The Christian Visitor.

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

New Series, Vol. IX., No. 24. } Whole No. 440.

SAINT JOHN, N. B., THURSDAY, JUNE 15, 1871.

Old Series, Vol. XXIV., No. 24.

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

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

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All kinds of TURNING done at the shortest notice.

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

CAPITAL, - - £2,000,000 Sterling.

Invested Funds (1864),.....£2,504,512 7 10 Stg.
Annual Revenue,.....564,468 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.

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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,
General Agent.

March 26.

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.

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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.
THOMAS MAIN, Secretary.

mar 2

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.,
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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 20. J. D. MARSTERS.

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;	LINENS;
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SILK VELVETS;	GLOVES;
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BLANKETS;	DRESS TRIMMINGS.

An inspection respectfully solicited.

Nov. 4 M. C. BARBOUR.

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

THE REVERIE.

BY CONDOR.

O! that in unfetter'd union,
Spirit might with spirit blend;
O! that in unseen communion,
Thought could hold the distant friend!
Who the secret can unravel,
Of the body's mystic guest?
Who knows how the soul may travel
While unconsciously we rest?

While in pleasing thraldom lying,
Sealed in slumbers deep, it seems,
Far abroad it may be flying—
What is sleep? and what are deams?
Earth, how narrow thy dominions,
And how slow the body's pace?
O! to range on eagle pinions
Through illimitable space!

What is thought? in wild succession,
Whence proceeds the motley train?
What first stamps the vague impression
On the ever-active brain?
What is thought—and whither tending
Does the subtle phantom flee?
Does it, like a moonbeam ending,
Shine, then melt to vacancy?

Has a strange mysterious feeling,
Something shapeless, undefined,
O'er thy lonely musings stealing,
Ne'er impress'd thy pensive mind;
As if he whose strong resemblance
Fancy in that moment drew,
By coincident remembrance,
Knew your thoughts—and thought of you.

When, at mercy's footstool bending,
Thou hast felt a secret glow;
Faith and hope to heaven ascending,
Love still lingering below,
Say, has ne'er the thought impressed thee,
That thy friend might feel thy prayer?
Or the wish at least possessed thee,
He could then thy feeling share?

Who can tell? that fervent blessing,
Angels, did you hear it rise?
Do you thus your love expressing,
Watch o'er human sympathies?
Do ye some mysterious token
To the kindred bosom bear?
And to what the heart has spoken
Wake a chord responsive there?

Laws, perhaps unknown, but certain,
Kindred spirits may control,
But what hand can lift the curtain
And reveal the awful soul?
Dimly through life's vapor seeing
Who but longs for light to break?
O this feverish dream of being!
When, my friend, shall we awake?

Yes, the hour, the hour is hasting,
Spirit *shall* with spirit blend,
Fast mortality is wasting,
Then the secret all shall end.
Let, then, thought hold sweet communion,
Let us breathe the mutual prayer,
Till in heaven's eternal union,
O my friend! to meet thee there.

(To be continued.)

IS INFANT BAPTISM REQUIRED BY THE BIBLE?

Some who practice it will tell you it is not taught or required in the New Testament. I find the following in the *National Baptist*: "Prof. Benjamin Jewett, of the University of Oxford, in the course of his essay on the 'Interpretation of Scriptures,' speaks of the extraordinary and unreasonable importance attached to single words, sometimes of 'doubtful meaning." Prof. Jewett mentions among others the question of infant baptism, and justifies his criticism by this statement: In the instance of infant baptism, the mere mention of a family of a jailer at Philippi who was baptized (he and all his, Acts xvi. 33,) has led to the inference that in his family there were probably young children, and hence that infant baptism is, first, permissible; secondly, obligatory." (Am. Ed., page 396.)

The *Baptist* represents the Professor as saying that he believes infant baptism to rest on "sufficient grounds," but "the weakness is the attempt to derive it from the Scripture." The Rev. Dr. Geo. Moberly, Bishop of Salisbury, says, in his reply to the essay of Prof. Jewett: "*If there be any persons who base the obligation of infant baptism thus upon the inference so drawn from Acts xvi. 33, I have nothing to say in their defense; but I do not know of any such; I believe, on the contrary, that there is not a single passage in the New Testament which directly refers in its own proper or immediate meaning to infant baptism, much less than there is any which proves its obligatory character.*" The Bishop is far from being the only man who entertains this opinion as to the silence of the New Testament concerning the infant baptism. I presume it is well known what Neander, DeWette Meyer, Olshausen, and many others have said on this point. These learned men tell us that there is nothing in the New Testament which directly refers to infant baptism, or proves its obligatory character. Yet there are many of far less learning and very inferior in point of ability who would impose on the people infant baptism. Why do they teach as a part of the gospel what is not found in the gospel? Let them answer, and if they affirm that infant baptism is required by the New Testament, we ask for the chapter.

There are many members of the congregations which practice infant baptism who believe it unscriptural, and therefore do not have their children sprinkled upon. How they can remain in these congregations and send men out to preach these unscriptural ordinances—ordinances of men—I am unable to see. Yet they do it. They in effect say to the preacher, I do not believe the Scriptures require it, but continue to preach it, and I will sustain you. This is sustaining a man to preach another gospel.

These preachers will tell you that God admitted Abraham's seed to receive that seal (circumcision), because they had been already included in the covenant; and when baptism took the place of circumcision as the form of the seal, we find no repeal of this inclusion of children with believing parents; and unless we find ourselves forbidden to regard our children as included with us in the covenant, we feel at liberty to do as Abraham did. It seems to me this argument proves too much for the day Abraham was circumcised, over three hundred servants were circumcised with him. Did the covenant which God made with Abraham require this? (See Gen. xvii. 1-14.) If so, then where do we find a repeal of this inclusion of servants with believing masters? This argument, it seems to me, would require the baptism of the servant of the believing master as well as the child of the believing parent.

But to *say* that baptism takes the place of circumcision is simply an assumption, without one particle of proof. The gospel was first preached to Jews. The first churches were all composed of believing Jews. And there is no proof that these Jewish Christians ceased to practice circumcision during the apostolic age. The Jewish Christian still circumcises his children. By reference to Acts xxi. 20-24, we will find that circumcision had not been displaced, while baptism had been fully introduced. If baptism has displaced the Mosaic rite, how did the dispute arise at Antioch, which was referred to the church at Jerusalem? Let those who affirm that baptism took the place of circumcision answer.

The New Testament requires repentance and faith as the indispensable conditions of baptisms. Those who practice infant baptism, or some of them, teach that baptism signifies regeneration by the Spirit as already existing. (Rosser on Baptism, page 21.)

How can any one regarding the Bible as a sufficient rule of faith and practice require the baptism of infants? How shall we require more than Christ, unless we are permitted to make laws for the kingdom of Jesus, then the legislative power will be vested in Christ and the members of his churches, and not in Christ alone. We should be careful lest we displace Christ by the church. If infant baptism is not warranted by the New Testament, loyalty to Christ requires its discontinuance.

THE BAPTISTS OF CALIFORNIA

have opened a Lodge for the education of their youth and for the mental culture of their rising ministry. The first anniversary of this Institution was held recently, and we learn from the *Evangel* that it was a season of peculiar interest. The attendance was large and the examinations of the classes exceedingly satisfactory. The *Evangel* says:—

Monday evening the First Anniversary exercises of the Primary Department, and Wednesday evening, of the Collegiate Department, took place in the spacious chapel, a room fifty by ninety feet, which was densely packed on both evenings by delighted audiences of citizens of Vacaville, and friends of the College from abroad. The speaking of the young men was easy, graceful and vigorous; and the compositions and musical performances of the young ladies deserve all praise. When the curtain rose, revealing first our College Professors, next our daughters clad in white dresses, and ranged in semi-circular seats around their teachers, and behind them our sons, it was a sight so beautiful that many wept with joyful emotion. Before a word was spoken, Bro. Watson of San Francisco bowed his head, and whispered to the brother at his side: "Oh that every Baptist in California could see this!" We sat three hours until the close; we were almost sorry when the exercises concluded.

Rev. H. A. Sawtelle, in a letter to the *Baptist Union*, says:—

The first anniversary of the New California (Baptist) College, located at Vacaville, half way between Vallejo and Sacramento, took place last week. There was a good attendance of Baptists interested in the cause of Christian education. The results of the annual examination were satisfactory; the trustees did some earnest, sensible work; the public addresses were well received; and the young institution gained in the number of its working friends. The property of the College, consisting of ten acres of ground and two valuable buildings, was originally owned by the Southern Methodists, and used for their denominational school. But for causes that need not be delineated, they resolved to sell, and property valued by them at $20,000 they decided to pass over to the Baptists for $4,000. The latter people have received a deed of the property, but still owe $2,000 or more upon it. A committee consisting of D. S. Watson, C. A. Buckbee, H. A. Sawtelle, and J. P. Ludlow was appointed to enlist the further interest of the churches in the State, by holding educational meetings and otherwise, and raise sufficient to cancel the balance of debt as well as make the start of an endowment.

This is a noble work for our California brethren, and heartily do we wish them God speed.—ED. VIS.

THE DEATH OF FUNG LAUNG NAUR,

a native Chinese preacher in San Francisco, is reported in the *Evangel*. He was in the service of the American Baptist Home Missionary Society, and is spoken of as thoroughly consecrated to his work, and as an effective speaker. He came from China out to California about fifteen months ago with Rev. R. H. Graves, who had been instrumental in his conversion from heathen superstition to the christian faith. Rev. H. A. Sawtelle, in a letter to the *Baptist Union*, thus speaks of his death:—

Last week, after a few days' illness, Fung died in the triumphs of a gospel faith. The cause of his sickness was overwork for the Master. While sick and nearing the end, his ruling passion still was for the salvation of his countrymen through the preaching of Christ. What a contrast between such a death in the enlightenment of Christianity, and one in the vague delusions of heathenism! This death has created a profound impression among those interested in the cause of Chinese evangelization, and is already having a marked effect upon such of the Chinese as knew him. And indeed many knew him, for he was accustomed each Lord's day to preach to a street audience of hundreds, and to receive the visit of a goodly number of interested hearers to his rented rooms. On Sunday his funeral was largely attended by both Chinese and Americans, at the First Baptist Church. The services, conducted in two languages, were deeply interesting. The taking off of this good man is a mysterious providence; but we cannot doubt that God will make it the best for the mission cause. We believe that this now planted corn of wheat will bring forth much fruit.

MARVELLOUS ORGAN MUSIC.

The great attraction in the old cathedral in Lucerne is the fine organ, which all visitors go to hear played; and we strolled in on a quiet summer's evening, after dinner, to listen to it. The slanting beams of the sun gleamed through the stained-glass windows, and lighted up some of the old carved wood reliefs of the stalls in the church, as we took our seats, with some fifty or sixty other tourists, here and there in the body of the house; and soon the music began. First there were two or three hymns, whose pure, simple melody was given with a grace and delicacy that seemed to carry their sacred sentiment to the very heart; from these the performer burst into one of the grandest performances of Mendelssohn's Wedding March I ever listened to.

There was the full band, with hautboy, flute, clarinet and trumpet accompaniments, introducing perfect solo obligatos, and closing with the full, grand sweep of melody, in which, amid the blending of all in one grand harmonious whole, the strains of each were distinguishable, perfect, pure and faultless. The liquid ripple of the flute, the blare of the trumpet, and the mellow murmur of the clarinet, till the march arose in one grand volume of harmony that made the vaulted arches of the old cathedral ring again, and it seemed as if every nook and corner was filled with exultant melody. It was a glorious performance.

But if this was glorious, the last piece, which represented a thunder-storm amid the Alps, was little short of marvellous, and may be regarded as a master-piece of organ playing. It commenced with a beautiful pastoral introduction; this was succeeded by the muttering of distant thunder, the fitful gusts of a gradually rising tempest, the sharp *shirr* of the wind, and the very rattling and trickling of the rain-drops; mountain streams could be heard, rushing, swollen into torrents; the mutter of the tempest increased to a gradual and rising roar of wind; a resistless rush of rain was heard, that made the listener look anxiously towards church windows, and feel nervous that he had no umbrella. Finally the tremendous tempest of the Alps seemed to shake the great cathedral, the wind howled and shrieked, the rain beat, rushed, and came down in torrents; the roar of the swollen mountain streams was heard between the terrific peals of thunder that reverberated among the mountains, awaking a hundred echoes, and one of those sharp, terrible rattles, that betokens the fallen bolt, made more than one lady sit closer to her protector, with an involuntary shudder.

But anon, the thunder peals grew less and less frequent, and rolled slowly and grandly off among the mountains with heavy reverberations, between which the rush of the mountain streams and the rattle of the brooks were heard, till finally the peals of heaven's artillery died away entirely, the streams rushed less fiercely, and the brooks purled over the pebbles. Then, amid the subsiding of the tempest, the notes of a little organ, which had been heard only at intervals during the war of elements, became more clear and distinct; now, as the thunder ceased and the rush of rain was over, you heard it as in some distant convent or chapel among the mountains, and there arose a chant so sweet, so clear, so heavenly as to seem hardly of this earth—a chant of nuns before their altar; anon, it increased in volume as tenor, alto, and even the full bass of monkish chant joined, and the whole choir burst into a glorious hymn of praise.—*Exchange.*

"I WILL DIE A SOBER MAN."

A man, well known to the writer, had for long years been a slave to his appetite, a grief to his loving wife, a disgrace to himself and to his friends. But at last he was induced heartily to join the Washingtonians and became a thoroughly reformed man. Restored to self-respect and to the confidence of others, he again mingled in society and enjoyed the esteem of a large number of friends. He had suffered all the tortures of an accusing conscience—the agonies of despair; was bound hand and foot, as it were, a helpless slave to the one consuming appetite for drink. But, with God's help, he resolved to make one desperate effort to throw off the chains with which Satan had bound him. He signed the *pledge of total abstinence* from all that can intoxicate, and had so faithfully kept it that the old appetite was entirely overcome. He could rejoice in his freedom without a fear. At last, when somewhat advanced in years, he was prostrated by a malignant bilious-typhoid fever—a disease so extremely prostrating that many physicians consider stimulants absolutely necessary. His disease progressed rapidly. The physician prescribed brandy; the friends urged it. But the patient calmly but decidedly refused. Finally, the physician told him plainly he could do nothing more for him, and the only chance for his life lay in using stimulants. His mind was clear and unclouded, and looking calmly in the face of his physician, he replied: "Well, then, if I die, I will die a *sober man*; not a drop shall pass my lips." Well he realized the danger of tampering with the poison, well he remembered the terrible ordeal through which he had passed, and well he knew, in these later years of his life, how impossible it would be for him again to fight the battle he had once fought and come off victor! He would rather *die* than run the risk! But *die* he did not. Slowly he came back to life and health; and note it, O ye doctors! came back without one drop of stimulants! And he still lives—a living witness that there *is* a value, there *is* a power, in a *pledge of total abstinence from all that can intoxicate.—H. in National Temperance Advocate.*

A Chinaman was overheard the other day muttering: Mrs. Z——, she good woman at church, she talks beautifully, she all same perfect, she come to Sabbath School and help teach Chinaman there much. But at home, she get mad, she take stick and strike Chinaman, she no good there, she no perfect at home. She no Christian. Christian no get mad. Me no christian, but me no feel right to get mad. But Mrs. Z——, she get mad, some days she mad all the time!—*Evangel.*

THE SALARIES OF BAPTIST MINISTERS in New Brunswick do not average over $500 each, while the salary of the chief cook at the Palmer House, one of the principal hotels of Boston, reaches the handsome sum of $4000. Cooking for the body, according to this, pays better than cooking for the soul.

ABOUT PEW RENTS.

Paying our pew rents is not in any sense a matter of Christian benevolence. Our pews are contrivances for our personal comfort, and our pastors are selected for our special edification. If we must have beautiful architecture, luxurious cushions, frescoed walls, costly organs and scientific musicians, we must pay for them as for other luxuries; and we should try to do it ungrudgingly, and yet at the same time without supposing that a high pew rent is a "deodand"—which may be subtracted from our allowance for charities.

The salaries of pastor and sexton, and the cost of Sunday-schools, music, gas, fuel, etc., are *our own private expenses;* as much as stopping leaks in our roofs at home, repairing our own broken windown, or paying our own house rent. I cannot point you to any blessings specifically promised for doing these particular things. In the days of Peter and Paul, church mortgage, as well as gas, organs, and Sunday-school libraries were unknown, and anthracite furnaces were not required in Palestine; but, nevertheless, I am sure, for general gospel principles, that blessings always follow duties performed, and I can easily find a denunciation if we neglect them. "If any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel." I take it to be strictly true, that paying our due share of the necessary expenses of our place of worship is a most important way of providing for our own, and for those of our own house.

And now, speaking as as the world speaks, what do we get for this annual investment? Instruction from our chosen teachers, for ourselves and our families, on matters which are as much more important than all earthly culture, as the soul is more important than the body, as eternity is more important than time. Those of us who have children at boarding-schools or colleges do not hesitate to pay for the secular education of each one of them four times as much as we are charged for the pew, which represents the cost of public religious instruction for ourselves and family at home; and yet this last is the only kind of knowledge that we cannot afford to dispense with, upon any consideration.—*From a Lay Sermon in the Protestant Churchman.*

THE NEW DOMINION MONTHLY for June has several articles of interest. A new serial tale, entitled "The Challoners," is commenced. "The Legends of the Micmacs" are continued. "The Newfoundland Seal fishery" is a graphic description of an exciting and dangerous trade. The department for "Young Folks" contains, besides a continuation of "Moth and Rust," an original tale, entitled "Jessy's False Step." The "Home" department is very rich in information. "Little Rose" is the piece of music for the month, and there are several reviews of new books, with extracts, among which the most prominent place is given to "My First Year in Canada," by the Metropolitan Bishop of Montreal.

This number concludes Part First of the *Dominion Monthly* for 1871, and, according to promise, is furnished with an index and title page. The six numbers, from January to June inclusive, will form a handsome volume of 380 pages. If subscribers cannot get them bound in their own neighborhood, they may forward them to the publishers post-paid—five cents will pay the six numbers—with thirty cents for binding and return postage.

Part II. of the magazine for 1871 will commence with the next or July number, and new subscribers are invited to begin with it. They may either remit a year's subscription, $1.50, or half a year's subscription, 75 cents; or, if they will form clubs of five, remitting at once, the price will only be one dollar per annum to each, or half a dollar for the half year.

The *New Dominion Monthly* contains a rich variety of elegant, entertaining and useful literature, and every number is embellished with the portrait of some prominent individual, or other pictorial illustration, and a piece of choice music. It is also eminently a British American magazine, being rich in descriptive and historical sketches, and tales illustrative of life in the various provinces, legends of the Indian tribes, &c. &c. The Home Department alone will, we think, be found worth to a family the whole subscription. The Children's Department will also be found very lively and valuable.

THE IRISHMAN'S NEW TESTAMENT.

A farm laborer, in the county of Cork, Ireland, understanding that a gentleman had a copy of the Scriptures in the Irish language, begged to see it. He asked whether he might borrow the New Testament in his own tongue, that he might take a copy from it. The gentleman said he could not obtain another of the books, and he was afraid to trust him to take a copy in writing.

"Where will you get the paper?" he asked.

"I will buy it."

"And the pens and ink?"

"I will buy them."

"Where will you find a place to copy it?"

"If your honor will allow me your hall, I will come after I have done my work in the day, and take a copy by portions in the evening."

The gentleman was so struck with his zeal, that he gave him the use of the hall and a light, in order to carry out his wish. The man was firm to his purpose, finished the work, and produced a copy of the New Testament in writing by his own hand. A printed volume was given to him in exchange, and the written one was placed in the hands of the late noble President of the British and Foreign Bible Society, as a monument of the desire of the Irish to know the Scriptures.

LIKE TEACHER, LIKE CLASS.—There is a grave responsibility on the officers, superintendents, and teachers of the Sabbath-school. Your scholars will be like yourselves. If you are prompt, if you are faithful, if you are loving, if you are affectionate, if you show in your walk and conversation that your heart has been touched with the influence of that which you are teaching to your pupils, your pupils will be like you. Go with me into an army, and you will find every regiment in the army takes on the character of its colonel. If he is bold and brave and dashing, if he seeks to lead a forlorn hope, and rushes into the pathway of danger under the flag he is serving, he will infuse that heroism into the men following him. If he is a coward and shirks his duty, his soldiers will be like himself. The secular school or the Sabbath-school will always take on the character of its teachers.—*Vice-President Colfax.*

*** The Young Men's Christian Association of Chicago is evidently a live institution. Last year it found employment for 3,490 strangers, and its committees visited 40,203 persons, with a view to their general and spiritual welfare.

FOR THE FARMERS.

APPLICATION OF MANURE.—Observation and experience should determine the mind of the farmer in regard to the best plan of applying manure, whether to plough it under deep, or leave it on the surface. The advocates of surface manuring speak against manure being turned under too deep; while the advocates of deep manuring charge surface manuring with fertilizing the atmosphere. But there is a medium course, and each theory is supported by plausible arguments. However, there are true philosophical principles against burying manure too deeply in the earth. The loss of the saline matter of the manure by solution and infiltration will be great in porous soil, and the evaporation, to which so much loss is attributed by those holding opinions adverse to surface manuring, would be only a small drop in the bucket, compared to the loss by solution. In porous soils it is well known that manure will penetrate to a great depth, and much animal matter may descend beyond the reach of surface-growing plants. Humus is formed by the decay and decomposition of vegetable matter, which in the philosophy of nature is manipulated on the surface; hence the rule in the application of manure should be taken from the indications of science. The decay and consumption of one crop from the nourishment of another, the droppings of animals and the defoliation of trees and plants, are left on the surface. This seems to contradict the idea of any loss by evaporation. It will, therefore, be best to adopt the plan of deep cultivation, but to keep the manure and vegetable matter as near the surface as possible. There is always some loss by evaporation, but much less than by infiltration. But it should be a leading idea with farmers to be close observers of such natural operations, in the growth of spontaneous and cultivated vegetation, and accommodate their practice so as to imitate nature as nearly as possible.—*Journal of the Farm.*

A GREAT FARMER'S MAXIMS.—The successful life of Mr. Jacob Strawn, the prince of American farmers, is attributed to the close observance of the following maxims, originated by himself:

When you wake up, do not roll over, but roll out. It will give you time to ditch all your sloughs, break them, harrow them, and sow with timothy and red clover. One bushel of clover to two bushels of timothy is enough.

Make your fence high, light and strong, so that it will keep cattle and pigs out.

If you have a brush, make your lots secure and keep your hogs from the cattle, for if the corn is kept clean, they will eat it better than if it is not.

Be sure to get your hands to bed by seven o'clock, they will rise early by force of circumstance. Pay a hand, if he is a poor hand, all you promise him; if he is a good hand, pay him a little more; it will encourage him to do still better.

Always feed your hands as well as you do yourself, for the laboring men are the bone and sinew of the land, and ought to be well treated.

I am satisfied that getting up early, industry and regular habits, are the best medicine prescribed for health.

When rainy, bad weather comes, so that you can't work out doors, cut, split and haul your wood.

Make your racks, fixing your fence or a gate that is off its hinges, or weather-boarding your barn where the wind has blown the siding off, or patching the roof of your barn or house.

Study your interest closely, and do not spend any time in electing presidents, senators, and other smaller officers, or talking of hard times when spending your time in whittling store-boxes, etc.

Take your time and make calculations; don't do things in a hurry, but do them at the right time, and keep your mind as well as the body employed.

DICKSON'S RESUME OF AGRICULTURE.—The object of turning in green crops, is to gain all the crops needed from the atmosphere, besides what they get from the sub-soil.

Peruvian guano is a natural formation, and not the deposit from birds.

Several millions of tons have been taken from the Peruvian islands.

Peruvian guano is the best fertilizer I have ever used, its value depending upon the large amount of ammonia it contans.

The true test for deciding what is the most profitable amount of manure to be used is, to take off the legal rate of interest on the amount that is used, and then count the dollars they have made over, and not the per cent. that any given quantity makes.

The profit is greater the more guano is used, after deducting the legal rate of interest, until you reach the amount of about one thousand pounds to the acre.

Compost manure should be spread on the ground, and applied immediately, so that the decomposition shall take place exactly where it is wanted.

In manure, as in all other things, the great consideration is to economize labor; and one of the great objects of using commercial manures is, that it gives you the means of increasing your composts.

With a capital of $25,000, Mr. Dickson made in fifteen years $500,000 by farming.

BLACK KNOTS ON PLUM TREES.—Cut them all off immediately; they will spread all over the tree if left. I have a nice row of cherry trees. Three years ago a few black knots appeared on the limbs. I intended to cut them off, but neglected to do so, and the following spring the tree was covered (nearly) with them; also many appeared on the next tree to it. The tree never leaved again, but is now dead as a hammer. I cut off everything that showed signs of black knots from the rest of the row, and I think they are saved. I cut open several of the knots, and found them filled with small worms or grubs. I think they are as dangerous to a plum and cherry orchard as epizootic aphtha is to cattle. Brother farmers, be sure to cut them all off and burn them.—*Massachusetts Ploughman.*

The best bank is a bank of earth. It never refuses to discount to honest labor. The best shares are plough shares, on which dividends are always liberal.

We read of a man who plants his cabbage-seed in hills in May as he does beans, and thus secures larger crops of better quality than when he transplants.

The salary of the President of Acadia College is $1200 per annum.