The Christian Visitor.

"Hold fast the form of sound words."—2d Timothy, i. 13.

New Series, Vol. IX., No. 25. | Whole No. 441.

SAINT JOHN, N. B., THURSDAY, JUNE 22, 1871.

Old Series, Vol. XXIV., No. 25.

NEW DRY GOODS STORE.
48 Prince Wm. Street.

ENTIRE STOCK, New and Fashionable, now being offered at unusually low prices,

—GREAT BARGAINS IN—

DRESS GOODS; SILKS; IRISH POPLINS; SILK VELVETS; VELVETEENS; SHAWLS; SACQUES; FLANNELS; BLANKETS; LINENS; COTTONS; PRINTS; GLOVES; HOSIERY; RIBBONS; FLOWERS; LACES; DRESS TRIMMINGS.

An inspection respectfully solicited.

Nov. 4 M. C. BARBOUR.

A. CHRISTIE & CO.,
MANUFACTURERS AND BUILDERS.

WE would intimate to our friends and the public that we have within the last three months fitted up the large Brick Building in the rear of the Workshop, in Waterloo Street, with a Powerful Engine and all the Machinery necessary for carrying on extensively the manufacture of

DOORS, SASHES, BLINDS, MOULDINGS, TURNING, JIG SAWING,

and all that may be required for BUILDING PURPOSES.

A large assortment of DOORS and SASHES, of various sizes, constantly on hand, or got up to order.

NEWEL POSTS and BALUSTERS on hand.

All kinds of TURNING done at the shortest notice.

Parties in want of the above-mentioned will find it to their advantage to give us a call.

☞ Particular attention given to BUILDING and JOBBING. Feb. 2†

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY,
Of EDINBURGH AND LONDON.
ESTABLISHED IN 1809.

CAPITAL, - - £2,000,000 Sterling.

Invested Funds (1864),.....£2,804,512 7 10 Stg.
Annual Revenue,..... 564,488 16 2 Stg.

FIRE DEPARTMENT.

THIS COMPANY Insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Stores, Merchandise, Vessels on Stocks or in Harbour, and other Insurable Property, on the most favorable terms.

Claims settled promptly without reference to the Head Office.

LIFE DEPARTMENT.

Ninety per cent. of the Profits are allocated to those Assured on the Participating Scale.

INDISPUTABILITY.

After a Policy has been five years in existence it shall be held to be indisputable and free from extra premiums, even if the assured should remove to an unhealthy climate after that time.

For Rates and other information apply at the Office of the Company, on the corner of Princess and Canterbury streets. HENRY JACK,
March 26. General Agent.

L. W. WILLIAMS, teacher of Piano-Forte and Vocal Music, St. John, N. B. Orders left at J. CHALONER'S, King Street, will be promptly attended to.
Oct. 20. L. W. W.

DR. J. R. FITCH informs his friends that he has removed to Carleton, Saint John, where he intends to practice his profession, in its different branches. Office and residence:—King Street, opposite Saint George's Church, Carleton. Nov. 11

PROVINCIAL
Land and Building Society
AND
SAVINGS' FUND.

Established under Special Act of Assembly, 10th Vic., Ch. 83.

IN SHARES OF $50 EACH.

BOARD OF MANAGEMENT:

C. W. WETMORE, Esq., President,
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Office--106 Prince Wm. Street.

Office hours from 10 o'clock a. m. to 4 o'clock p. m.

THE objects contemplated in the formation of this Society are three-fold, viz.: First—To secure to Stockholders a profitable return on their gradually accumulating capital, by its safe investment on real estate. Second—To afford to Borrowers facilities for obtaining legitimate Loans on the security of their property, and to enable them to repay such loans by periodical instalments spread over a period of ten years. Third—To provide all the advantages of a thoroughly secured Savings Bank system of business, and paying a higher rate of interest than is paid by those institutions.

Shares may be taken up at any time, and matured either by monthly investments or in one amount.

Money is received on deposit, bearing interest at six per cent. per annum, compounded half-yearly.

Monthly investments bear interest at six per cent., compounded monthly at maturity. Paid-up shares bear interest at seven per cent. per annum, compounded half-yearly at maturity.

The attention of the industrious classes of tradesmen, and of professional gentlemen, is respectfully invited to these arrangements. The wealthy classes will find in this Society a thoroughly safe and convenient mode of investing in Shares, and one that will relieve them from much anxiety in seeking after safe channels through which to make their investments.

This Society confers all the advantages of the Savings' Bank, pays a higher rate of interest, with more accommodating terms, and equal security.

By Order.
mar 2 THOMAS MAIN, Secretary.

NO. 23 SOUTH WHARF.

THE Subscribers have now landing and in store:

114 packages Superior Congou Tea;
25 caddies Extra do. do.;
25 brls. Crushed Sugar;
36 kegs Bi-Car. Soda;
5 cases Coleman's Mustard, in tins;
5 " " Ginger;
10 boxes " Starch;
5 casks Confectionary, assorted;
10 " Nuts;
5 " Morton's Pickles;
1 " Epsom Salts;
1 " Cream Tartar;
1 can Nutmegs; 25 boxes Soap;
25 bags Rice; 30 boxes Raisins;
500 Reams Wrapping Paper;
25 boxes Tobacco, 10's;
25 caddy boxes Natural Leaf do.;
30 casks Molasses;
10 hhds. Sugar;
20 boxes Extract Logwood;
1 ton Redwood.

Together with a general assortment of GROCERIES.

Also—600 brls. No. 1 Superfine FLOUR, good brands.
For sale at market rates. J. READ & CO.,
June 2 28 South Wharf.

THE
WEED
SEWING
MACHINE,

For Family and Manufacturing purposes, made by the
NORTH AMERICAN SEWING MACHINE CO.,

PRICES REDUCED.

HAVING opened a Retail Store, No. 54 King Street, under our own control, thus saving Agents' Commissions, and with improved facilities for manufacturing, we are enabled to reduce our prices.

Every machine warranted and kept in repair free of charge.

Duplicate parts supplied at a moment's notice. Instructions for using the "Weed" Machine freely given at Retail Store.

Hundreds of the above Machines in constant use in the Dominion, and giving entire satisfaction. Large discount to Clergymen. RETAIL STORE, 54 KING STREET,
W. S. CALHOUN, Agent for the Dominion,
may 26 St. John, N. B.

PHOTOGRAPHS!
SPECIAL NOTICE.
Right on the Corner King and Germain Streets.

MR. MARSTERS thanks the public for their very liberal patronage in the past, and begs to say that having just thoroughly Renovated, Enlarged and Improved his Establishment, and increased his facilities for producing First Class Work, he is determined to merit a largely increased patronage.

He has now the finest rooms and best skylights in the City, and is enabled, by long experience and practic, to proomise his patrons a style of work that is not surpassed anywhere, with perfect confidence.

Notwithstanding the present low prices, he will use only the Best Materials, having made ample arrangements to procure them.

A newly fitted up Ladies' Dressing Room, which is entirely private, has been added for the convenience of his Lady customers.

All kinds of work furnished at short notice.

Miniature, Magascopic and Stereoscopic in Photograph, Ambrotype or Oil.

N. B.—Having in possession the Negatives of his predecessor, Mr. - N. Durland, copies can be furnished.

Remember, right on the Corner King and Germain Sts
May 30. J. D. MARSTERS.

[Selected for the Visitor by W. M. Edwards.]

THE REVERIE.

BY CONDOR.—PART II.

Oh! the hour when this material
Shall have vanished like a cloud,
When, amid the wide ethereal,
All th' invisible shall crowd;
And the naked soul, surrounded,
With innum'rous hosts of light,
Triumph in the view unbounded,
And adore the Infinite.

In that sudden, strange transition,
By what new and finer sense
Shall she grasp the mighty vision
And receive its influence?
Angels, guard the new immortal
Through the wonder-teeming space,
To the everlasting portal,
To the spirit's resting place.

Will she there no fond emotion—
Naught of early love retain?
Or, absorbed in pure devotion,
Will no mortal trace remain?
Can the grave those ties dissever,
With the very heart-strings bound,—
Must she part, and part forever,
With the friend she leaves behind?

No, the past she still remembers,
Faith and hope surviving too,
Ever watch those sleeping embers
Which must rise and live anew;
For the widow'd, lonely spirit,
Mourns till she be clothed afresh;
Longs *perfection* to inherit,
And to triumph in the flesh.

Angels, let the ransom'd stranger
In your tender care be blest,
Hoping, trusting, free from danger,
Till the trumpet end her rest;
Till the trump which shakes creation
Through the circling heav'n shall roll,
Till the day of consummation,
Till the bridal of the soul.

Can I trust a fellow-being?
Can I trust an angel's care?
O, thou merciful All-seeing
Beam around my spirit there!
Jesus, blessed Mediator,
Thou the airy path has trod;
Thou, the Judge, the Consummator,
Shepherd of the fold of God!

Blessed fold! no foe can enter,
And no friend departeth thence,
Jesus is their Sun, their Centre,
And their shield Omnipotence.
Blessed! for the Lamb shall feed them,
All their tears shall wipe away,
To the living fountains lead them
Till fruition's perfect day.

Lo! it comes, that day of wonder,
Louder chorals shake the skies;
Hades' gates are burst asunder,—
See the new-cloth'd myriads rise!
Thought repress thy weak endeavor,
Here must reason prostrate fall,
O the ineffable *For Ever*,
And the *Eternal All in All!*

A GRAND TEMPERANCE SPEECH.

At the recent anniversary of the "National Temperance Society and Publication House," of New York, a number of admirable addresses were delivered in advocacy of the cause of Temperance, one of which we reproduce for the instruction of our readers. This speech was made by Rev. Dr. Johnston, of Philadelphia, and it presents a fearful picture of the liquor business in that great city. Our impression is that there is just as much liquor drunk in Saint John, in proportion to its size, as there is in Philadelphia. At the close of our address in the Temperance Hall of this city on Sabbath the 4th inst., a lady, who seemed deeply interested, said to us, "Never so much liquor drank in St. John as now. Numbers of young men are being ruined by indulgence. Cases of delirium tremens," she added, "are of almost daily occurrence." If the testimony of this lady be true (and we have no reason to doubt it), then surely it is high time for the friends of God and humanity to bestir themselves. The pulpit and the press must speak out trumpet-tongued, and seek to roll back the desolating tide. The author of the following speech nobly performed his duty. Let us all be stimulated by his impressive utterances, and hasten to the discharge of our obligations. Dr. Johnson spoke as follows:—

"The temperance cause is not a success; it does not approach success. I am sorry to say it, but the confession ought to be made, and must be made in view of the facts that have already been brought before us to-night. The temperance cause is not a success. It has had successes; it has achieved victories; it has met with defeats. But the war for the Union was not a success the first year, nor the second year, nor the third year. While the rebellion commanded such a vast era and such a number of thousand of armed men, the war for the Union was not a success. It only approached success when it broke those lines and invaded that territory, and finally achieved triumph when Lee surrendered at Richmond. At whose door lies the responsibility of this failure? for the responsibility must rest somewhere. The trouble is not with the cause. There is no greater evil in all Christendom than intemperance. There are no sterner reasons for any reform in the world than for the temperance reform. There is no evil producing such dreadful results; there is no cause that can be espoused in behalf of which so much can be said in its favor, so much in the way of fact and statistic and argument appealing to the mind, to the conscience, and to the heart of the community. Science is now on our side of the question. At first it was the other way, so far as it said anything at all; but now almost the entire verdict of science is in favor of total abstinence. I thank God that the time is coming very near, even at our doors, when that good book will be no tower of defence or house of refuge for any man who makes or sells or uses an intoxicant. The facts certainly are all on our side. Why is the cause not a success? What is needed to-day in order that it shall be made a success? I came here to-night, as Mr. Dodge has said, not to say anything new on this subject—nothing new can be said—but to say two things. First, that the facts in connection with this cause must be brought before every man, woman, and child in this community; and secondly, that every man, woman and child in this community must be made to feel that he and she has a duty in view of those facts. And the statements must be facts, and not fictions; they must be truths, and not fables; they must be facts that can be relied upon and substantiated, and not extravagant coincidences and cases. Now, we take too much for granted in connection with this matter as far as intelligence is concerned. At my breakfast-table this morning in Philadelphia, (for I suppose you know I come from that city), I asked a very intelligent and well-informed young man how much he supposed was squandered for alcoholic drink in Philadelphia? Well, after some hesitation, he said he thought about a million dollars. He came within fifteen million dollars of it. Philadelphia, I believe, is thought to be a very respectable, orderly, quiet suburban town by you New Yorkers, just on the edge of Sleepy Hollow; and since our brother Talmage has come to Brooklyn, we have not any excitement there in the estimation of most people, except the flapping of the broadbrims in the easy air. They think that there is no great amount of guilt or iniquity or any thing else there; that we have a quiet, leisurely, orderly way of doing things in Philadelphia, and that it is a very respectable and moral place. And so it is. We have some two hundred evangelical churches in Philadelphia that are doing a great and good work. We have one hundred and fifty or more charitable institutions of various kinds to care for the aged, the sick, the infirm, the blind, the deaf and the outcast. Very many of our people are engaged in benevolent work. And yet there are eleven thousand commitments every year to the prison of our city on account of drunkenness, eight thousand males and three thousand females, and the *mania potu* ward of our prison is filled to overflowing constantly with those who leer, and drivel, and rave, and shriek, and laugh their maniac laugh because of the needed intoxicating cup. Oh! how often have I felt that that is the place of all places for those who put the bottle to their neighbors' lips, and make them drunk. We have counted as many as thirty-seven murders in one year in Philadelphia, and almost every one of them has been occasioned by intemperance. We have over four thousand licensed grog-shops in Philadelphia, and over four thousand unlicensed grog-shops. Let me say right here that twenty-five gentleman met in a parlor in that city night before last, and resolved, by the help of God, that they would close unlicensed dram-shops. (Applause.) We have, therefore, about nine thousand licensed and unlicensed grog-shops in Philadelphia. I say the facts need to be brought before the community. I am speaking of that moral city as cities go. Have you any idea of what nine thousand grog-shops mean? You know how many stars you can see out in a clear, bright, beautiful starlight night. You count as you see them with the naked eye less than four thousand. Drop twice the number of stars in the bright canopy down into the little spot of Philadelphia, and you have an idea of the way in which our grog-shops are planted thickly there. Give twenty feet front to each grog-shop, and they will stretch in one solid line from the Deleware to the Schuykill, up and down Chestnut, on each side Walnut, Spruce, Pine, Market, Arch, Race, and Vine streets—thirty-two miles of solid grog-shops. That is what nine thousand mean. You have, I suppose, twice that number in New York City. I said there were from fifteen to sixteen millions of dollars spent for liquor drunk in Philadelphia; that is giving an average of five dollars a day, as the earnings of each of the dram-shops. I suppose the receipts are more than that on an average. I heard of one saloon in St. Louis whose average receipts was three hundred and seventy-five dollars per day, and we have just as superb saloons in Philadelphia. Here is the great Presbyterian Church that has been making a spasmodic effort to raise five million dollars, and they have accomplished it; but fifteen millions are spent in Philadelphia alone for liquor drunk on the spot in one year. You have heard Dr. Cuyler say that one hundred thousand lives are lost annually by intemperance. That may be a high estimate; they used to talk about sixty thousand as being the number of deaths occasioned by liquor. Sixty thousand annually destroyed! Have you any idea of what that means? Suppose that an earthquake should have swallowed up four cities like Auburn in this State; that would have made sixty thousand. Suppose another earthquake should swallow up another city, in Pennsylvania; then another in some other State, and so it should go on year after year; how long would we be living in this land? Would we not leave it as we would fly from the pestilence? And yet, sixty thousand lives are destroyed every year by alcoholic drinks. You heard of the terrible accident that occurred last winter on the Hudson River Railroad, when the express train ran into an oil train, and twenty lives were lost. As the morning paper was taken up, horror ran through the community; everybody felt thrilled with excitement in view of the awful havoc in connection with the railroad accident. Suppose that the next month a similar telegraphic dispatch was sent that another accident had happened on the same road, and next month another, throughout the year; that would have amounted to about two hundred and fifty lives lost on the Hudson River Railroad for a year. By the end of the year there is not a man or woman in this city who, if they heard of a friend of theirs talking about going to Albany on the Hudson River Railroad, but would go to that person and endeavor, by all the influences they could command, to persuade that individual to keep off that road. Suppose these accidents occurred every week instead of monthly, or every day instead of every week, then you would have only seven thousand lives lost annually on that road, if tidings had come to you every morning of an accident of a similar nature. And then, what would have been done? Why, that railroad would have been torn up from its base, the iron would have been pitched into the river, the ties would have been destroyed, and the cars burned to pieces, and this community would have said, 'No more cars on that road.' Suppose from eight other roads the same tidings had come, there would not be a railroad in the country, for no man would venture upon a car. If there were eight such accidents from eight different roads every day in the year, there would not be so many lives lost as are destroyed by intemperance. Now, these are facts; and facts like these need to be brought before the community, in order to inform the mind, touch the conscience, and arouse the heart. And this is just what this organization, represented here to-night, is instrumental in doing.

"Now, what I have to say, secondly, is, that every man, in view of these facts, has a duty to perform. And the first duty is that of abstinence. Certainly, it must be true, it must commend itself to your intelligent judgment in view of this awful havoc that is being made by intemperance, that the attitude which every man who cares for his fellow man should take ought to be that of total abstinence; to let this thing alone, to mail himself in a panoply of 'Touch not, taste not, handle not.' That is the first duty, in view of the facts that are brought before us. But that is not all. Total abstinence is a good thing; but something more is needed than that. No cause was ever carried yet by mere negation. We do not reform an evil by letting it alone; staying away from it does does not repress it. It does so far as we are concerned, in connection with our own personal experience and life and character; but it does not so far as the evil itself is concerned. If Christianity had contented itself with merely urging avoidance of harm, would it have pushed its lines of light around the world, as it is doing to-day? By no means. It would have been a weak, nerveless, inefficient, forceless thing, having no power or influence whatever. But Christianity is light; and the law of light is to spread itself, to penetrate everywhere, and go with its beneficent and blessed influences. Christianity is leaven, whose law is to reach out and leaven the whole lump. Christianity is outreaching, forth-putting, world-embracing, going forth to meet evil, to fight it and put it down. And so every reform that is carried to success must not content itself with mere negation, with letting the evil alone. It must go out to the evil and fight against it, and use all the influence in its power, and bring that to bear upon the evil to repress it. Suppose I stand and see a man drowning and put forth no effort to save him, when the power is in my hand; suppose I see a man rushing into the jaws of death, and I know he is going there, and yet raise no cry of help; what have I done? Nothing. But in doing nothing, I have done the next thing to murder; for it is my bounden duty not only to care for myself, to wrap myself round in the rope of safety, to coil around me the gripe of a pious selfishness and say, 'I am safe, therefore I am content.' It is not only my duty to do that, but it is my duty to put forth my hand for the salvation of a perishing brother just as much as it is my duty to save myself.

"You have often heard of that cry at sea, 'There's a man overboard!' Well, on one vessel the crew and the officers go to the side of the vessel, look over, and say, 'Poor fellow, I am sorry he is is gone;' or they may go as far as to lower the boat in an indifferent sort of a way, and get into it languidly, and go after the poor fellow who is struggling in the water. There is a cry on another vessel, 'There's a man overboard!' The captain says, 'Man the life-boat!' Down it goes, and in go the crew and pull vigorously. The man at the stern shouts, 'Pull, boys, heartily!' There they go! They reach this man and save him. In the one case the crew has done its duty; and in the other case the crew is guilty of murder. Now what has been the grand secret of the failure of the temperance cause? We have all been—I will not say all, but the most of us, even those who have become total abstainers—you Christian temperance mother, you Christian temperance daughter, and you Christian temperance father, brother, and son—the most of us, I say, have been content simply with letting the thing alone, when God in his providence and by his word calls upon every man who cares for his fellow-man not only to let the evil alone as far as indulgence is concerned, but to fight it to the death. (Applause.) But, say these advocates of slight indulgence, that will not do. Moderation is the thing. Not fanaticism, but reason, intelligence, common sense should be applied to this thing. Let us only indulge moderately, not to excess, and we have a remedy for the evil. Let us look at this view of the subject a moment. Society can be divided, I think, into three classes: first, the total abstainers; secondly, the moderate drinkers; and, thirdly, the drunkards. The total abstainers certainly are not in danger of increasing drunkenness; for as long as they let the glass alone, they never can become drunkards. The moderate drinkers, if they keep moderate drinkers and never indulge to excess, will never make drunkards. Then what will become of the drunkards? Why, when those that are now living die, that will be the last of them; for no man ever leaped at one bound from perfect sobriety to beastly intoxication. That thing comes by a gradual process. You do not see a man who never touched liquor one day walking nobly erect in his manhood, and the next day in the gutter. He reaches there by a gradual cultivation of the appetite for that which intoxicates, until he goes to excess. Well, then, you say, 'We have got the secret of the matter. Let the abstainers abstain; let the moderates induige still moderately; and then let the drunkards die, and we are rid of drunkenness.' But the difficulty is, you can not keep the moderates in moderation; it is simply impossible. The experience of thousands of years the world over is proof conclusive to the contrary. And why? Because of the two-fold effects of alcohol upon the system. Indulgence in alcohol increases the appetite; and by another law of our nature, it is necessary that the quantity should be increased in order that the same effect should be produced. So that by those two laws of our nature, which God has written upon our physical being in connection with stimulus, and especially alcoholic stimulant, it will be inevitable that out of the moderate drinkers there will always be a large portion who, by the very law of their natures, will indulge to excess on account of their peculiar temperaments. Now these are not peculiar cases. Here is a young man; he drinks, he drinks again, and by and by he wakes a desire that one drink cannot satisfy; and then he and the desire change places. He is no longer master of the desire, but the desire comes to be the master of him, and he is a slave. These are not rare cases; they occur every day. I heard of a man, from one of the elders of my church in Philadelphia, who was reasoned with, pleaded with, expostulated with in connection with this subject. In one of his lucid intervals, all the horrors of the future were pictured to him—the ruin that he was bringing upon himself and his family. He said, 'It is all true; I know it to be true; you have not told half the truth; I write bitterer things against myself every day than anything you have said to me to-day; and yet, if there were a jug of rum yonder and I knew it, and the fire of hell were between us, I would have the rum; I cannot help it.' I read a letter written on the anniversary of a man's emancipation from this dreadful thraldom only a little while ago, in which he said, when he was giving an account of his old experience and servitude, 'Every cent that I could get went for rum; I sold all my friends for rum, for I could not keep them and drink; I was ready to sacrifice everything in the world for rum; I was willing to sell my right to paradise for rum.' A young man stood up in the Young Men's Christian Association in connection with my church the other night and said, 'If it had not been for this association, long ago I would have been in a drunkard's grave; and if the inscription on the marble over my body had been honest, it would have been, 'Died from rum.' By the grace of God, in connection with this Young Men's Christian Association, I have been led to break the chains of that dreadful vice, and I am here to-night as a free man; but it cost me an awful struggle." Then he went on to tell me of the way in which, when he came to resolve that he never would touch this alcoholic intoxicant again, he would go into his room with his little family, and across the way he would see the old tempter with its brilliant lights and all its alluring attractions. He would deliberately shut the blinds of his house with this terrible appetite gnawing at his vitals, and down upon his knees he would get, and there he would plead with God; then he would seek to divert himself with his children, and the sweat would roll down his face in that awful struggle with his appetite. Well, you say, 'Let such as these abstain;' but we are bound to help them to abstain. (Loud applause.) Our example in the way of taking the wine-cup to our lips tempts them not to abstain; so that whenever we use these alcoholic intoxicants, we give the power of our example to the power of their habit, and tend the more effectually therefore to enslave them. A man once whipped his son for swearing and swore while he whipped him, and he destroyed the effect of correction by the power of his example. Why, I have talked with fathers and pleaded with them on this subject on account of their children; I have pressed them with obligations of total abstinence in view of the danger of their children, and I have had Christian fathers reply to me, 'Yes, I know the evils of this thing, and I would far rather my children would never touch a wine-cup.' They have said also, 'I tell them that it is better that they should never touch the wine-cup.' Yet, with one hand he pours it down his throat, and with the other he warns his son against the effects of it. How much is his advice worth in view of that example? There is a man in the gutter. A gentleman steps up to him, seeing him in that condition, turns him over, and recognizes him as an acquaintance, and says, 'Poor fellow, I am very sorry for you.' He looked up from his inebriate condition, just catching the word sorry, and said, 'If you are really sorry, I'll forgive you. Now that is the ludicrous side of it. But suppose that drunkard (and it is not an unsupposable case, for it has often occurred) was in that gentleman's parlor the night before, and there tasted the wine that first awakened the demon within him, and started from that gentleman's parlor drunk and landed in the gutter, that gentleman ought to be sorry; he ought to be so sorry as to be willing to do anything in his power to make reparation to that man. He ought to be willing to take him to his home, care for him, redeem him, and then on his knees before God he ought to be willing to say, 'By the grace of God, I will never touch the wine-cup again.'

"Oh! I would say finally—and this is the tendency of my speech—men and women, if you believe in temperance, if you believe in total abstinence, there is something for you to do; there is something for me to do; there is something for every Christian minister and every Christian man and woman to do. What right have I, as a Christian minister, to stand in my place and carp at the advocates of this cause because, forsooth, they do not carry it on just according to my own convictions, so that I set all the 'rummies' in the city crying out, 'Hurrah! for Dr. So-and-so is on our side.' I ought to be so out-spoken, so free, so frank, and so hearty in regard to this matter that no one shall mistake my position; and so ought every man. Let us all in the ministry be flaming apostles of temperance like our good Dr. Cuyler; let us give our influence, our money, and our prayers to it; let us not only stand under the flag, but fight under it, and carry it into the thick of the battle everywhere until the cause is made a grand success."

Lord Mayo, the Viceroy of Iudia, has made a collection of natural historical objects illustrative of the fauna, ornithology, etc., of the Indian Empire. A portion of these valuable acquisitions—principally birds and some insects,—has been taken to England by the Countess Mayo, and has been most carefully set up in natural form under her particular direction. They constitute a collection of high interest and beauty.

Women are rapidly marching forward to complete emancipation. A beautiful and well educated young lady has just opened a large boot and shoe store in Philadelphia. She has three girl clerks, and they all wear little fancy aprons made of leather, so as to look business like, at the same time pretty.

Nearly thirty-four thousand female property owners in Massachusetts pay taxes on $131,683,393 worth of property.

The *Iowa Homestead*, Des Moines, Iowa, says: One plant of purslane yielded, by actual count of pods and estimate of kernals, 415,170 good seeds.

An inch of rain falling upon an acre of land weighs about 100 tons.

Let us not fail to scatter along our pathway the seeds of kindness and sympathy. Some of them will doubtless perish; but if one only lives, it will perfume our steps and rejoice our eyes.—*Madame Swetchine*

He that loses his conscience has nothing left that is worth keeping.

FOR THE FARMERS.

DAIRY FARMING.

I met a very intelligent person a few days ago, from the cradle of the cheese factory system in Canada. He was looking for meadow land; and after we had talked "land" of all kinds, and discussed the peculiarities of drainage in his county, I said:

"Are you one of the dairy farmers? or do you depend on grain?"

"Well, I run thirty cows of my own, and have a cheese factory besides. I work the milk of one hundred and forty cows besides my own."

"How do you manage for labor?"

"I have four sons who can milk, and we keep one hired man, and so get along pretty well. I attend altogether to the cheese factory myself."

"Do you find it pay?"

"Yes, it pays well, and is a good business."

"How much cheese do you get to the gallon of milk?" I asked this question thinking to get somewhere about the usual answer; but I was rather deceived, for my friend at once rushed into statistics, and gave me such a list of figures and decimal parts that without the aid of stenography I could not commit them to paper. It was quite clear to me, however, that he thoroughly understood his business, and I rather backed out from decimal quotations, and referred to prices. Here, however, he was equally diffuse and particular. He had obtained all the top prices of the season, finally winding up with thirteen cents and some decimals, per lb., for his last lot marketed.

"What kind of cows do you prefer?"

"The common Canada cow, crossed with the Devon or Ayrshire. I prefer the Devon, as they are hardier."

"Do you sell off every year, or do you keep your cows through the winter?"

"I find it best to keep the cows; for when I bought a new stock every spring I used to get kickers and all the refuse which every one else wished to get rid of. So now I keep on the best all the time, and only part with those which do not please me."

"What do you do with the calves?"

"I breed up all I can, and all the heifer calves. I give them milk for a month, and then they do very well with plenty of fresh whey; but of course the whey is given them fresh, and fresh at every meal. It pays well to raise the calves, as I am sure of good ones to keep up my stock."

"What presses do you use?"

"Screw presses. I find they answer best, and I am very careful about keeping a good smooth surface on the cheese. If there are any cracks whatever, you cannot keep the skippers out. I always take the cheese out of the hoops with my own hands, and can manage without cracks. If there are any round the edge, or indeed anywhere else, the cheese is ruined."

"Do you make whey butter?"

"No; only just enough to grease the cheese. I clothe them well, and grease them well, and so keep them well faced. I don't lose much butter in my whey; but there always will be some pass off."

"Do you make different qualities through the season, or can you manage a pretty good average flavor?"

"I keep a good average. The worst cheese is the spring cheese, for you cannot keep the cows from eating strong tasted weeds and leeks, and that affects the flavor. I don't have any trouble in this way after the spring."

"Do you like clover and timothy pasture, or do you prefer the natural grasses?"

"The natural grasses give the best cheese, but clover helps the quantity. I prefer the natural meadow, if I could only get enough of it. The tall marsh grass is, however, bad."—This was thrown in as a depreciation of the land he wanted, and in hopes of lowering the price; but like every one else, he of course wanted the moist land, to be sure of pasture in dry weather.

"How do you ensure flavour in the ripening of the cheese when the colder weather comes in towards the fall?"

"We manage with stove heat always to keep the cheese room steady at the best temperature; if we did not, our cheese would never be alike."

"What kind of hoops do you use?"

"The usual straight wooden hoop; but they are very difficult to get the cheese out of without cracking. There is a new metal hoop made which opens in the middle, and lets the cheese out easily; and if I did not attend to them myself I would get these; but I can manage very well with the old kind."

Thus ended our conversation. It was both amusing and instructive. Of course a great deal more passed than is set down here, but everything convinced me that my friend was an excellent dairyman, and a good farmer.

This person was not singular in his preference for the natural grasses over the artificial grasses and other kinds of food. Whether right or wrong, there seems to be a general opinion amongst all American and Canadian cow keepers, that the natural grasses excel every other kind of food, both for cheese and butter. They do not give so much *milk;* but the result in both cheese and butter is larger in quantity and better in quality. The Americans go farther, and insist that the rougher the pasture for early spring use the better, as the grasses spring more quickly round and near logs and stumps, than where the land is plain and even. This may or may not be; but no farmer with decent notions of order would ever leave such a mass of rubbish about, for the purpose of getting a small supply of early cabbage.—*Toronto Globe.*

WHY ORCHARDS DECAY.—A correspondent of the *Valley Farmer* says that orchards die or become poor from these causes:

1. The exhaustion of the soil from the constant crops of apples; from the blowing away by the winds of the leaves of the tree which nature designed to feed the soil on which the tree stands; by the crops of grass, grain or roots constantly taken from the same ground and little return of substance to it.

2. Another means of their destruction has been in whipping the trees with poles to remove the apples. And still another cause was the pasturage among them.

3. To restore them:—If any are left worth restoring, man must cease to crop the ground under them, and manure them with vegetable mould, decaying leaves, lime, wood ashes and salt. A compost of these substances would be excellent; or one formed in part by soap-