

For the JOURNAL.  
HAD WE BEEN STOOD IN HIS  
STEAD.

Lines dedicated to—  
Where, where, has the mantle of charity  
When we judge our neighbor or friend,  
While the wings of misfortune round  
him have blown.

Kind words we in pity should lend,  
Oh! where is the sunshine that beamed  
bright before  
From unclouded mid-summer skies:  
And where are the friends so trusted of  
yore  
That they vanish when sorrows arise?

Great his temptations—they never were  
ours—  
And his hand grew weak in his might;  
Should we have turned from the siren's  
dark bowers  
And accepted the cause that was right,  
Might we not have fallen to danger  
a prey?

Had we but stood in his stead?  
When clouds that were golden passed  
into gray  
Should we from the tempter have fled?  
No waxen white lilies in peaceful array  
Nor roses wave over him now;  
Thro' the thorns and cold he's groping  
his way.

While the darkness is piercing his brow,  
No sunny path opens with fragrance of  
flowers—  
He tells the steep hillside alone  
Thro' the soul-burdened storm and mid-  
night that lowers.  
His crushed heart is turning to stone.

He looks with regret down the vista of  
As he stands at the grave of the past,  
With memory still singing her fault-  
finding rhyme—  
How long shall this agony last?  
He sees the bright garden of Hope bloom-  
ing fair,  
The threshold of happiness won;  
The hopes of his manhood are indwell-  
ers there,  
But the goal of ambition is run.

The hemlock awaits him—how drenched  
the cup.  
The swift bolt has entered his soul;  
No friend of humanity raises him up  
While the dark waters over him roll.  
In the near-dying future are eternity's  
years  
Beyond human wisdom or ken,  
Where no chain is broken, no sorrow or  
tears  
And angels are juster than men.

Patron, Neb.  
Mrs. MARY B. FINCH.

For the JOURNAL.  
Married Life.

Of course,  
"The kindest and happiest pair,  
Will find occasion to forbear;"  
and it was a wise piece of advice,  
which, when Mathew Henry, the  
commentator, was married, his father  
sent to the newly wedded pair:—  
"Love one another; pray oft together;  
and see  
You never both together angry be:  
If one speaks fire, the other with water  
come;  
Is one provoked? be the other soft or  
dumb."

Goldsmith says,—  
"Still to ourselves in every place con-  
signed,  
Our own felicity we make or find:  
With secret course which no loud  
storms annoy,  
Glides the smooth current of domestic  
joy."

Campbell says,—  
Without our hopes, without our fears,  
Without the home that plighted love  
endears;  
Without the smiles from plighted beau-  
ty won,  
What were man?—a world without  
a sun."

Rogers says,—  
"The world well tried—the sweetest  
thing in life,  
Is the undoubted welcome of a wife."  
Thompson, speaking of the mar-  
ried pair, says,—  
"What is the world to them,  
Its pomp, its pleasure, and its nonsense  
all?"

Whaley says, "Marriage is a pleas-  
ing combination of two persons into  
one home, one purse, one heart, one  
flesh."  
Tupper says, "If you will be hap-  
py in marriage, confide, love, be  
patient and faithful."  
Jeremy Taylor says, "Married life  
is more merry and more sad: it is  
fuller of sorrows and fuller of joys:  
it is under more burdens, but it is  
supported by all the strength of  
love and charity, and those burdens  
are delightful."  
Luther said, "The greatest of  
earthly blessings is a pious and  
amiable wife."  
Franklin, in writing to a newly  
married friend, said, "I am glad you  
are married, and congratulate you  
most cordially upon it. You are  
now in the way of becoming a use-  
ful citizen, and you have escaped the  
unnatural state of celibacy for  
life—the fate of many here who  
never intended it, but who, having  
too long postponed the change of  
their condition, find at length that  
it is too late to think of it, and so  
live all their lives in a situation that  
greatly lessens a man's value."  
Washington Irving says, "A mar-  
ried man falling into misfortune is  
more apt to retrieve his situation in  
the world than a single one, chiefly  
because his spirits are softened and  
relieved by domestic endearments,  
and self-respect kept alive by find-  
ing that though all abroad be dark-  
ness and humiliation, yet still  
there is a little world of love at  
home of which he is monarch."  
J. W. Kirtan says, "We believe  
that it is not good either for man or  
for woman to be alone. Old maids  
and old bachelors may be useful  
now and then, but give us a state of  
double blessedness."  
"Hail, wedded love! by gracious heaven  
design'd,  
At once the source and glory of man-  
kind!  
'Tis this that tolls and grief and pain  
assure,  
Secure our youth, and dignify our age."  
N. D. Howe.

"I never can enjoy poetry when  
I'm cooking," said an old lady. "But  
when I step out to feed the hogs,  
and 'bist myself on the fence, and  
throw my soul into a few lines of  
"Cap'n Jinks," it does seem as if  
this 'bist was made to live on after all!"

"But Paul, how can the Spirit be  
in us and we in the Spirit at the  
same time?" said the young man to  
a venerable darkey. "Oh! dar's no  
puzzle 'bout dat. It's like dat poker;  
I puts it in de fire, and de  
fire's in de poker."

Why Some Farmers are Poor.

The greatest agent to produce  
poverty among farmers or any other  
class, is debt. Many farmers will  
get a deed of a small piece of land,  
enough to support themselves and  
families, and lay by a small annual  
income. But that is not sufficient.  
They run in debt for more land, and  
become a slave to debt. They pay  
an interest on money borrowed,  
which will soon consume the little  
property they possess. They often  
pay higher than the ten per cent.  
Such proceedings engender a spirit  
of discontent, and they lose faith  
in farming and try to sell their farms  
in order to get to town and enter  
into business. In nine cases out  
of ten, every farmer who is doing well,  
that goes to town, falls outright.  
Having no faith in farming or hav-  
ing no breadth of understanding,  
they buy the poorest tools and  
meaneast stock, and drive poor teams  
before poor wagons and agricultural  
machinery. In the fall and winter  
they feed poorly, just feeding  
enough to get their live stock thro'  
the winter into spring. Then it  
takes all summer to put on that  
flesh that was lost in the winter by  
poor shelter and bad food. They  
never put out fruit trees on their  
farms. They always sell their  
best lambs and cattle to drovers  
and keep the poorest ones at home.  
They send their children to school  
but little, as too much learning is a  
dangerous thing. They do not take  
agricultural papers or believe in  
book farming. They never give  
their children a cent of spending  
money, as it makes them extravag-  
ant and they become spendthrifts.  
In short, they are the most misera-  
ble people in the world, and would  
not keep money if they had it. Such  
farmers are poor and will remain so  
to the end of their days, and most of  
their sons will follow the path of  
their sires.—St. Louis Midland  
Farmer.

Simple Lessons.

Every boy on the farm should be  
learning while laboring. Agricultural  
chemistry is considered by even  
scientific men to be a very abstruse  
science. Yet many of its simpler  
questions, but none the less impor-  
tant, can be easily solved by farm  
boys. We all know that it is im-  
portant that sand, called silica by  
the chemist, should constitute a part  
of the soil of all farm lands. This  
furnishes but a small nutrient to  
plant life, yet it gives strength to  
the stalk or stem and hardens or  
gives firmness to the grain or seeds.  
So all grain farms should contain in  
the soil a due proportion of sand.  
The young or old man in buying a  
farm near home or in seeking one  
in a new country should know what  
kind of soil he is buying. He can-  
not decide whether it contains lime,  
potash, phosphates, magnesia, sul-  
phates or nitrates, but he can ascer-  
tain if it contain clay, loam and  
silica. And how to do this is one  
of the simplest lessons in agricul-  
tural chemistry.

Take a small vessel and put in a  
baudful of a fair sample of the soil  
to be tested. Put in sufficient wa-  
ter to make it a thin liquid. Stir  
up thoroughly, so all the particles  
are dissolved. Add water until it is  
all liquid. Then pour the liquid  
into a tall, narrow glass. Let it  
stand until it settles. In a short  
time the coarser sand will be in a  
stratum at the bottom of the glass,  
the finer sand next, then the heavier  
clay, and lastly the loam. Thus  
any one can see at once the quantity  
of these elements in the soil. And  
as simple as this lesson is, this is  
the way it is done by the most  
learned chemists to solve this ques-  
tion.—Iowa State Register.

For many centuries, scientific men  
have been looking for the catastro-  
phe that happened in Newton,  
Franklin county, Indiana, last Tues-  
day. It is well-known that every  
day and night, the remains of de-  
stroyed worlds are dropping down  
upon our planet. Sometimes they  
come in big lumps, weighing a ton  
or two; sometimes in little dornicks,  
no bigger than your fist, but mostly  
they fall in impalpable dust, and the  
deposits of ages made in this way  
are constantly increasing to an ap-  
preciable extent the weight and size  
of our globe. But hitherto there  
has been no recorded accident to a  
human being from these meteorites.  
But last Tuesday, one, weighing  
twenty pounds, fell through the roof  
of the dwelling of Mr. Leonidas  
Grover, at the place above men-  
tioned, crushed through upon him as  
he was sleeping in his bed, killed  
him, and passing through the bed  
and floor, buried itself five feet  
below the foundations of the house,  
in the earth.

As such accidents generally occur  
in groups, we may soon expect to  
hear of other casualties from these  
wandering bodies that so frequently  
impinge on our atmosphere, strik-  
ing fire as they go, and finally either  
resolving into dust and vapor from  
the heat, or coming down red hot  
and half melted to the earth as  
meteoric stones.—Lincoln Journal.

"There would be more houses in  
this town," said a native, "if it  
wasn't for one thing." "And what  
is that?" asked the tourist. "Ain't  
no more people," replied the na-  
tive. And the tourist opened his  
note-book and remained absorbed  
in thought.

Aphorisms from Rothe.

[TRANSLATED BY C. C. S.]  
The Protestant Church is the ser-  
vant's form of Protestant Christian-  
ity.

The pure antithesis to Theocracy  
is found in the Chinese political  
system.

Even in Israel facts have been  
shown, that piety in the ecclesiasti-  
cal form must degenerate.

In the eyes of the aristocratic  
classes Catholicism must commend  
itself as a most useful religion.

Most men fancy that there is no  
deep and inner Enthusiasm and Love  
except such as is fanatical and fan-  
tastic.

Plurality of religions. The rest  
of heathenism is the religion of na-  
ture, the Hellenic religion is the  
human religion.

Very many, who only stand in a  
very loose relation to the Protestant  
Church, cleave with all earnestness  
to Protestantism.

Protestant Christianity is still in  
its early infancy. No wonder then,  
if it is still busy with its A. B. C.'s,  
and knows precious little.

Mohammed is the first great histor-  
ical interposition of Divine provid-  
ence against the absorption of  
Christianity in ecclesiasticism.

The Reformation is so essentially  
the one great deed of Germany, that  
it for a long time cost her the heart's  
blood of her existence as a nation.

In reading Rothe's political aphor-  
isms, it must always be born in  
mind that he writes as a citizen of a  
monarchical German state.—C. C. S.

While the State concedes to its  
Catholic subjects freedom of religion,  
it is always implied in this, that  
it can only do so with this limita-  
tion, that it does not give up the  
essential character of a State.

Are we then to believe that at the  
Reformation, the Lord Christ, who  
brought it about, did not have more  
comprehensive and far-reaching  
thoughts than Luther and Zwingle,  
through whom he brought it about?

As soon as any one ceases to re-  
gard the conventional tokens of  
Pietism as the essential tokens of  
Christianity itself, his confidence in  
the exclusive or even pre-eminent  
Christianity of this begins to wa-  
ver.

The Reformers had in mind to go  
back to the original form of Christ-  
ianity, that is, to one that had al-  
ready had its day,—the historical  
movement of the Reformation, on  
the other hand, aims at an entirely  
new form of Christianity.

Because Christianity in the ecclesi-  
astical form must degenerate, on  
this account the Lord Christ him-  
self, so long as Christianity still  
retains the ecclesiastical form, al-  
lows the other religions to subsist  
for the present alongside of it.

Had the Reformation of the 16th  
century prevailed universally, it  
would have rendered the ecclesiasti-  
cal form of Christianity eternal, and  
a breach of the Christian Church  
(upon which, however, everything  
depended at that epoch) would have  
been avoided.

In our days we need above all a  
new Paul, a new apostle of the Gen-  
tiles, able to persuade unconscion-  
able Christians of their Christianity, and  
by this means to persuade at the  
same time our Jewish Christians of  
the unchristianity of their legal,  
that is, conventional Christianity.

If the Catholic Church (after hav-  
ing for 500 years again and again  
submitted to the most thorough-  
going mutations) can no longer  
change her form in the all-trans-  
forming course of history, she must  
make up her mind to suffer the nat-  
ural and inevitable consequences of  
this.

The more fanatical Ultramontan-  
ism shows itself, the more is it in-  
cumbent upon us Protestants to  
exercise the utmost equitableness in  
our judgment of Catholicism, in or-  
der to maintain Christian fellowship  
with that large part of Catholic  
Christendom, which is yet free from  
fanaticism towards us.

The relation of the state to the  
Catholic hierarchy will only be  
capable of being placed on the right  
footing when the collective national  
will shall have actually become the  
controlling force in the state, i. e.  
when it shall, at some time hereaf-  
ter, have a democratic constitution.

Luther is a Prophet, which Zwingle  
and Calvin (without, however,  
derogating from their dignity and  
significance) are not. In Luther  
Christian history starts once again  
in a definitely new epoch as Church  
history. The Swiss Reformation  
soon allows itself to be also drawn  
into this direction; the decisive  
agent for this being Calvin.

The Lutheran Reformation, with  
all its weaknesses, has this great  
strength, that it is the specifically  
German Reformation, as Luther is  
the complete and genuine German.  
On this account the German Pro-  
testant world always has even yet an  
instinctive drawing to Lutherism;  
and conspicuous as are the excel-  
lences possessed by the Swiss Refor-  
mation, it has nevertheless always  
remained foreign to the German  
population, excepting its western-  
most extremities.

"I am inclined to believe," said a  
fop to a lady who had refused to  
sign, "you are fishing for compli-  
ments." "Oh! no," replied she,  
"I never fish in so shallow a stream?"

That reckless and impudent per-  
son by the name of Glover, who has  
so little sense of the dignity of his  
position as a member of the House  
of Representatives, that he has scat-  
tered mud from every puddle in  
Washington on every official with-  
in his reach, seems to have met his  
match in Colonel Irish, the present  
Chief of the Engraving and Print-  
ing Bureau. Colonel Irish has taken  
the trouble to analyze Mr.  
Glover's broadside of charges, and  
the labor has not been lost, poor as  
Mr. Glover's reputation for accu-  
racy was already. For instance, where  
Mr. Glover loudly declared that  
\$130,000 had been wasted in print-  
ing bank-notes and securities in the  
last fiscal year, it is shown that the  
whole amount expended was only  
\$827 more than the sum which, ac-  
cording to Mr. Glover, had been  
squandered. It would probably puzzle  
even Mr. Glover, who thinks he  
could run the whole Government  
single handed if he had the chance,  
to print 2,300,000 perfect sheets of  
securities for \$827. So, also, where  
Mr. Glover alleged that \$200,000  
had been wasted in paying rents,  
Colonel Irish shows that no rents  
have been paid during the past fiscal  
year. If these statements do not  
convince Glover what manner of  
fool he is, he must be given up as a  
hopeless case; and to this conclu-  
sion, by the way, Mr. Glover's con-  
stituents have come already.

The Medicine of Sunshine.

The world wants more sunshine  
in its disposition, in its business, in  
its charities, in its theology. For  
ten thousands of aches and irrita-  
tions of men and women we com-  
mend sunshine. It soothes better  
than morphine; it stimulates better  
than champagne; it is the best  
plaster for a wound. The Good  
Samaritan poured out into the fallen  
traveler's gash more of this than  
of wine and oil. Florence Nightingale  
used it on Crimean battlefields.  
Take it into all the alleys, on board  
all the ships, by all the sick-beds;  
not a phial full, not a cupful, not a  
decanter full, but a soul full. It is  
good for spleen, liver complaint, for  
neuralgia, for rheumatism, for fail-  
ign fortunes, for melancholy. We  
suspect that heaven itself is only  
more sunshine.

A traveler going to bed, was sur-  
prised to see a ghost, which, or who,  
in a sepulchral voice began: "I am  
the spirit of one who was foully  
murdered here." "That's no busi-  
ness of mine," said the traveler,  
turning over on his pillow. "Apply  
to the proper quarter. Good night."

"When tempted to anger," says a  
writer, "breathe a prayer." Jes' so.  
When you happen to stub your toe,  
for instance, murmur, "Now I lame  
me."

Don't put on airs in your new  
clothes. Remember the tailor is  
suffering.

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