

TO A YOUNG GIRL.

You think you love the man who is coming to see you to-night. And he acts as if he loves you! Suppose he "declares himself," and asks you to become his wife. Are you prepared to say to him, "I love and will trust you through life with my happiness, and the lives and weal of our children?"

He is jolly, gay and handsome, and all the darts of Cupid are twinkling and sparkling in his eyes always find expression from the love of a true soul? To-night he says many pleasant things, and draws pretty pictures for the future.

Does he go to-morrow to a work which gives promise of the fulfillment of your desires in life? Do his ambitions and achievements satisfy you?

Does his every-day life shine with the noble endeavors of a trust-worthy man? If you think, and desire a companion in your thinking—one who can unlock the deepest depths of your mind, to what strata of humanity does he belong in the scale of excellence and morality? Is he doing all he can to build up future usefulness and happiness in which you can share and feel blessed? These are questions which the experienced after years make many women weep in bitterness of soul that they were not thought of before they answered "Yes."

How to DWELL A TOWN.—Horace Greeley presents the following as a sure means of destroying the prosperity of the most promising town: "If you wish to keep a town from thriving, don't put up any more buildings than you can conveniently occupy yourselves. If you should accidentally have an empty dwelling, and any one wants to rent it, ask him three times the actual value of it. Demand a shingle price for every spot of ground that God has given you stewardship over. Turn a cold shoulder to every mechanic or business man seeking a home among you. Look at every new comer with a frown. Run down the work of every new workman. Go around for wages, rather than deal with those who seek to do business in your midst. Fail to advertise or in any other way support your paper, so that people abroad may not know whether any business is going on in your town or not. Wrap yourselves up within yourselves, and cover yourselves with a coat of impenetrable selfishness. There is no more effectual way to retard the growth of a town than actions like those enumerated, and there are people in every town who are pursuing the above course every day of their lives, and to whom the above remarks are most respectfully offered for their careful attention."

Repentance THE TRUTH.—A brother now gone to his reward among the blessed was wont to say that life was too short at best for him to neglect a single opportunity of doing good. Time is given to us in the goodness of God. It should be properly spent. We may do this efficiently only by regular systematic work. The "golden opportunity" can not be embraced "without" a regular time for every thing. The odds and ends of time that may be ours "between times" furnish season for reflection, thought and spiritual improvement; which we can not afford to lose. Dives' great sin was not murder, but the neglect of a single opportunity of doing good. His heartless selfishness in refusing Lazarus a crumb was the drop that caused the cup of God's love suffering to run over. Are we not daily adding to the contents of that cup? How many opportunities are we letting slip by us forever.—Times.

"The waters have gone over me, but out of the black depths, could I be heard, I would cry out to all those who have set a foot in the perilous flood. Could the youth, to whom the flavor of the first cup is delicious, look into my desolation and be made to understand what a dreary thing it is to see his destruction, and have no power to stop it; and not be able to forget the time when he was otherwise; could he see my fevered eye, feverish with last night's drinking, and feverishly looking for tonight's repetition of the folly; could he but feel the body of death out of which I cry hourly with feeble outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth, in all the pride of its mantling emanations."—Charles Lamb.

A Connecticut lawyer, who, wishing to cross the river on the ice, was told that it would be entirely safe to make the attempt if he crawled over on his hands and knees. Anxious to go, he humbled himself accordingly and had laboriously got half way across when he was overtaken by a man driving along leisurely in a buggy. The rapidity with which he assumed an upright position was startling to the driver.

CHRIST KATSETH THE WIDOW'S SON.

Escaped from the grasp of Satan, Behold a soul and holiest man. Hearing amid the solemn gloom, A lovely object to his tomb. He should have been his mother's stay, Her hope in future years away; But now her cherished prospects fled, Her living, only son, is dead.

Along the crowd she now appears, A widow woman bathed in tears, An object of consuming grief, Imploring pity and relief. And as they pensive pass along, A stranger mingles with the throng, Approaching nigh he touched the bier, Intent her bleeding heart to cheer. They pause! attention now is given, They pause! attention now is given, For, lifting up his voice, he cries, "Young man, I say to thee, Arise, Death heard, and quickly fled away, And, terror-stricken, left his prey; While from his deathly, cold embrace, Emerged a happy smiling face.

And now dispelled her gloomy fears, She wipes away her scolding tears, Or speaks fresh with joy to see Her son restored to liberty. That power how great! see all around How many proofs of it abound! The dead are raised, the dumb and deaf, And maim'd, and blind, find quick relief. The raging winds on Galilee, Astonished from his presence flee, And, calmed at once by his control, The towering waves forget to roll, And Devils tremble to and fly Before his sovereign majesty. Above, beneath, on sea and land, All Nature bows at his command.

—Dobson's Guardian.

DEATH The following is an extract from a recent funeral address by Rev. Dr. Bellows: "But what would be external nature, looked at physically, be able to accomplish without death? Is not the whole vegetable world, that makes the atmosphere and the earth fertile, the grave of decayed and dead plants? Why does nature send a million apple blossoms forth in the Spring, when she expects only a thousand apples in the autumn, except to make those thousand apples sure? Should the tree open every blossom, it puts forth, it would die of exhaustion in its first season. Had it only as many blossoms as expected fruits, the wind and rain would beat most of them off, and leave us without a harvest. Nature is profuse of life, because life by its very nature is and must be precarious, and death is the very measure of its necessary uncertainty, but also the very means by which its own ravages are repaired. There is no waste in nature, spite of its profusion. Death disposes of that prospect of life in vegetable or animal kingdom, but it helps to maintain the life of each species, and nature is careful rather for the class than for the individual. It is known to naturalists that death favors the improvement of every vegetable and animal race by continually renewing its youth, weeding out what is less vigorous and less fitted to contend with the rivals or enemies of its existence, and so continually perfecting God's earthly creation."

Free as America. "Let all creeds be free as they are in America," said Baron von Stauffenberg, the other day, representing Bavaria in the German Parliament. He is a Roman Catholic; his country has been for years one of the strongest holds of Popery, and of Jesuitism itself. "The dissolution in the Catholic Church," he continued, "is daily increasing. We stand at the beginning of a movement which will become as world-renowned as the reformation. Ere long we may hear the question raised: 'which is the true Catholic Church?' I do not say this to offend any one, but it is one of those things which must be said. You will sooner find the square of the circle than reconcile the papal pretensions with that religious liberty you affect to ask for. Let all creeds be free as they are in America."

And thus, virtually spoke Cavour, in his famous maxim, "A free church in a free state; and according to our latest Italian news, the Italian government is about to adopt the principle. This speaks "modern thought," and the emancipation of christianity. And this "modern thought," means simply American thought. Cavour's oracular maxim is that an American commonplace. The new world is indirectly but irresistibly renovating the old.—Methodist.

Horace Greeley, C. A. Dana, and most other leading journalists have no time for special pleasure, though the former is very intimate with a few families, such as the Carveys, Simchairs, P. T. Baranum, Frank B. Carpenter's, and a few others, while Dana associates with a select though limited circle of friends. James Gordon Bennett never cared for company, and leads the life of a recluse; Manton Marble and Wladislaw Reid frequent the club; Theodore Tilton is fond of society, and enjoys some of the best in Brooklyn and New York; Parson and Fanny Fern receive a good many visitors, but they have no regular receptions, such as used to be given by the Carveys, and they made no special effort to obtain social prestige.

"Finito Time." This expression, when translated, means that a person can generally find time for that which he really desires strongly to do. We have scarcely ever known the excuse, "I couldn't find time," which does, that a sham, although we grant that the person saying it may often be self-deceived. We have known persons not only find time, but make time, to do things; that is, they would force everything else to stand one side till that which they wished consummated had been accomplished.

Endeavor to take your work quietly. Anxiety and over action are always the cause of sickness and restlessness. We must use our judgment to control our excitement, or our bodily strength will break down. We must remember that our battle is to be won by a strength not our own. It is a battle that does not depend upon the swift and strong.

Less than a hundred years ago the Pennsylvania Legislature ordained that "no member thereof should come to the House barefoot, or eat his bread and cheese on the steps."

Six taken into the sea like liquor poured into a vessel—so much as it fills it also ceases. The touch and the tact are together.

The poor you have always with you. Remember the poor.

CLASSES OF READERS.—Coleridge, in a lecture twenty years ago, divided readers into four classes. The first he compared to an hour-glass, their reading being as the sand—it runs in and out, and leaves not a vestige behind. A second class, he said, resembled the sponge, which imbibes everything, and returns it nearly in the same state, only a little dirtier. A third class he likened to a jelly bag, which allows all that is pure to pass away, and retains only the refuse and dregs. The fourth class, of which he trusted there were many among his auditors, he compared to the slaves in the diamond mines of Golconda, who, casting away all that is worthless, preserve only the pure gem.

A lawyer attempting to quiz a clergyman asked: "Pray, sir, what do you do when you happen to make a mistake in the pulpit?" "I make a large mistake, I correct it; if a small one I let it pass. For instance, the other morning I meant to say the devil is the father of liars, but, instead, I said he is the father of lawyers, and the difference was so trifling I let it go."

A printer's wife in Germany lost her life by feloniously meddling with the types. She went into the office by night, and took out the word "Lord," in Genesis 16, where Eve is made subject to her husband, and made the verse read: "He shall be thy fool, instead of 'he shall be thy lord.'" It is said that she was put to death for her wickedness.

The stuporous undertaking of snuffing the Tuileries and the Louvre was accomplished by Napoleon III. The two places covered sixty acres. The early history of the old Louvre is obscure, but the legend has gradually grown up from the time of the thirteenth century. The new Louvre, commenced in 1829, was completed in 1837, at a cost of about \$6,000,000.

Co-worker in Christ! be content to sow little seeds for him; be strong to wait a long time for their growing; be strong to endure much opposition; be hopeful, expecting sublime fruitage; these are the chief lessons of the parables of the seed and leaven.—Christian Weekly.

Shun no toil to make yourself remarkable by some talent or other. Yet do not devote yourself to one branch exclusively. Strive to get clear notions about all. Give up no science entirely, for science is but one.—Seneca.

"People," says a modern philosopher, "go according to their frames; if they lie in their head, they study; if in their stomach, they eat; if in their heels, they dance."

The editor of an eastern paper, having received a bank-note detector, returns thanks, and modestly asks some bank-notes upon which to test its accuracy.

Vine stings us even in our pleasure, but virtue ennobles us even in our pain!

The spirit of prayer is more precious than thousands of gold and silver.

SEALED PROPOSALS For the publisher's work on the NEW COLLEGE BUILDING, will be received up to Saturday, August 19th. Specifications may be seen, by applying to the undersigned. For the Building Committee. Wm. B. BRADSHAW.

Brick for Sale. I will have ready for use and for sale, at Monmouth, by the first of September, 1871, a choice lot of brick. Apply to G. ELLIOTT.

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