

THE TRUE WIFE.

She of gentler nature, softer, dearer;
Of daily life, the active, kindly cheerer;
With generous bosom, age or childhood
shielding,
And in the storms of life, though moved, un-
yielding;
Strength in her gentleness, hope in her
sorrow,
Whose darkest hours some ray of brightness
borrow
From better days to come; whose meek de-
votion
Calms every wayward passion's wild com-
motion;
Bold from affection, if by nature fearful,
With varying brow, sad, tender, anxious,
cheerful.
This is meet partner for the loftiest mind,
With crown or helmet graced—yes, this is
woman kind!

CHOICE SAYINGS OF GOOD MEN.

WHEN TO STOP.—It is excellence in a preacher to know when to stop; and will often save both himself and his audience from the fatigue of a sermon too long for profit. He is greatly mistaken if he supposes he must say everything he can say in a single sermon, or all that his theme would justify if he were writing a book.—*Green Leaves.*

Many a Christian spoils a good exhortation by not knowing when to stop. His habit is to talk so long that the people are always sorry when he rises, and glad when he sits down.—*Id.*

RULES ABOUT PROMISES.—Never make a promise without a reasonable expectation of being able to fulfil it. Never make one that is immoral. Never make one you do not mean to fulfil. Having made the promise with care, then always aim to keep it to its very letter.—*Id.*

STAND STILL.—Providence often places us in circumstances when no efforts of our own can improve our condition—when the most and the best that can be done is to wait the revolutions of the master-wheel by which our little spheres are connected. We reach the limits of our agency, and all further struggle only tends to embarrass our prospects and defeat our aims. The part of wisdom in such cases, clearly enough, is to hold still. Duty then resolves itself into doing nothing. Instead of the active obedience, there is demand for the meeker virtues of patience and faith.—*Id.*

DETECTING THE MOTE IN A BROTHER'S EYE.—Every man has his sinister side, and society is at best but a cracked mirror, in which no man's character or motives get a full and fair reflection. It is easy to find in almost every one some flaw, which may be suspected to be an irreparable leak; or some speck upon the surface, that may sometimes seem to indicate a radical rot at the core. Few, indeed, go through life not only without wrong, but the appearance of wrong; and if we suffer ourselves to suspect the worst when we see the least, we shall inevitably find ourselves surrounded with rogues, and breathing a very atmosphere of corruption.—*Id.*

SPEAK THE TRUTH IN LOVE.—Many a man has spoiled his argument, so far as the effect is concerned, by the violence of his spirit. He thunders enough to shake a continent; he makes noise enough—rather, would, if he could—to ring the knell of expiring nature; yet, after all, it is the lightning that kills. Satire may scorch; ridicule may make others laugh; denunciation may be the vent-hole of passion; but love, conciliating the hearer's heart, while argument works the mighty machine of thought within his head, thus conquers, thus takes the prize, and bears off the palm.—*Id.*

THE GREAT STANDARD.—How beautiful and simple is the way of truth! The traveler upon this road holds the Bible to be the absolute and final rule of both faith and practice. He collects his knowledge from this source, and brings to it, as a standard, all the impulses and feelings of his heart. What saith the Lord in his Word? and not what saith my heart, this or that feeling? This is rational business; a sober way of looking at religion; a safe way of finding duty.—*Id.*

FLATTERY ACTED.—The civilities of courtesy may be carried so far as to make them really disagreeable—a species of acted flattery. This is not common; yet many people are

guilty of it. They are in perfect raptures when they see you, and judging from external manifestations, in perfect agony when you leave them. On the outside they have more kindness than one knows what to do with. Supposing this necessary to politeness, they woefully over act their part; they act out ten times as much feeling as they really possess. Judge not of their real views or feelings towards you by this excessive parade; for bear in mind that no small part of it is nothing but parade. It is hollow. Test it for any practical purpose, and it will be found to be so. It is either an educated misfortune or a vicious foolery—never a genuine politeness. If one does not wish to see another, he will do the latter a favour not to make pretension of feelings that have no existence; and if he does wish to see him, then nature's simple and unsophisticated expression of the fact, will be abundantly sufficient. Anything that goes beyond this is useless, and generally deceptive.—*Id.*

SPIRIT OF CATHOLICISM.

The *Freeman's Journal*, of New York, has published the following threatening article, which has been endorsed by other Catholic papers in that country:—

"England is mad, and there are tens of millions who long for her speedy destruction. What say the millions of French Catholics to the blood and slavery of their brethren in England? What thinks Catholic Australia? What the millions of Catholics in northern Germany and the lowlands? What thinks Catholic Spain? * * * Oh, it is time for Europe to think and feel that England is no longer humane. She is possessed bodily by the devil; and as she insanely rages against every thing good and holy, so, in the name of God and man, it is a duty the world owes to put her down.

"* * * Whoever, among the Princes of Europe, will make war upon England, may be sure of the prayers of millions of Catholics for his success, and of aid, in money or in men, from millions of Irish blood throughout the world.

"If Louis Napoleon wishes to rule in the hearts of another nation, as he rules over the minds and the bodies of the French, let him strike a bold blow at the very heart of England, and the Irish throughout the world will bless him. If he wants men, they will fill his ranks with the same kind of soldiers that chased five times their number on the plains of Mexico. If he wants skillful engineers, there are enough of the very flower of the officers of our army who are Catholics, and who in such a cause, would hasten to his standards. If France does not furnish him with money enough, the contributions they will raise in the United States, and wherever else they are, will fill his coffers. Let him then, in return for all the plottings of England against the tranquility of Europe, strike her a blow that will strike her to the dust.

"But if not so, Irishmen learn in America to bide their time. Year by year, the United States and England must touch each other more and more nearly on the seas. Year by year, the Irish are becoming more and more powerful in America. At length the propitious time will come; some accidental, sudden collision—and a Presidential campaign close at hand. We will use, then, the very profligacy of our politicians for our purpose. They will want to buy the Irish vote, and we will tell them how they can buy it in a lump, from Maine to California; by declaring war on Great Britain, and wiping off at the same time the stains of concessions and dishonors that our Websters, and men of his kind, have permitted to be heaped upon the American flag, by the insolence of British agents."

THOUGHTS FOR FATHERS.

A little boy, belonging to a Sunday School, walked by his father's side as they left a place of worship. "How did you like the minister to-night, father?" asked the child.

"O, very well," replied the father, adding, "he said the truth."

"Do you think he did, father? I think he preaches better and better, and always preaches the truth; don't you, father?"

"Why, yes; to be sure he does."

"Well, but, father, one day he told us that God said, no drunkard should go to heaven; if this is true, where will you go, father?"

Another little boy, on his return from a Sunday School, took his place by his father's side, and thus addressed him:—"Father,

there is a card on the school-room wall with this on it: 'All liars shall have their portion in the lake that burneth with fire and brimstone;' and, father, you said you would give me a halfpenny if I went to school and did not cry, and you never gave it to me." Remember your promises, fathers!

Locke says: "He that will have his son have respect for him, must himself have great reverence for his son; he must do nothing before him which he would not have him imitate."

DEBTS OF HONOR.

These are such as men feel under special obligations to pay promptly. An honest man will endeavor to pay all his debts. Yet if any of them must be paid off, debts of honor should be paid, in preference to debts which come in the ordinary course of business transactions. Let us specify a few.

A debt incurred for the support of religion, is in the highest sense a debt of honor. Have you subscribed for the support of your minister? That is a debt of honor; your minister so regards it. He spends time, and strength, and incurs expenses for the support of his family, the increase of his library, and the efficiency of his labors, on the confidence which he reposes in your honor, that you will pay him promptly, what you have agreed to. God so regards it. He treats it as a debt due to himself. "Will a man rob God?" Could there be a greater breach of honor?

A debt due for your religious paper, is a debt of honor. It was sent to you on the confidence reposed in you that you would pay for it honestly, according to its printed terms. It is due to one who has never seen you, but he confides in your integrity, believing that every one who takes interest enough in a religious paper to read it, will pay for it. If a stranger who had never seen you had lent you a sum of money at your request, would you not feel that it was a debt of honor, which must be paid? So it is with him who sends you your religious paper. The sum which you owe may be a small one; but it is by just such small sums that the heavy expenses of the paper are sustained. You pay four or five cents per week for your paper, but it costs, perhaps, from one hundred to five hundred dollars per week to keep the paper going. The very smallness of the sum which you owe, therefore, renders it even more sacredly, a debt of honor.

Now, it is always to be taken for granted, that a Christian will act on the highest principles of honor, in money matters. If he subscribes for a religious paper, he will pay for it according to its printed terms. If he does not pay in advance, he will pay the additional price for delay. He will not be small in a matter of such inestimable public and religious interest as the support of his religious paper. He will do as he would be done by if he was engaged in such an enterprise. He will not send to have his paper stopped, leaving eight or ten papers, nor even two or three papers unpaid for. Above all, he will not attempt to escape payment for his paper, by refusing to take it from the post-office. He would regard such conduct the height of meanness and dishonor.—*Western Watchman.*

From the Watchman and Reflector.

MEET MEN WITH THEIR OWN WEAPONS.

A brother in the ministry who was esteemed for his promptness in reproving the public sins of his flock, took occasion to warn the young to shun a nine-pin alley, from which several had been seen to retire in a state of inebriation. The owner of the alley met the clergyman, and with some anger, said, "Why, sir, do you not let my nine-pin alley alone? You are not obliged to sustain it." "Why do I not let it alone?" replied the brother, "because it does not let my heavenly Father's children alone. A few nights ago it sent from its gambling and drinking iron embrace, five of my parish to poison domestic peace; to break the hearts of those I love." "Well, sir, if you do not like the alley, why do you not preach in it?" "Because, Mr. J., I never have been requested to do so." "I now invite you. Will you come?" "Will you light up the alley and provide seats?" "I will." "Will you agree, I shall not be interrupted?" "I guarantee uninterrupted stillness." "Well, Mr. J., I will preach in your alley next Thursday, by the will of Providence." The notice was given on the Sabbath following. The neighborhood was all on a stir of excitement.

On Monday, Mr. J. called on the minister, and said, "I have been thinking that my alley is not a proper place to have the gospel preached. I desire you would release me from my promise, and give notice at the temperance meeting, on Tuesday evening, that you will not preach in the bowling room." "Very well," said the minister. The notice was retracted in the following manner: "I am desired to give notice that the sermon on the bowling alley will not be preached, as was announced last Lord's day. Mr. J. says he thinks it is no place in which to preach the gospel, and declines having a meeting there. You see, my dear friends, that the alley, in the estimation of its owner, is so low a place, Christ cannot be preached there. The pit is the only place where the gospel is not to be preached except this." The effect was as might be expected. The alley lost most of its visitors, and for want of patronage was given up. SIMEON.

NEWSPAPERS AT DWELLINGS.

It is the custom of many merchants, and men of business, to have their newspapers left only at their stores, or offices, and this, too, when they have a home and families. They will excuse us, if we plead a little for the women and youth. We think they are as much entitled as others to the benefit of news and intelligence. It is true, that men of business often subscribe to a weekly paper, or a monthly magazine—as they say—because "my wife wants something to read." We rather opine, that they do want something to read, and that that something need not necessarily be devoid of all political or commercial interest. There are several reasons why papers should be left at dwellings, rather than stores.

1. The whole family have the benefit of the earliest and best intelligence, and enjoy it together, without any derogation of the rights or pleasures of the store people. For, when the man of business goes to his place of business, he may take his paper with him, or, if he be a liberal patron of papers, he may take two copies.

2. Papers are less likely to be lost, at dwellings, where they are immediately taken into the house.

3. If the paper, with its telegraphic accounts, be read, at breakfast, the man of business goes to his counting-room, fore-armed with all that he can know, of general interest to his business in the day.

In this manner, a man gets the news at the earliest hour, and has the advantage of sharing it, and talking it over with his family. Then he can take it to his counting-room, or he can have another copy for the benefit of his employees, and this, by the way, is a sort of charity to the intelligence and comfort of clerks and workmen which might be exercised, without any danger of ultimate loss. Let our readers think this matter over; we merely suggest it for their benefit.—*Cincinnati Gazette.*

ADAM CLARK, the Biblical commentator, was in early youth apprenticed to a draper. "Adam," said his employer one day, "this piece of cloth is entered on the invoice as fifty yards in length, and it is only forty-nine. Come, we must stretch it till we make it fifty." Adam resolutely declined. "It would be a fraud—a sin," he remarked. "Go," said his master; "you may make a parson, but you will never make a tradesman." Adam would not part with his abstract honesty, and consequently he did make a parson, rather a renowned one, too.

A BEAUTIFUL TURN.

A little girl was directed to open the door for General Washington, as he was leaving a house where he had been visiting. Turning to her he said, "I am sorry, my little dear, to give you so much trouble." "I wish, sir," she replied, "it was to let you in."

A crust of bread, a pitcher of water, and a thatched roof and love; there is happiness for you, whether the day be rainy or sunny. It is the heart that makes the home, whether the eye rests on a potato patch or a flower garden. The heart makes home precious, and it is the only thing that can.

When we are alone, we have our thoughts to watch; in our families, our tempers; and in society, our tongues.