know him to be a persevering intelligent philanthropist. For years he has, as opportunity has afforded, been studying the nature of the potato disease and seeking for it a remedy. He has presented the result to a Committee on agriculture appointed by Congress. There is reason to believe that that committee will at this session present a report on the subject. Mr. C., the gentleman alluded to feels satisfied beyond doubt that he has been successful in search for a remedy; if so, what a benefaction does he bestow upon the human race. He tells me that the loss yearly in the United States by this disease is not less than $20,000,000. He thinks that the gas arising from the decay of diseased potatoes on ship board, is to be attributed no small amount of the great mortality among emigrants of late years. One thing that looks as though there may be something in the matter is the fact that Mr. C. does not go to Congress to get an appropriation, but simply to have the matter thoroughly tested and published for the good of the world.

Yours truly, G.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, *always in advance*,—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

☞ We are desirous of receiving *Religious* intelligence of all kinds, and from all places. We shall send our paper to Clergymen, and officers of different religious societies, not only in the Provinces, but in the United States and Europe; and we should be glad to receive communications, reports of Missions, foreign and domestic, and of benevolent institutions, pamphlets, magazines, and any thing else that will forward the object of this paper.

☞ We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

☞ All communications for this paper must be accompanied with the *real* name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the 'Religious Intelligencer,' or 'Free Baptist Book Concern,' be addressed to the Editor, Elder E. McLeod, St. John, N. B.

B. J. UNDERHILL, D. W. CLARK, WM. PETERS, } Pub. and Business Committee.

Jan. 2, 1854.

Religious Intelligencer.

SAINT JOHN, N. B., APRIL 14, 1854.

"WHOM HAVING NOT SEEN YE LOVE."

Peter, who employs this language in alluding to the Savior in his first letter, was speaking of various facts in christian experience. He is alluding to the experience of those whom he addresses, not simply his own. He observes that they have been begotten to a life-giving hope by the resurrection of Christ from the dead; that they through his resurrection have hope of an inheritance incorruptible, undefiled and unwasting, reserved in the heavens for them; that by the power of God secured by faith in Christ they are prepared to receive that inheritance now waiting and to be revealed in the last day; that therefore they rejoice as they look to that day, though for a season they may have afflictions to try and brighten their faith that it may be found to the praise, glory and honor of Christ when he is revealed. When by anticipation Peter's mind had gone forward to the times when he is to see Christ as he is, his emotions seemed to glow; he pauses to admire the lovely image before his own mind; he loves and adores. The thought of seeing Christ, brings to his mind the scenes in which he had associated him. He remembers having looked upon him when gracious words fell from his lips while speaking as never man spake; he remembers to have seen him when quelling the winds and calming the waves; he remembers the scenes at the tomb of Lazarus and on the mount of Transfiguration; he remembers walking out with him after the resurrection as far as Bethany, and gazing after him as he went up into heaven while messengers in shining robes gave assurance of his return; these and thousands of other scenes rushed upon his mind, but he remembers that those whom he is addressing have never seen Christ, and therefore adds "whom having not seen ye love, in whom though now ye see him not yet believing ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls."

Having thus noticed their happy condition the apostle proceeds to contrast it even with that of prophets. The spirit of Christ in the prophets stirred them to speak of Christ and to long for his day and desire to know the nature of his salvation. They testified before hand of the sufferings of Christ and the glory that should follow. To them in prophetical visions Christ's "visage was so marred, more than any man's, and his form more than the sons of men." But Peter with actual vision had gazed upon the marred visage and the mangled form; he and other eye witnesses had reported the suffering to those whom he was addressing, and in their own hearts was the salvation. This salvation being received is the reason of their rejoicing with a joy beyond the power of expression and like that of glorified spirits; the salvation results from their faith in him whom having not seen they love, and this faith is founded upon evidence of a three fold nature to which Peter alludes.

The first kind of evidence we may say was the direct testimony of the apostles and others who had seen Christ and witnessed his miracles and sufferings, and could affirm his resurrection. These things had been anticipated by prophecies which those whom Peter was addressing knew in that day to be ancient whatever doubts quibblers in our days may pretend to have. On this point in that day there could be no cavil as they knew the prophecies had come down from generation to generation for hundreds of years. These two sources of evidence being sufficient to induce faith and consequent action on the part of all candid persons, they had in consequence received the salvation of their souls. "If any will do his will they shall know of the doctrine" said Christ himself. To this knowledge Peter alludes. As before observed Peter alludes to their experience not his own directly. It was they that had received the salvation of their souls; they had been delivered from peril; they were now in the recovered condition after a severe illness; faith in Christ was the medicine by which they had been healed, receiving this health well might they love the physician.

Having such grounds of evidence though they cannot now see him, and though they have not seen him in the past, they can believe and that belief fills their souls with joy, and how can they fail to love him who is the source of this joy though they do not see him, and though they have not. The marred visage and suffering form had arrested their attention and as they gazed by the eye of faith their guilt had passed away and their souls had received health.

"In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight,
And stopped my wild career.

A second look he gave which said,
I freely all forgive,
This blood is for thy ransom paid,
I die that thou mayest live."

Such a view of Christ awakens the emotions of love in his behalf; he is no longer without form and comeliness; he has beauty that we desire him. Such a love takes possession of the soul that though there be many that go about in their wretchedness, seeking who will show us any good, we can say Lord lift up the light of thy countenance upon us; thou hast put gladness in our hearts; whom have we in heaven but thee, and there is none earth we love but thee.

This love takes complete possession of the soul, casting out all other love and all fear. Inspired by it the soul is full of courage; it increases by length of years; it increases with the afflictions we suffer in his behalf; it increases with the work we do for him. Surely these are characteristics of true love, and who is he that so calls forth our affections so that till death they increase, and in death they wholly sway the heart! Who is he "whom not having seen we love;" who is he that has given health to our souls. Surely he is the true Messiah.

This personal love to Christ it was, that developed the noble character of Paul; it was this that gave victory to the primitive church, and it is the return of it to the church that will render the kingdoms of this world the inheritance of him we love. Christ is Emmanuel, God with us; he is Jesus saving from sin; he is the one in whom is the life which is the light of men; he gives power to become the sons of God; he gives us now the salvation of our souls.

Christian reader, if Peter were addressing you a letter to day, could he in truth refer in such terms to your love to Christ; could he speak of your inexpressible joy; could he compare your bliss with that of glorified spirits; could he say that this is because you are now in possession of the salvation, the health of your souls? If not Christ has not done for you what he did for his will not permit him so to do. Give yourself then to him in an everlasting covenant that you may receive *the end of your faith, even the salvation of your souls.*

D. M. G.

THE POPE, THE CARDINALS, AND THE JESUITS—DUTY OF PROTESTANTS.

A lecture on the above subject, in connection with the British Organization of the Evangelical Alliance, has been delivered in Freemason's Hall, London, by the Rev. J. A. Wylie. We present the following summary of it which we find in the *Christian Times* to our readers. The present state of the nations renders every thing connected with the position of this great Apostacy interesting; and we regard the speedy destruction of Antichrist as certain. We will not say how—whether by the diffusion of evangelical truth, or the brightness of the Lord's coming.

The Lecturer commenced with a description of the present ruined condition of the city of Rome, and the ignorance and superstition abounding there, which he ascribed entirely to the influence of Popery upon the population. Rome, he said, had neglected all the ordinary duties of life, that she might give herself to the one object of recovering the ground she had lost, and again control the destinies of the world. Having given on a former occasion a description of the literal condition of Rome in the present day, he would now attempt a short account of the spiritual condition of Rome, and the machinery by which the Papacy was at present conducted. The priests looked upon their own system as one of mere worldly aggrandizement. Being behind the scenes, engaged in pulling the strings, it was impossible for them to credit the reality of what they endeavoured to make the people believe. A great number of the priests in Italy were infidels; but they were afraid to speak out, knowing that nothing but the dungeon awaited them, and infidelity had but little of the martyr's spirit in it. Others were merely worldly men, and were never at the pains of inquiring as to whether their system was true or false. Others there were whose minds were occasionally visited with misgivings, and they fancied themselves in the presence of the evil one himself; a little penance, however, and conscience was soon quieted. A few, too, there were, and these were very considerably on the increase, who, by means of a tract or Bible, or some of the few passages of Scripture in their breviary, had, in the midst of darkness, seen the light. Fain would these fly from the Church they believed to be apostate; but, alas! they knew not where to fly from the power of Rome, whose spies were posted in every direction. Some there were, again, more daring by nature, or more especially strengthened from above, who resolved upon flight; of these some were caught, and heard of no more, and others, from being ignorant of foreign languages, met with great difficulties. He had little doubt, however, that the majority of the priests, at any rate, were sincere believers in their system, though not ignorant of the frauds and deceptions practised in connexion with it, which they looked upon as independent of the system and sanctified by the end. What was it that held the whole body of Papists in subjection? It was the abstract system, with its prestige of 1,000 years—the genius of the Papacy itself. A little power of mental abstraction would enable the Italian to separate the system from its agents; and that formed the real power which held the mind in its adamantine grasp throughout the Catholic world. With regard to the corporeal machinery by which the Papacy was carried on; the Pope was a man of about fifty-five, upon whom sat lightly the various troubles he had met with. There was not a wrinkle on his brow; he sat down to dinner evidently with a good appetite, slept soundly at night, and did not trouble himself with the misfortunes he could not mend, or in forming plots which he was not able to carry out. He was, however, eminently fitted, with his portly figure and fine voice, and countenance marked by blandness, dissimulation, and vanity, to make a good show in a procession. Among the cardinals were persons of various intellectual acquirements, which were generally pictured on their countenances; overbearing arrogance, which gave a certain vulgarity of appearance, was a very common expression; on others might be traced the indications of sordid appetite and self-indulgence, of low intrigue, or mere worldliness. The priests of Rome had very light duties to perform; and their time and energies were chiefly employed in riveting more firmly the fetters of the priesthood upon the population. There was an ecclesiastic for every five families. The frogs and lice of Egypt were scarcely more numerous, and certainly not more filthy. Thus the darkness of the system was carried down to the very lowest of society. The Jesuits were, however, the grand order in Rome. They were the most indefatigable confessors and the most eloquent of preachers, and could adapt themselves to every variety of occupation or religion, for the service of their Church. They were sowers, sowing the seeds of heresy in Churches and dissension in States, the harvest of which Rome was eventually to reap. Having given this short sketch of the working of the Papacy, he would conclude with calling attention to the duty of Protestants in this important crisis. Rome now made no secret of her designs. The ground was fast slipping from their feet; now was the time to struggle for their liberties; in a little time defence would be impossible. It was now no longer true that Protestantism and Popery could exercise domination in their respective spheres, on account of the increasing social intercourse of nations and people with each other.—From this day the shadow of one colossal superstition must darken the globe, or the glorious sun of Protestantism enlighten it. Rome had a great battle before her, and a revolution behind her, urging her on. Her army ranged from Canada, in the North-west, sweeping along our colonial empire, and terminating only in China. She had the keys of the Mediterranean in her possession, at Malta and Gibraltar. In Australia, her ranks were increasing by scores and hundreds. In India, the erection of her cathedrals was paid for by the State, and the priests connected with the regiments were often obliged to be banished several miles from them, on account of the seeds of dissatisfaction they were sowing among the men. The main body of the army, however, was in Papal Europe—In Austria, France, Spain, and Italy. He did not think the Governments of those countries would invade this land from mere religious grounds; but there were political motives as well. The Pope would wish to do it because we were a Protestant nation, and the continental sovereigns because we were a free nation. Mr. Wylie then alluded to the position of the various countries on the continent. The priesthood, he said, was now the real ruler of France. Louis Napoleon was no more a Papist than himself, and yet such was the Emperor's fear of the priesthood that he was compelled, contrary to his better convictions and better wishes, ever and anon to close the door of a Protestant Church or school, and shower rank and money on the priests throughout his dominions. What was to prevent those men who were under the dominion of the Papacy in Europe, abandoned by God, and under the guidance of the Pope and their own wretched passions, from fulfilling their threats, and taking the last step, coming over the Channel, and by one summary blow attempting to suppress the Protestantism and the free Constitution of our land? He no more doubted that this would be attempted than he doubted the rising of to-morrow's sun, unless God, in mercy to us and in judgment to them should divide their councils and find work for them of another kind and in some other parts of the earth. And in what condition were we to meet such an attempt? He would point to the condition of Ireland, and the rapid spread in this country of infidelity with which Popery was ever ready to fraternize. Our own rulers, too, were opening the passes of the land to the enemy, and were on the eve, he believed, of appointing Popish chaplains to our regiments, a great portion of the men in which would thus be virtually handed over to the service of the Pope. What, then, was the duty of Protestants under these circumstances? The first thing was to urge upon the Government that while it tolerated Popery it should not endow it, and that no Popish chaplains should be allowed to our prisons. There were 30,000 prisoners in Rome; let the priests visit them, if they were so desirous of imparting comfort and consolation. Protestants should learn to look upon Popery, not as a religious, but as a political system, and as such, make their demands to the Government, telling them that if they made a concession to the Pope they would prove themselves traitors to the Queen. (Loud applause.) There should also be union amongst the Protestants of the world; and he believed that if they were combinedly to demand of the Pope the same liberty for our countrymen in his dominions, as he claims for his followers in ours, the result would be eminently successful. The lecturer concluded with an eloquent appeal to the feelings of his audience, which was heartily responded to.

DR. DUFF, THE GREAT SCOTCH MISSIONARY.

We have before informed our readers of the arrival of this justly celebrated servant of Jesus Christ in the United States, whither he has come to stir up if possible a greater Missionary spirit among American Christians. Dr. Duff has spent many years among the woes and miseries of heathenism in India, and with decayed health, and a constitution broken down in the glorious service of his God; he is now making probably his last effort to infuse a greater degree of the constraining love of Christ into the hearts of others. O how much more noble is the work of this godly man than that of the proud Emperor of the North, who would make a false faith a pretext for national aggrandizement at the expense of rivers of blood. When the name of the latter shall have perished or only be remembered associated with human sighs and woes and wrongs, the memory of the former will live and bloom fairer and fresher as new converts to God shall be multiplied, resulting from the missionary labours commenced by him. A writer in the New York Evangelist describes his appearance as follows:—

"He is a remarkable man, in person, spirit and history. His tall, commanding form, restless, impetous manner, angular movements, flashing eye, and dishevelled hair, would form a striking picture seen any where, and in the absence of all associations. His mode of address, without possessing many claims to elegance, has an electric intensity that transfixes the hearer, and holds him captive, whatever he may think of the matter which this absorbed manner may embody. His broad Scotch brogue adds not a little to the force of his style; while the power of imagination, and fluency and elegance of diction, the beauty of illustration, and the scope and force of reasoning which follow or intermingle, as the ever-increasing volume of discourse flows on, make his addresses centres of rare intellectual and moral attraction. We can not but hope for an argumentation of genuine missionary fervor and life, from his visit among us. He is himself a most affecting appeal for a dying world; the story of his self denial and achievements constitutes a strong demonstration both of the unutterable wants of the heathen, and of the depth and strength of that Christian sympathy which must, under God, relieve them.

The following history of this remarkable man is from the American Missionary abridged from an article by KIRWAN in the New York *Observer*.

"In his youth he devoted himself to God, and the cause of missions. He left Scotland, for India in 1829, and was wrecked on the rocks of the Cape of Good Hope, losing every thing but his Bible, which was found on the beach where it was washed by the waves. He sailed thence for India, and was again wrecked at the mouth of the Ganges, and only escaped with his life. He reached Calcutta, with his plans all formed, and with the fixed resolution to carry them out. If esteemed a fanatic at home, where Moderatism, like a mountain of ice, crushed and chilled the heart of the Church of Scotland, he was received with marked coldness by officials abroad. One man only encouraged him and he was a heathen, the famous Ramohun Roy. The young missionary hired a small room and commenced his great work with five heathen boys. Such was the small beginning of the Church of Scotland's Missions in India; and the five boys into fourteen hundred pupils.

"On the disruption of the Church of Scotland, the Missionary decided to go out with the Free Church. And although the college buildings were mainly erected through his own individual exertions, he was compelled to abandon them, to go out empty-handed, and to find accommodations, as he could, for his pupils. But when Christ's crown and headship in the Church were at stake, he could not hesitate a moment. That college was never so useful, or more fully attended, than now. His great and successful labors in Calcutta are felt in all India, from Ceylon to the Himalayas; they are felt in their reflex influence on the entire Church of God. His great mental power, his entire consecration, his sleepless industry, his wise plans, his perseverance in following them out, have enabled him to do in India a work of vast magnitude, and of the greatest importance. And although under fifty years of age, his name is in all the earth as "the Apostle of India."

"On the death of Dr. Chalmers, he was selected to fill his place, as a Professor of Divinity in the Free Church College; but he declined the honor, for the reason, that he had consecrated himself to the heathen, and desired to live and die among them. On his return to Scotland he was elected, by acclamation, Moderator of the Free Assembly of 1851. Since that time, although in feeble health, he has been through Scotland, England, and Ireland, in labors abundant and with a fervid eloquence that has not been surpassed, seeking to rouse every branch of the Church of God to more earnest efforts for the conversion of the world."

Dr. Duff is in feeble health, and will, therefore, be compelled to limit his labors, while in this country; yet we fervently hope his visit to the United States will tend to revive the missionary spirit here, and arouse an energy in this department of Christian effort, that will spread itself through the land and the world.

MINISTERIAL REPORTS.

We are particularly gratified in being able to publish the following letters. We urgently request our Ministering Brethren to report to us as often as they can the state of religion where they labour.

YARMOUTH, N. S., April 3rd, 1854.

BROTHER M'LEOD,—I wish to give notice to my brethren that I am still in the field, and trying to do something for my Lord. Though I have visited several places the last few months, I have seen more of the work of God at Cranberry Head, and Gegoggin than at any other place. For a short time previous to 1853, this Church had been much scattered and deeply afflicted. In the spring of 1853—signs of good began to appear—a few young people were converted, who, with a few who had been converted some time before, were baptized and joined the Church. This gave a new impulse and healthy tone to religious action—meetings become more interesting, and the scale of influence evidently turned in Zion's favour. During the autumn and winter many drops began to fall more plentifully, sinners were converted—wanderers come home, some who had been previously converted but had not sought a home among the people of God, come forward and were baptized with the young converts, and with them became happy members of the little Church. The meetings through the winter have been deeply interesting. O, to set an hour or more and hear old christians and young converts speak of the good things of the kingdom of heaven, comfort, encourage and cheer one another on their heavenly journey, touches some of the finest feelings of the renewed mind, and is enough to "awake the lip of saints that were almost asleep." There have been about thirty added to this Church within a year. Some of them had been previously baptized. Our protracted meeting at Maitland was rather encouraging, at least one sinner was converted—two baptized—and christians comforted. It has also been a dying time with us the last winter—many a family circle has been broken into by the cold hand of death, and loved ones torn from their fond embraces,—some by sea, and some on land.

The funeral of the Rev. Harris Harding was one of deep solemnity to me. I had been much comforted in the aged Father's society in the latter part of his ministry; while together our friendly souls had mingled in the public worship of God; and my mind was deeply impressed while I saw so many ministers collected together to convey a brother minister to the grave, and the eager crowd anxious to catch the last sight and hear the last sentence connected with the memory of one so revered. I thought seriously of the period when I too must lie down in dust, and of the prospects connected with those who die in Jesus. Of late I have thought much about these dear brethren scattered abroad for whom I have laboured in years gone by, and with whom some of my happiest moments have been spent, but who are now afflicted with famine. "Not a famine of bread, nor a thirst for water, but of hearing the word of the Lord," and my heart burns within me to go to them again with a message of mercy, and once more see their faces and comfort their hearts with the good word of the Lord, before I, or they go hence and are no more.

I often think of visiting New Brunswick again, and am in hopes I shall be able to be at some of your meetings during the coming summer.

Yours in the best of bonds,

CHARLES KNOWLES.

LONG REACH, April 5th, 1854.

BROTHER MCLEOD,—I wish to give some information through your paper in relation to the state of the cause here and also in relation to myself. Within the last year I have suffered much in body and mind. The loss of my health during the last spring was a peculiar affliction to me for some time; but since I began to amend I have been labouring again in the cause of God. I have visited the people at Landsend, the Church at Jone's Creek once a month, and with the Church here have spent some portion of time; and as you are aware spent the last Sabbath in St. John as well as some evenings through the winter. I have also attended a number of funerals, and am grateful to God for the recovery which I have experienced in my health. I have really no cause to complain, it is good for me that I have been afflicted; I have learned more of my own weakness, and not to set my affections on things on the earth. I can now sympathize with the afflicted, and have become more determined through grace to fight the fight of faith.

"By patient faith the prize is sure,
And all that to the end endure
The cross, shall wear the crown."

It has pleased God to remove from me recently by death a dear son; in this I can say, the Lord gave, and the Lord hath taken away, blessed be the name of the Lord. My son is but taken from the evil to come by Him who does all things well.

Say why should friendship grieve for those
Who have safe arrived on Canaan's shore;
Released from all their hurtful foes,
They are not lost, but gone before.

Dear is the spot where christians meet,
And sweet the strains that angels pour;
Ah! why should'st I in anguish weep—
He is not lost, but gone before.

On Jordan's banks when ere we come,
And hear the swelling waters roar;
Jesus will safe convey us home
To friends not lost but gone before.

As it regards the cause of God in this place there are a few yet striving to hold on the way, and we have some interesting meetings, and I earnestly pray God to revive his work that grace may much more abound among us.

Yours in the fellowship of the Gospel,
ROBERT FRENCH.

LABOURERS WANTED.—We are deeply impressed with the want that is now felt among our churches in this Province, of faithful men to preach the Gospel of Christ to them. Although we cannot now take up this matter and write an article on it, we intend doing so soon; in the mean time we beseech our brethern to pray earnestly for more labourers. The want of a faithful *preached* Gospel is now one of the wants of the age; and we are sure if believers would confidently ask God for it, he would give it to them, and so many communities would not be without a sanctuary and without a Sabbath.

SPRINGFIELD.—Brother James Lake informs us that the state of religion in the Church where he lives is interesting; and that although without any ministerial labour, yet an awakening seems to be among the people, and indications of real good, could proper labour be extended among them. At the monthly Conference of the Church on Saturday last, and also on Sunday the seasons were cheering. Brother Flanders was at the Conference.

☞ According to appointment we spent the last Sabbath in Studholm. The congregations were good considering the bad state of the travelling. We endeavoured to set before them the necessity of being "born again," and hope the season was not a lost one.

GOOD FRIDAY.—In consequence of our publishing day being "Good Friday" our paper goes to press this week on Thursday afternoon.

WANTED.—We are requested to state that a female teacher is wanted to take charge of a school on the east side of Long Reach, about six-teen miles from St. John. There is a comfortable school house, and liberal wages will be given to a good teacher.

VARIOUS ITEMS.

☞ The Rev. J. C. Ryle at a late meeting of the Young Men's Christian Association in London said: This association often reminded him of an incident in the life of Martin Luther. One day, the great reformer had separated from Philip Melancthon, after a consultation on the state of religion as it then existed, in the greatest despondency and gloom. In a few hours afterwards, he happened to approach the walls of a school-house where a number of boys were reading the German Bible, and the catechism which inculcated the doctrines contained in the Holy Word, and a great change came over his mind in an instant. He again met Melancthon. "Courage, Philip!" said he; "I have heard this day a race of young theologians being trained up, who, whatever happens to you and me, will never become obedient again to the Pope of Rome."

☞ THE CRUSADER is the title of an ably conducted Anti-Papistical paper published in New York which we have been receiving in "exchange" for some time. Its Editor is Mons. Cassali, an Italian; Father Gavazzi is also a contributor to its column. An attempt has recently been made to assassinate the editor while in his office. Notice of the conspiracy was conveyed to M. Cassali, and policemen were in attendance. The would be assassins were arrested and committed.

TOBACCO.—At an Anti-Tobacco meeting in Boston, a Clergyman of the Orthodox church said:—He felt himself called on to use his endeavours in behalf of humanity. "All drunkards use this weed. In all his lecturing in fifty towns, he had but found three drunkards who did not use tobacco. The town of Milford uses 80 tons of plug tobacco in a year. The city of New York pays $10,000 a day for cigars, and only $8,500 a day for bread. It is computed that 20,000 persons every year, in America, got into the grave from the use of tobacco.

☞ Governor Seymour of New York has vetoed the Law for prohibition passed by the Legislature of that State. He has taken a fearful responsibility upon himself.