinged or cushioned. In the sides around

Parisians to avoid being seen by the officers, who reported those who did not stand when the name of Jesus was mentioned.) With the reign of Charles the First, the reason for heightening the sides disappeared, and from the civil war they declined gradually to their present height.—Electric Museum.

**Coal Formations of North America.**

In an article on this subject, in the last number of Silliman's Journal, L. LeSqueroux, lays down the theory of the formation of coal-beds as follows:

"The theory of the formation of the coal by the heaping of consecutive layers of plants and trees grown in the place, pressed in water and buried afterwards (or the peat-bog theory as it is called by some) is then the only one admitted now as satisfactorily explaining the process of the coal. The analogy of formation between the peat-bogs of our time and the beds of coal of the old measure cannot be called a theory; it is a demonstrative fact. We can now see the coal growing up by the heaving of woody matter into the bog. After a while we see it transformed into a dark combustible compound, that we name peat or lignite according to its age. We then see it hardening either by compression, or by the slow burning in water that has been so well explained by the experiments of Liebig. Most of the peat bogs of Europe, at least the oldest, have at or near their bottom some plates or thin layers of hard, black matter, that occur, examination or chemical analysis fail to distinguish from true coal. We also find in Holland, Denmark and Sweden, thick deposits of peat separated into distinct beds of strata mud and sand, giving the best possible elucidation of the process of stratification of the coal measures.

It is not only in their general features that both formations are so much alike. But in the minutest accidents and even local peculiarities, their agreement is clear and unquestionable to one who has studied the formations of the peat-bogs of our time."

Kindness is known to be a specific for many forms of disease, and kind nursing for many more. Christ's whole ministry was one of personal kindness. Charity is the great lever of Christianity; by it the messengers of the Gospel can penetrate the public measures with which, thus early, our children become familiarly acquainted; great philanthropic questions of the day, to which unconsciously their attention is awakened, and the general spirit of intelligence which is evoked by these quiet visitors? Any thing that makes time pleasant, cheerful, and chatty among the hours of rest, and the thousand and one avocations of life, is the real danger of the young life, and those who all older persons will seriously consider their duties and responsibilities in this connection. Let these cast aside every prejudice that have no foundation in reason or good morals. Let them see where the real danger of the young life, and not by thoughts apprehensions throw their tender charge into peril from which there is no escape.

#### What a Good Newspaper May Do.

Show us an intelligent family of boys and girls and we shall show you a family where newspapers and periodicals are plentiful. Nobody who has been without these silent private tutors can know their educating power for good or evil. Have you never thought of the innumerable topics of discussion which they suggest at the breakfast table, the important public measures with which, thus early, our children become familiarly acquainted; great philanthropic questions of the day, to which unconsciously their attention is awakened, and the general spirit of intelligence which is evoked by these quiet visitors? Any thing that makes time pleasant, cheerful, and chatty among the hours of rest, and the thousand and one avocations of life, is the real danger of the young life, and those who all older persons will seriously consider their duties and responsibilities in this connection. Let these cast aside every prejudice that have no foundation in reason or good morals. Let them see where the real danger of the young life, and not by thoughts apprehensions throw their tender charge into peril from which there is no escape.

#### Finding Fault with Ministers.

There are many persons whose religion consists in finding fault with the ministers. Nor are they all in the world. Some Church members think this one of the privileges of their profession. And as Satan desired to sift as wheat Simon, so they sift the character and life of their minister. Every word he speaks and every act he performs, in private and in public, home and abroad, must be weighed in his balance, and if he is found wanting, they must say, "The Church is to blame." This is a religion indeed to be attended by none other. All members have not the same office. All members have not the same office. And as they have a prettier taste, if no talent, for finding fault, and no relish for anything more spiritual, they are faithful in pointing out his real and imaginary defects. And thus save him from the woe which Christ had reserved for ministers who all men speak well of them.—True Witness.

#### Agricultural Invention.

John Young, of Joliet, Ill., has invented two inventions, the one a rotary plow, which as it moves forward divides the soil into thin strips by circular cuts; the soil is then raised in narrow slices and inverted by long tangential oblique set mould boards coming successively into operation: the other is a cultivator, which has a central share and two side long wings, which are set oblique to the line of draft and can be adjusted laterally to suit wide and narrow rows of corn, &c.; it also has a rake or harrow arranged behind the share and wings. This effectively cultivates the soil, removes the weeds and does its work remarkably well. They are two very useful inventions.

#### Can Heavens be Cured?

The nature of the disease is such that a general answer cannot be given either in the affirmative or negative. Heavens sometimes exhibit symptoms of his disorder which may be removed by proper treatment, and perhaps most cases could be relieved if taken hold of in time. Where it is chronic, it is probably incurable. Being usually caused, it is supposed, by indigestion induced by over-work, improper feeding, &c., a treatment to improve the digestive organs has been found efficient in its alleviation.

### Miscellaneous.

#### Physical Education.

We have read with much interest a lecture on "Physical Development, and its relations to Mental and Spiritual Development," delivered before the last meeting of the American Institute of Instruction, by S. R. Collier, of Springfield, Conn. The members of the Institute were well pleased with it, though they voted unanimously to give 5,000 copies for gratuitous circulation. While others have spoken from the theory, and have "agitated" this particular subject, few of their attention happened to be directed to it rather than to any other. Mr. Collier especially however what he is talking about. In view of this, as well as for the sake of the suggestions contained, we make the following statement from his lecture:

"I have been informed that in large crowded cities, payment is made systematically for persons to study the only thing which seems possible to be done, and most naturally will be beneficial wherever it is introduced. There is a different method of physical education, which can be pursued either exclusively, or in association with gymnastics, which can be followed up either in the country, or in towns;

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A pair of globes, 15-inches in diameter, made of wood, with a thin skin of leather, and covered with maps, &c., and mounted on a wooden stand.

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