

Miscellaneous.

HINTS TO MINISTERS. HOW TO BE EARNEST.

When some one asked of an acquaintance of Dr. Chalmers, "What is the secret of his success?" the answer was, "His blood earnestness."

But what is earnestness? This is not easily told. We know it when it is seen, and we cannot be imposed upon by its counterfeit; but it is somewhat difficult to define it.

We can readily tell, however, what it is not. Loud declamation is not earnestness. A man may bark, and not have a particle of it; and many assume (unconsciously) the vehemence of manner to conceal the lack of genuine earnestness; but it is a great mistake to suppose that furious bellowing, vehement gesticulations and unnatural attitudes make a speaker.

And almost cracks your ears with rant and roar."

The art of keeping quiet is a great thing in a speaker. Subdued power is intense power, as a rule. It is intensified by compression. The man who had buried his wife and six children in one week, moved a whole audience to tears, by simply pointing at the sad row of graves when the last was buried.

"More nature off, and finer strokes are shown in the low whisper, than th' tempestuous tone."

A single look more marks the internal woe, Than all the windings of the lengthened "O!" Up to the face the quick sensation flies.

The French have a word which we translate *unction*, that carries with it a good deal of the essential idea of genuine earnestness. It is a sort of union of earnestness and tenderness; it may be, (but it is not always,) *pathos*.

"Uction," says Vinet, "denotes no special quality of preaching, but rather the grace and the efficiency which are connected with it by the Spirit of God."

"The truth is, our very dear brethren, that every political act which you have to perform, has two sides: one which is bound with your conscience and eternity, and the other which is bound with the interests of time."

With this spiritual theory of politics, a Catholic citizen is not free to decide upon any political action otherwise than as his priest directs; and the latter alone is competent to judge of the people should vote on all occasions, so that the more important side, that is to say, the interests of the church, should be first secured.

There are a great many persons who are discouraged because the labors that they have most honestly engineered for the good of men seemed to have been utter failures. Some of our labors are failures. It is not to be supposed that we are such deft workmen that we can strike the mark every time.

As to the sources of this unction in preaching, they are not scholastic, or earthly. "Ye have an unction from the Holy One," says the apostle. It has been truly remarked that it is a gift, a grace. Like the spirit of prayer, it is a precious gift, which is obtained by near and intimate communion with Christ, and by having the great truths of Revelation wrought into our belief and experiences.

There are thousands of men who labor without any apparent fruit, but whose lives are nevertheless very fruitful. I refer to missionaries, humble pastors, and self-denying teachers, who labor among poor and ignorant men in obscure places, whose going and coming is not chronicled in the papers, who are not praised and who really do not see, after a year spent in faithful efforts to spread the Gospel, that they have done much.

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THE ENCYCICAL IN CANADA.

Whenever it rains, the Papacy is sure to have its dish up. The great political question of the day in the British North American Provinces is confederation. Popery has, or imagines itself to have, a deep interest in it, and with the Encyclical in hand, mounts the wave of public excitement, to secure new conquest in the state.

Evidently, these times of constitutional changes are deemed by the Catholic Bishops of Canada eminently favorable to the assertion of their supreme control of the people in all political matters. The Catholics over the Province are known to be, on the whole, remarkably well indoctrinated with the belief in Papal infallibility; they will, therefore, submit to that Encyclical, which says the fundamental principles of political freedom, and the Hierarchy is seizing the proffered opportunity of inflicting a stunning blow to French liberalism.

Infallibility is the irresistible weapon with which the Canadian clergy is now entering the political arena, and all liberties that may possibly emancipate the mind from clerical control, are denounced as so many essential heresies; and in fact, the brand of infamy is set on many of the fundamental principles of popular freedom. The other day we had the pastoral letter of the Catholic Bishop of Montreal; and now is the turn of Monseigneur Cooke, of Three Rivers, who, in a lengthy document orders the faithful of his diocese to submit blindly to the Encyclical, and to carry out fearlessly its harsh provisions.

Monseigneur Cooke then hurls the Encyclical at the head of the French democrats. "He had," he says, "pointed out to the people some time before, and in company with his episcopal colleague, the existence amongst them of some men, enemies of their faith—men the more dangerous because under a mask, and professing to be obedient sons of the Church in order the better to speed their errors."

But now the first error condemned in the Encyclical will help you to recognize who are these men. This first error consists in the assertion that politics, governments, and all affairs should be held as a domain distinct and independent of religion.

This false and anti-christian principle, you have heard proclaimed a great many times under one shape or other, in popular addresses, and in the public writings of certain men who put themselves before our populations so eminently Catholic, as if they were the guides or the doctors of the people. They place themselves upon a ground which they call the political domain, and there they say that the Church has no right to set her foot; and that the priest who dares to deal with some of the questions discussed on that domain is reprehensible and worthy of blame.

Green corn may be raised two or three weeks earlier by obtaining fresh seed every year from Canada, and there is no finer corn for the table than the genuine Canada sweet corn.

Of all the beautiful truths pertaining to the vegetable kingdom, it seems to us there is none more wonderful or mysterious than the results from planting a seed. Its germination, its continuous growth, the persevering delicacy with which it puts forth its vernal coat. How solicitous we watch for the expected appearing of the buds which compactly envelop the concealed beauties of the unfolded flowers, and when we behold the smooth expansion of the softly tinted petals, and inhale its luxurious perfume, then we realize the long-expected fruition, and our hearts are impressed with a due sense of the kindness bestowed by Him "who doeth all things well."

Let every farmer, mechanic, merchant—be he in the higher or humbler walks of life, it matters not—in fact, every person who has a small plot of land at his disposal, and who has not, that lives without the city's limits, devote a portion of that space to the cultivation of flowers. Interest your family in this diversion, permit your wife and children to assist you in planting the seeds, and when the young tendrils leave their mother earth, seeking assistance like the newly born babe, let them participate with you in training and guiding them for future admiration.

Their affection will soon be as lively as your own; their interest will prompt them to a daily performance of the slight labor necessary to revive the flower drooping forms after a day's exposure to a burning sun. Your daughter will beautify and adorn your rooms with the lovely blossoms, whose rich fragrance shall impart to you new life after a day of toil. Home will be more cheerful, its surroundings more pleasant; your love for the old homestead will grow stronger; and you and your children will look with fear and awe to an estrangement from the place, beautified and ornamented through your instrumentality.

From the Country Gentleman.

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foreign missions. For that object he sacrificed that which was dearer to him than life—for she to whom he was affianced declined to go with him. He forsook father, and mother, and native land, and love itself, and went an elegant and accomplished scholar, among the Persians, the Orientals, and spent a few years almost without an apparent conversion. Still he labored on, patient and faithful, until, seized with a fever, he staggered. And the last record that he made in his journal was, that he sat under the orchard trees and sighed for that land where there should be sickness and suffering no more. The record closed, he died, and a stranger marked his grave.

A worldly man would say, "Here was an instance of mistaken zeal and enthusiasm; here was a man that might have produced a powerful effect on the church and in his own country, and built up a happy home, and been respected and honored; but, under the influence of a strange fanaticism, he went abroad, and sickened, and died, and that was the last of him."

The last of him! Henry Martyn's life was the seed life of more noble souls, perhaps, than the life of any other man that ever lived. Scores and scores of ministers in England and America, who have brought into the church hundreds and thousands of souls, and multitudes of men in heathen lands, all over the world, have derived inspiration and courage from the eminently fruitful, but apparently wasted and utterly thrown away life of Henry Martyn. And are there not some of you that are desponding because you do not see the fruit of your labors, who will receive consolation from, and be revived by, such an instance as this?

Agricultural.

CHANGE OF SEED.

T. E. Willoughby, of Ogle county, Illinois, writes the *Genesee Farmer*, that he obtained some seed corn last year from Joseph Wright, of Waterloo, N. Y., and "had a large crop. Mr. Wright sends to the West for his seed corn, (Ohio Dent), and we suppose the object in a Western farmer getting his seed from him, is that after it has been grown in this more northern latitude it will be earlier. Corn ripens earlier as we go North, and when taken South has a tendency for a year or two to ripen at the same time—and is consequently earlier. With what the case is reversed. Wheat ripens earlier as we go South, and for this reason it is desirable to get seed wheat from a more Southern latitude.

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For the Ladies.



To the Ladies. Look over the fashions which old pictures show. As they represent some fifty years ago; At least that phase of fashion which conveys Hints of those instruments of torture—STAYS!

And then compare the old, complex machine, With that which in these modern days is seen: No more by steel and whalebone is the chest, No more so curving ribs, or waving spine, Twisted and bent out of Beauty's line; For skill and science both unite to show How much of health to dress do women owe.

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Insuring comfort, grace, good health, and ease, THESE SHERMAN CORSETS cannot fail to please; One trial is the only test they need, removed it once by the use of UPHAM'S PIMPLE BANISHER. Prices 50 cents. Mailed to any address for 75 cents, by 25 South EIGHTH Street, Philadelphia, Pa.

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"I pronounce it one of, if not the very best, labor-saving machines ever invented for woman's use. It cannot be too highly recommended." SOLON ROBINSON, Ed. N. Y. Tribune. "After more than four years constant use in my family I am authorized to give it the most unqualified praise, and to pronounce it an indispensable part of the machinery of housekeeping." REV. HENRY WARD BEECHER.

"It is a clothes saver, a time saver, a strength saver. Buy none no matter how highly recommended without cognate use." ORANGE JUDD, Editor American Agriculturist.

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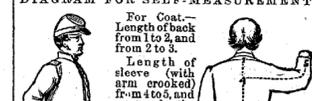
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