

THE REGIUM DONUM IN IRELAND.

HOUSE OF COMMONS, WEDNESDAY, JUNE 22ND.—The House in committee of supply, was engaged till midnight.

On the vote of 40,670, for Nonconforming and other (Presbyterian) ministers in Ireland being proposed.

Mr. Hadfield complained that, whereas the Presbyterians in Ireland had decreased twenty per cent. in number in the course of as many years, the income had increased sixty per cent. The hon. member concluded by moving that the vote be reduced by the sum of 29,000.

Mr. Dawson denied that the Presbyterians of Ireland were a rich body, as, except in the case of a few places, the great bulk of Presbyterians consisted of persons whose means were too limited to enable them to provide for themselves the means of religious instruction. The grant was in accordance with a compact and a practice long established; since James I, induced a number of Scotch families with their ministers to emigrate to Ireland.

Mr. Cox, from his experience, was not of opinion that the Presbyterians of the north of Ireland were too poor to support their own clergy. He, as a member of the Church of England, always voted against church-rates, because he did not think it was right to tax a Dissenter for the support of his Church. Therefore he objected to being taxed himself for the support of the Presbyterian Church in Ireland.

Major Knox complained that the hon. member for Finlury had again insulted the Presbyterians of Ireland. He wished to know from the noble lord at the head of the Government whether he had given a favourable consideration to the application for an increase of the grant.

Mr. Cox denied that he had insulted the Presbyterians of Ireland. He had only stated that they were a wealthy and well-to-do body. (Laughter)

Lord Palmerston said an application had been made for an increase of the grant, but he had not given any encouragement to the suggestion.

Mr. Hadfield remarked that more than 4,000,000 Catholics in Ireland supported their clergy without State aid. (A cry of "Maynooth.")

Sir H. Bruce observed that the motions for withdrawing this grant from the Protestant Non-conformists in Ireland originated not with Irish, but with English members. It was said no other class of Dissenters received an endowment from the State. Was there no Maynooth grant? He should support the vote.

Sir F. Crossley objected to grants of public money for the support of any man's religion. He believed this endowment, instead of doing good, was doing harm in Ireland. The Protestant Nonconformists in that country were able to support their own ministers, and he hoped the House would stand by his hon. friend in resisting this vote.

The committee then divided, when the numbers were:—ayes, 21; noes, 127; majority in favour of the vote, 106.

Agriculture, etc.

BIRD HOMES.

The Danish correspondent of the London Star says:—

A pleasing phenomenon, which I had before remarked in every part of the duchies I had hitherto visited, met my eye again on the drive to Christianfeld. On the outside of every cottage or farm-house we passed—even, indeed, on many of the trees by the roadside—hung several little square wooden boxes rather bigger than a London quatern loaf. In the centre was a small round aperture, large enough for any bird, from a wren to a thrush, to go in and out. On inquiry I found that these little contrivances were, what they appeared to be, homes for any little pair of warblers which pleased to build their nest in them. Some years back the farmers were justly punished for the devastation which, under the influence of false ideas, they made among the feathered tribe, by the vast increase of insects which played havoc with their crops. Like sensible men, they were no sooner convinced of their error than they did their best to remedy it. Societies for the preservation of birds were soon formed; the farmers everywhere did their best to forward the objects of the association, and bird murder became a misdemeanour. As the consequence of these measures the country is now plentifully stocked with numerous classes of birds. Flocks of crows, ravens, larks, goldfinches, linnets, and yellow-hammers, as well as other kinds, are to be seen wherever one drives, and appear to have lost much of their natural timidity under the good treatment they have received of late years.

This is a practice well worthy of adoption in this community. We are losing our native wild songsters. The destructiveness of our boys, aided by the mistaken notion of the farmers that these small birds do more harm than good to our fruit, is fast destroying or banishing them. The introduction of this Danish practice around our country residences would do a great deal to stay the havoc of the destroyer, and retain the sweet music of our spring and summer mornings. A dozen or two of these bird boxes upon the premises of each country residence would provide morning concerts which would have charmed Calypso and her nymphs, and thus aid to swell the choral music which enlivens the world.

It is always morning somewhere, and along the awakening continents, from shore to shore, somewhere the birds are singing overmore.

It is in seasons of sorrow that love more especially roots itself; as trees are best grafted in cloudy days.

One man in New Jersey has 180,000 peach trees, and will send to market a quarter of a million baskets of fruit. The total yield of the State will be five million bushels.

A cocoa-nut tree in the garden of the Duke of Northumberland at Sion House, a few miles from London, has produced a ripe nut. The first that is recorded in Europe.

The consumption of horse-flesh as an article of food is largely on the increase in Paris. An official return recently published shows that the consumption of salted horse to the capital from the Department of the North, amounts to nearly thirty thousand pounds weekly.

Mr. Reade, the new writer on Africa, says he saw a Negro Soldier in the French service, who had been hit on the forehead by a bullet, at the distance of fifteen yards, and the bullet had flattened against it as though it were a wall.

A story is told of a deserter, who has a glass eye, which he used to take out when he wanted to get discharged, or when after running away he wished to avoid detection. He entered and left the Federal service twelve times, and is now to be shot.

The papers are quoting the following as the response of Massachusetts to the call for "five hundred thousand more!"

Oh, Father Abraham, don't take me— Take the niggers in Kentucky.

The Maine Farmer well remarks: "From the direct calamities we may find something from which we can gather lessons of wisdom. So can farmers learn from a severe drought lessons that nothing else could teach. In a severely dry season we see that deep ploughing, thorough culture, draining and liberal manuring are of great importance; and that crops upon land thus treated with and the drought much better than upon lands deficient in these respects. These lessons are being forced upon us by the present severe drought, and let us not forget to heed them."

Correspondence.

For the Christian Messenger.

Dear Brother,

Since my tremendous infliction of "eighteen pages" on tobacco, I think I have been very considerate. But I wish now to be allowed a small space in the Messenger. And first I desire to thank the blessed Lord, that I wrote that long article, and that you consented, even at a late hour, to publish it. I can say almost about that article as Paul did about one that he wrote, that it was "out of much affliction and anguish of heart, I wrote unto you, with many tears." And after it was sent (if I spent several days in fasting and prayer, or a blessing upon it. And I prayed in faith. I knew that God would bless it. And could I then recount to you the many instances which have already come to my knowledge of persons who have abandoned the use of the abominable weed, and who have been quickened in the divine life, by its removal, you would have a ditto of eighteen formidable pages. I can only say "bless the Lord O my soul, and all that is within me bless his holy name." And now I have one solemn word of warning to add. There are plenty of professors of religion who still use tobacco, and plenty of ministers who do so. God forbid that I should unchristian them. But say it in all seriousness and sadness, I know of no truly spiritually-minded minister who uses tobacco. Oh my brethren, suffer the word of exhortation. There is such a thing as heavenly-mindedness. Such a thing as living in the Spirit, and walking in the Spirit. Such a thing as communion with God. The "Lord God of Elijah" still lives. But our hands and our lips must be clean, and our consciences undefiled or he will not dwell with us.

It seems a very rude and unnatural transition—such, however, as we often meet with in reading religious papers, but I do not know as I can make it any better, so introduce now the subject of

HORSE TRAINING.

We have read much on this subject of late that seemed incredible and fabulous, but I witnessed a feat the other day in this line, that I consider it my duty to mention for the benefit of the young man who kindly allowed me to attend his "school" gratuitously, and also for the benefit of others who may have the opportunity of obtaining information on so important a subject. I saw him take hold of a horse eight years of age, which was so furious and vicious that no blacksmith would shoe her without throwing her; and which would kick in the most violent manner when he touched her about the flanks; and in about an hour I saw him handle her hind feet, and I handed them myself, with perfect impunity, I saw him pass between the hind legs, and sit down and take one of the hind feet in his lap,

the animal unfettered, and standing as tame and as quiet as a lamb. The name of the young man is Croker, a son of a Dr. Croker who lives in Brookfield, Queen's Co. I understand that he designs visiting Annapolis and Kings Counties, to give lessons on the art. In a few minutes after he commenced operations, the horse would follow him about like a dog. The beauty of the matter is, that he imparts the secret. I have never been. I am happy to say, much of a horse jockey. I never owned but four horses in my life, and never sold but two, and I certainly never cheated any one in horseflesh, though I have been once sadly cheated. But certainly I would not be deprived of the information I obtained from this young and clever doctor, for one five dollar bill. I would not hesitate to attempt the taming of a horse myself. A few experiments with the "rear bridle" upon my own "Jennie," has established a better understanding between us. She has learned the meaning of the words "come here!" and will follow me like a dog. I would gladly describe the whole process, but this might not be just, although no secrecy was enjoined. But the subject is of such practical importance, that I beg to bespeak for my young friend a generous patronage. I now turn to the important subject of

CHURCH DISCIPLINE.

I have read with interest the discussion between bro. Davis and Iota. One thing surprises me. If Iota is to be depended on there are some churches in the Eastern Association in which discipline is not so fully neglected. Will he name those churches? Sure I am I would be willing to make a pilgrimage to visit such a church. I say it seriously and sadly, "would to God" I knew of such a church! In any of the Associations in either of these Provinces. In all the Baptist Churches with which I am intimate-acquainted, the Covenant and the New Testament are, so far as discipline is concerned, almost a dead letter, and were gravely to ask the majority of the members if they are really and truly walking according to the one or the other, they would either stare at so absurd a question, or candidly acknowledge that they are not, and are not even pretending to. Oh my brethren! my heart bleeds for the state of our Zion. Mourning, and fasting, and humiliation before God and the world, are the feelings that become us in these days of fearful degeneracy; not anxiety for that honor that cometh from man! So low had vital religion sunk—when Christ came the first time among the professed people of God that an incarnate devil would have found little difficulty in getting himself installed as high priest, or in maintaining his position in that office, while an incarnate God could not get a fair hearing as preacher but was hustled out of the meeting house by the infuriated members of the church, and would have been hurled headlong over the precipice had he not wrought a miracle in order to escape their hands. Query. Will it be better when he comes the second time, and does not the present want of faith give hope of his speedy appearance? Let the faithful few eep awake and watch.

SUDDEN DEATHS.

Two solemn calls to faithfulness I have had lately. Dr. Harrison who died suddenly at his residence, Middle Musquodohit; a few weeks ago, heard me deliver two discourses the day before his death. He was taken ill returning from the afternoon service. I visited and prayed with him in the evening, called at his residence as I passed next morning on my way home—and I have just learned that he expired three hours after I left his house. And just lately at Greenfield, Queen's Co, I visited an Indian family, read the Scriptures, explained to the attentive inmates the way of salvation, and prayed with them. Among the most solemn and attentive of the group, was a man who was all equipped for a hunting expedition. I was led to press upon him with great earnestness the importance of attending at once to the great salvation. I have just learned that from that hunting excursion he never returned. He left his wife to pursue a bear. She heard the gun go off and awaited his return. But as he did not come back she went in search of him. Just at dark she found him dead, his gun had gone off accidentally, the charge had passed through his vitals, set his clothes on fire, exploded the powder flask, and blown him to pieces. The sorrowing wife kept watch over his mangled remains till morning, then went for aid and had the corpse borne out of the woods and buried. I feel glad and thankful to the God and Father of our Lord Jesus Christ, that I had the opportunity with earnestness and tenderness of spirit, of preaching Christ and Him crucified, to both those immortal beings, before they were summoned to give an account of their stewardship. And I trust the solemn

charge to be "instant in season and out of season," may be impressed with deeper solemnity upon all our minds, by these two impressive events.

Yours truly,

S. T. RAND.

Liverpool, N. S., August 25th, 1864.

For the Christian Messenger.

OBITUARY NOTICES.

SAMUEL BANCROFT.

Late son of the Rev. Jeremiah Bancroft, of Newport, was drowned on the 2nd July, at Walton, while bathing in the Petite River, aged 20 years. Before going to Walton he resided in Windsor, where he connected himself with the Bible Class taught by the pastor of the church in that place, in which relation, though not a professor of religion, he yet gave evidence of having experienced its saving power. In the home in which he had been religiously trained, and to those best acquainted with him, it was evident that renewing and transforming grace had obtained a lodgement in his heart. His remains were brought to Newport, where, in presence of a large gathering, the occasion of his death was improved in a Sermon by the writer, from 2 Cor. v. 8.

The appreciation in which he was held by the people of Walton, was evinced in their liberally defraying the expenses of the funeral. May the "God of all comfort" sustain and console the bereaved and sorrowful family.—Communicated by Rev. D. M. Weston.

MRS. MARY M. POTTER.

Among the names in our list of Church members in the Annapolis Circuit, opposite which it was our melancholy duty to write "deceased," during the past year, is that of Mrs. Mary M. Potter, wife of James E. Potter, Esq., of Clements. Sister Potter was the daughter of Mr. and Mrs. Isaac Dimars of Clements Shore. She was married to Mr. Potter on the 31st of December, 1835, and died on the 15th of last March, leaving her husband, and eight of her eleven children, to mourn the loss of a most affectionate and faithful wife and mother. Three of her children had gone in advance of her to "the happy land." Concerning her early religious impressions, and subsequent conversion to God, she has written as follows.—"Being early impressed with the sinfulness of my heart and the need of a change, I was led to pray to Almighty God. During a revival, when the Rev. Arthur McNutt was on the Circuit, my mind was deeply impressed with a sense of the evil of my heart, and I resolved to turn to the Lord. But what are resolutions formed in our own strength? Conviction wore away, and my heart grew harder in sin. In after life the Lord still followed me, and glory be his holy name! He brought me to see the evil of my ways. Many a time while at places of amusement the Spirit of the Lord strove powerfully with me; and I would resolve every time I went that it should be the last. My mother would reprove me, and, no doubt, pray for me; and I would sometimes meditate for hours upon the mercy of God in sparing my life, and think, what a mercy I am not in hell! yet still going on in the way of sin. What a wonder the Lord ever looked upon me! When I reflect upon his goodness, I am lost in wonder, love and praise. Glory be to his holy name!"

O how shall words with equal warmth The gratitude declare That glows within my ravished heart? But thou canst read it there."

In the spring of 1839 it pleased the Lord to our out his spirit in Clements. My mind was weak and averse to a sense of my lost condition—a sinner. For two months my distress of mind was great. But at length I found peace, I truly trust, and joined the Methodist society at Clements Shore, where I still continue a member; although unworthy to belong to any church."

The conversion of her husband, ten years subsequently, was an event which gave great joy to us heart of our departed sister, as will appear from the following from her own pen.—"In the summer of 1849 the Lord was pleased again to our out his spirit, and in the Baptist church, under the pastoral care of Rev. Aaron Cogswell, a gracious revival commenced, and my dear partner was one of the happy number who joined the Church. How was my heart rejoiced! A family altar, for which I had long prayed, was erected. I consider this a great blessing. May the Lord help us to keep it up."

The christian department of sister Potter had been in accordance with her profession from the time she joined the church of her choice, and she had experienced, from time to time, much religious enjoyment—but in a gracious revival of the work of God, which took place at the Russian Lane Corner, nearly a year before her death, her soul was greatly blessed—and the conversion of three of her daughters, at that time, was to her cause of great rejoicing.—The last illness of our much lamented sister, which was severe, was borne with perfect resignation to the will of God. She died happy in the anticipation of a glorious resurrection. In her death her family have not only sustained a great loss, but the Church and the community in which she lived. She was a Wesleyan Methodist from conviction; but she loved christians of every name. To the ministers and members of other denominations, as well as those of her own, the rights of christian hospitality, were by her cheerfully extended. She is now, we doubt not, reaping her reward in heaven. G. L.

Annapolis, Aug. 12th, 1864.