

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

REV. A. E. BILL, EDITOR AND PROPRIETOR
C. R. BILL, PUBLISHER
SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, JULY 7, 1858.
VOL. XI.—NO. 28.

BAPTIST HISTORY

Of these Lower Provinces.

CHAPTER XXV.

Whatever instrumentality may be employed in the promotion of a religious Revival, or in the conversion of a sinner, it has its origin in the sovereign love of God. It is a stream flowing from the throne of the Eternal. Nor is this divine boon conferred in consideration of human merit or effort. It is an act of infinite grace on the part of God. It is not bestowed because unregenerate men pray, or repent, or adhere to the externals of morality. It is a free gift, irrespective of all antecedent human goodness. "God will have mercy on whom he will have mercy." His sovereignty is as much exercised in the saving of a soul as in the creation of a world; and as marvellous in the work of a Revival as in the construction of the universe, which is composed of multitudes of orbs that revolve and shine in the illimitable realm of space. In his doings, whether exemplified in the stupendous works of his hands which are only discerned through the artificial medium of the telescope, and very imperfectly understood by the ablest astronomer—or so small that they are not discernible by human vision, independent of the microscope—they are all attributable—and wholly attributable—to his sovereign will.

In the kingdom of Grace he condescends to use human agency. The Gospel is preached and prayer is made on earth; but salvation has its source in heaven. Men may deliver sermons and utter the language of prayer in a Pelagian spirit, and thereby they may make converts to spurious creeds and human systems in the profaned name of christianity; but they cannot thus be God's approved instruments in the saving of souls, or in the promotion of the interests of genuine piety. They may induce others to embrace an ecclesiastical system; but they cannot lead them, with a living faith, to embrace Christ. There may be appearances of religious prosperity without spiritual vitality. Men may be excited in masses—the passions and sympathies may be moved—religious religious ceremonies may be observed—the increase of numbers may be boasted of—and yet, notwithstanding all these outward indications, of spiritual prosperity, there may be no conversion to God—no saving of souls: all may be spurious.

Religious excitement, however, when genuine, originates in the everlasting love of God. It is the result of his sovereign and eternal purpose to save. He, in the work of salvation, appoints his own time, chooses his own agents, employs his own means, and accomplishes his own purposes. It is true, the word is preached; but his Spirit clothes it with power. The throne of Grace is fervently addressed; but availing prayer is the result of divine influence, operating on the heart. Faith must be exercised; but faith is "the gift of God." Men must repent; but Christ is exalted a Prince and a Saviour, "to give repentance to Israel and forgiveness of sins." None of these incumbent duties are performed—none of these soul-exercises are experienced, by unregenerate men. None but those who are spiritually alive ever effectually preach, or pray, or believe, or repent. The unchanged in heart are morally incapable of any of these christian acts, because they have no disposition to perform them in the spirit of heart-honesty. They may pretend to pious desires and duties; but they, therein, are impelled by the spirit of self-deception or hypocrisy. They have never been divinely taught to "worship God in spirit and in truth."

The Revival of 1842, which was spoken of in the last Chapter, and which was a blessing to most of the Churches in the Counties of Digby and Annapolis, did not originate in the efforts, zeal, or faithfulness of men. It was a stream flowing from the River of Life, the sources of which are in God's "everlasting love." It descended to earth from the mountain springs of heaven. Men of piety—lay and clerical—were humbled and solemnized by divine power: if they were instruments, they deeply felt and frankly acknowledged, that they were personally weak and unworthy instruments in the work of the Lord, which was then progressing in the land: it was emphatically a day of God's power. Hearts were searched. Men confessed and repented of their sins. The flaming Law of God was, spiritually apprehended by multitudes, who had no previous conception of the infinite demerit and danger of sin; and thus impressed with a sense of their guilt, they had recourse to the Cross.

Few among the sisterhood of Churches in the western section of the Province, shared more largely in this wonderful exhibition of saving mercy than did the Sissiboo Church. The faith and piety of its former members were confirmed and deepened; and the large accession of new-born converts was a source of strength and joy. At that period, the Church was not only numerous, but its members were widely scattered—so much so, that it was found inconvenient by the Pastor to administer to their spiritual wants with desirable efficiency, and maintain union among its members. Many of them, especially the younger brethren, were personally unknown to each other, and without "mutual acquaintance" the ties of Church fellowship, could not be so strong and effective as they should be. Brother Randall surveyed the field of his labours, and came to the conclusion that division was expedi-

ent. The geographical position of his several preaching stations was such, that the ground occupied by the Church, would naturally require a division into four distinct ecclesiastical localities. Ten miles south of Weymouth was New Tusket, a young and flourishing settlement in the midst of the wilderness, and many of its inhabitants were already members of the Sissiboo Church. Midway between Weymouth and Digby, on St. Mary's Bay, was another neighbourhood, in which there was a large Baptist interest; and at Digby Joggin, twenty miles from Weymouth, was a religious community similarly situated. Under such circumstances, it was apparent that all these localities, which, in a great measure, were separated from each other, could not well combine their energies in church connection.

In 1848, therefore, the Pastor and Church having invited Brother Burton of Yarmouth, to make them a visit, and afford them his advice and assistance, it was agreed that the Church should be divided. Accordingly 172 members of the Sissiboo Church were regularly dismissed with a view of their being organized into separate churches in the various localities where they severally resided. Immediately afterward, on the 27th of July, New Tusket Church was organized—on the 28th, St. Mary's Bay—and on the 29th, Digby Joggin. Bro. Burton was present, assisting the Pastor in the services and ceremonies connected with the organization of these three Churches.

About that period, a disagreement arose between Elder Randall and some of the members of the Sissiboo Church respecting the propriety of building a new meeting-house, on account of which he deemed it to be his duty to resign his pastorate. He remained, however, the Pastor of the three newly organized Churches.

The Sissiboo Church, meanwhile, enjoyed occasional ministerial aid. The Rev. Samuel Bancroft, who, for a time, was located at Digby, gave part of his time to the Weymouth Brethren. Brother Randall, too, who had not removed his residence, sometimes gave them a sermon. He also buried their dead, and officiated clerically in the marriages which took place in their families. But, upon the whole, it was a time of declension and darkness in the Church. Conference meetings were too much neglected, and the brethren, generally speaking, relapsed into a cold and scattered state. For five long and spiritually dreary years, the Church was without a settled Pastor. In 1848, however, the Sissiboo brethren recalled Brother Randall, and he again became their Pastor. Since that period, the Church has been blessed with religious prosperity.

In the month of September, 1851, the Church invited a number of Ministers to assist the Pastor in holding a series of meetings, with a view of arousing slothful professors into a higher state of religious activity, and of awakening the unconverted, if possible, from the dangerous sleep of sin. These meetings commenced on Saturday afternoon, and continued through the whole of the succeeding week. On Tuesday evening, however, all the ministers, except Elder Morse, returned to their respective homes. But appearances were such that the Pastor and Bro. Morse deemed it advisable to still continue the meetings.

On Wednesday morning, Elder Morse preached a most startling sermon from these words:—"Follow peace with all men, and holiness without which no man shall see the Lord." The truth uttered had a heart-searching effect upon the congregation. The holiest among them felt the oppressive weight of sin. Consciences, which perchance may long have lain dormant, were aroused into activity; and, with soul-harrowing power, were producing penitential results. Christian professors, whose religious affections and zeal had been deplorably chilled by the spirit of the world, were again at the foot of the Cross, confessing their sins, and imploring mercy. Brethren in Christ, who had been alienated from each other, were again humbled and reconciled. There was indeed a mighty conflict between selfishness and grace, but the latter was victorious. An inquiry meeting in the afternoon, made it apparent beyond a doubt, that it was a day of God's regenerating grace.

Preaching and inquiry meetings were continued through the week, and were crowned with the most desirable results. On Saturday there was a conference meeting, at which no less than twenty-two happy, rejoicing converts were propounded and received for baptism. An interesting fact was disclosed by some of the converts. Two or three years previously, a pious young sister—Miss Warner—had taught a school in the neighbourhood. Her prayers at the time had been used by the Holy Spirit in making saving religious impressions upon the hearts of her pupils. Young as they were, these little girls, instead of employing the recess hours at noon in play, devoted them to prayer. "Suffer little children to come unto me," said the Saviour. His gracious object, however, was, not to christianize, but to bless them with eternal life. He did so in the instance of Miss Warner's pupils. At the conference referred to, these girls, grown up to early womanhood, sought a visible co-operation with the "living in Jerusalem." They had believed, and, as in apostolic times, were therefore deemed legitimate subjects for baptism. How like all this to Gospel injunction and primitive practice!

On the Sabbath, the twenty-two were baptized and received into the Church. This was the first of a series of baptisms, which increased the num-

ber of members, and imparted new life and vigour to Zion. Many of God's people there had long been mourning over the prevailing religious declension; but the Comforter had come down and filled them with the spirit of joy. Their groanings ceased, and their voices were attuned anew to sing the high praises of God. Brother Randall, too, having passed through many a fiery trial in reference to the previous state of the Sissiboo Church, took fresh courage, and blessed the arm that had been bared for its deliverance—its accession of members—and its increase in piety.

FROM OUR LONDON CORRESPONDENCE.

Since the last mail several matters of importance have occurred, not only in the ecclesiastical, but in the political world, affecting the interests of civil and religious liberty. Our House of Commons, has, at last, by a very significant majority, decided, we trust, forever, the very anomalous question of Church rates, henceforth they are doomed; and, unless, the House of Lords, either throughout the Bill or compromise in some way, we shall hear no more of this *cedat quæstio*. We are still in the same position on the matter of "Marriage with a deceased wife's sister." Like all other things which are paradoxical, this too will immediately find its own level and be lost in the current of intelligent progress. The "right of search" is involved in a recent instance of searching an American vessel to see if there were slaves on board, is very much agitating the public mind, and our opinion is strongly expressed, that the opposition raised by our trans-atlantic friends is simply the spasmodic effort of men desirous of carrying on a contraband trade, under colors of its own country.

In the ecclesiastical world we have been all alive. A Curate of the name of Poole, one of the St. Barnabas clerical staff, has been making himself very notorious in establishing the Confessional with all its attendant wrongs. The Church of St. Barnabas, has long been the cathedral of Puseyism, so closely has it verged upon Roman Catholicism, that one would be in danger of mistaking it for a church of that community. So completely has this been the case, that it has formed an arena of strife between the evangelical and High Church party in this establishment. This gentleman has gone quite as far as he well could, without destroying the line of demarcation between Romanism and Protestantism, and his last act was to have in his own house a quiet, retired, darkened room, where he might put questions of the most delicate nature without affronting and ask confession of thought of the most impure character without exciting a blush. The public has, however, denounced him in public meetings, and the Bishop of London, his Diocesan, has deprived him of his license to preach. Sympathy always gathers around the persecuted, and he has plenty of it from men of like temper with himself. Such, however, is the system that although the Bishop of London may refuse him license to preach in his Diocese, he can go to Exeter, and will in all probability be permitted to do as he pleases there.

Our own denomination is, I am happy to say, in a very lively and healthy state, the associations are being held, and everywhere the most encouraging aspect is given to the affairs of the Church of Jesus Christ. India, just now, of course, claims first thought, and active exertion. The matter has long been delayed, but only to have more consolidated thought and power. Rather more than a fortnight ago, a soiree was held in our Mission House, in Moorgate Street, with the view of strengthening our efforts in India, to replace buildings and property destroyed, and send out other ministers. At that soiree and conference it was resolved, to ask the churches in London to give a special collection on Sabbath day, the 27th, for this purpose, and in most instances the churches have acceded, and next Tuesday, three brethren are to be commended to the protection of the Great Head of the Church in our beautiful chapel at Regent's Park.

AUSUBALLA too, is securing a large share in our sympathy and effort, the Hon. G. F. Angus, a name well known in the denomination is now in England from Australia—and will in all probability lay the foundation for a continuous supply of ministers; he has with great munificence found the means for two scholarships in our Regent's Park College, and if the men are divinely qualified for the work, our two excellent Doctors Angus and Davies, will do their part. This cannot supply the wants of the Colony. The Rev. Thomas Binney had scarcely been in Australia a fortnight before he suggested the propriety of sending home a minister with the object of selecting fifteen ministers to go at once to Australia.

With regard to individual character I have but little to say. Mr. Spurgeon has been preaching at the Grand Stand on Epsom Race Course to an immense concourse of people. He still continues his services at the Surrey Music Hall, and the fine summer weather attracts a vast concourse of people, so that it is impossible to obtain admission except at a very early hour. His tabernacle about which, it has been reported that ground had been selected, is not yet decided upon. Monster congregations seem to be the desire of the day, not only do our own brethren, Spurgeon, Murill, Brown and others, attract large assemblies of the working men, but now a proposition is made to open the dome of St. Paul's Cathedral for Sabbath evening service, the fitting

up for which will cost £5000 or £6000, and accommodation will be made for at least 12,000 persons.

June 18, 1858.
I just open my letter to inform you that Dr. Bunting, the patriarch of modern Wesleyan Methodism is just dead, in his 80th year. Although to a large extent he has been dead to the church for some years, yet his mere existence was to that church a source of considerable power. He was of the Conservative School, and by his power of mind and grasp of intellect was able to sustain his own principles in that body.

Married, on the 15th of June, at Lady Huntingdon's Chapel, Tunbridge-wells, by the Rev. George Jones, the Rev. Frederick Trevelick, Secretary of the Baptist Mission, to Elizabeth Ryland, eldest daughter of the late John Dent, Esq. Manor House, Milton, near Northampton, and widow of John Roby, Esquire, late of Rochdale.

QUARTERLY MEETING.

The York Quarterly Meeting was held with the Baptist Church at Prince William on the 18th instant. Providence favored our gathering with fine weather, so that a large number convened together. The Lords' presence was in our midst. Ministers convened on the occasion were brethren Sanders, Outhouse, Guilford, Tupper, Soyer, Harvey and the writer. Meetings throughout were deeply interesting. Saturday afternoon was spent in conference when many came forward and gave testimony to God's love and mercy. Joy and gladness were heard, thanksgiving, and the voice of melody. The Church in that place has recently enjoyed a refreshing season from the presence of the Lord.

God remembered them in their low condition, and came for their deliverance. Nine have been adopted by Baptism, and others are expected to come forward in the same way.

Brother Saunders has taken the pastoral care of the church. We hope the Great Shepherd may enable him to feed the flock of God, which he has purchased with his own blood. On such occasions we present the claims of home-missions to the people. There is a great work to be done and God's people must do it.

It has been the pleasure of this auxiliary to work in the enterprise since its formation. We toil on in the work. We call upon the hope still to be more zealous work. We hope still churches to aid. On account of depression of times our funds are not as anticipated, therefore several fields around us cannot be supplied yet for what has been done we feel to thank God and take courage. The next meeting is appointed to be held with our brethren in the Howard Settlement the third Friday in October. The cause of Temperance is advancing in this County especially at Prince William. Some have taken down their signs and abandoned the traffic. Temperance organizations are multiplying throughout the community. Meetings are held semi-monthly. Let the friends of Temperance stand to their post, and lift up their voice against the traffic and our Province will be saved from the curse of this awful evil. BENJAMIN HUGHES. Fredericton, June 22nd, 1858.

STICK TO YOUR BUSINESS.

"Gentlemen, we are about to separate—you to enter the arena of a hard profession; a large part of you I may never see again, and you will pardon me for the freedom of speech I have used in giving you my parting advice. Allow me to sum up the whole matter in a few short words which have passed into a maxim. Short, it is true, but of vast import—Stick to your business. Let come what will, be true to your profession and stick to it—let no consideration whatever divert you from it—give to it all the energy of your nature."

These were the parting words of Prof. Sewell, now dead, of Washington, D. C., to a graduating class of medical students, in the spring of 1842. He went on further to say, that if any of the class present had any doubts in regard to their future success in business, if they would follow the maxim to the best of their ability for ten years and did not succeed equal to their expectations, if they would come to him with the fact, he would set them up in business with a competent income. About one-half of that class the writer of this has kept the run of, and they have no occasion to avail themselves of the doctor's offer, even if he were living. Thus it is in every department of life. I have yet to learn that one occupation of life is more honorable than another if is the man who honors the business, and not business the man. At the present day, there is a great need of the application of our text—Stick to your business and if in connection with this, John Randolph's motto be put in force—Pay as you go, success is morally certain—failure would be impossible.

It is a rolling stone gathers no moss, and if the setting hen does not grow fat, she does not wear herself out in fruitless changes. So, young man, farmer it may be, stick to the farm, work on, do not be allured from it by the fine stories which come to every one's ears, about the West, California, and particularly of city life. Pay no attention to what that nice cousin of yours has been pouring into your ears. He has only returned to the old farm to rusticate a few weeks, so he says. If he would only tell you the whole truth, you can well afford to let him "spread himself" during that time; but I am fearful he will not induce you into the whole of his city life.

There is probable no other business where the same amount of capital is invested and tact required, so free from anxiety and care as that of farming, and by general consent, may be exceptions, of course. No matter what one's business may be, if he sticks to it, success is almost certain, but if there is a rule without an exception this is one. It is related that a certain person undertook to insult Billy Gray by telling him he remembered him when he was only a drummer.—"Ah! yes," said Billy, "but didn't I drum well?" Billy farmer, mechanic, boot-black, merchant, factory girl, or omnibus, &c., only stick—stick to it—that's all.—N. E. Farmer.

INDOOR AMUSEMENT.

When stormy weather, or the approach of night renders it impossible for children to engage in outdoor amusements, parents are often at a loss to answer the demand of the little ones for 'fun,' and their desire for employment too often shows itself in mischievous actions, which sometimes disturb the peace of a whole household. From the work called 'Marcus the Boy Tamer,' we take the following description of a simple game, which will suggest to an active young mind, many means of indoor enjoyments by which instruction can be blended with amusements:

'I'm going to propose a new play,' said Marcus, one evening, as the little party gathered around the table: 'it is called Conglomeration.' 'Conglomeration! I hope the play is as funny as the name,' said Kate. 'We shall see,' observed Marcus, as he distributed some slips of paper among the children.—'Now I want each of you to write five words on separate pieces of paper, and throw them all in a heap on the table. You can select any words you choose.'

When all had written Marcus mixed together the bits of paper, and then directed each one to take five words from the heap, as they happened to come, and to write one or more sentences containing those words in the order in which they were drawn from the pile.

There was a good deal of merriment among the party, as they glanced at the slips, and perceived what a droll 'conglomeration' they had got to weave together. Here are some specimens of them:—

RONALD'S KATE'S	OSCAR'S	OTIS'S
Spider, Poetry,	Shoot,	Funny,
Book, Physic,	Gravy,	Toothache,
Sober Should,	Girl,	Jewsharp,
Cannot, Ronald,	Onions,	Going,
Turkey, Broomstick,	Sublime,	Jericho.

No one thought of saying 'I can't,' however, and in a few minutes, after some rubbing of foreheads and scratching of heads, the last of the sentences was completed.

'Now each one may read his own sentence aloud, emphasizing the words that were given.—Otis, we will begin with you.'

Otis read:—
'It would be funny if the toothache could be cured with a jewsharp, but I am not going to Jericho to find out about it.'

'No, I could not, said Marcus; now, Ronald, what have you written?'

Ronald then read:—
'The spider may not care anything about a book, but a sober boy like me cannot help loving roast turkey.'

'A sober boy, I should think,' said Kate.
'Don't interrupt us,' said Marcus; now what's yours, Oscar?'

'I couldn't make much out of my list,' remarked Oscar, and after a moment's hesitation, he read:—
'If I could shoot a rabbit, I would make gravy of him; and the girl should serve him up with onions, in the most sublime style.'

Kate then read:—
'I don't care much about poetry, and I hate physic, but I should like to hit Ronald with a broomstick.'

'You'd better try it,' cried Ronald, jumping into an attitude of self-defence; as the merry laugh rang over the house.

Sentences were also read by Marcus and Ellen Blake, who had now become an inmate of the house. Another round was then proposed with a longer list of words; and now that the character of the play was better understood, they found it more amusing than at first.

THE BURIAL-PLACE OF GEN. HAVELOCK.—Gen. Havelock's grave is in the compound—a narrow strip of ground, with a scathed and withered tree to mark the spot. Truly there is an end of all things. Little did we think that during that victorious and monarch-like career of his from Allahabad to Lucknow he was marching only to lay his mortal frame in that narrow strip of ground. But it is not to form his final resting-place. At the expense of the officers whom he led so well, the honoured remains are at once to be sent home to England, there to mingle, I doubt not, with the dust of her most illustrious dead. Only yesterday I gave my signature to this step. The measure, I need not say, is perfectly unanimous, and I regard it as a distinguished privilege to contribute to such an act. If ever I return to England, the tomb of Sir Henry Havelock, in Westminster Abbey, will be visited with no common feelings.—Letter from Akabaah.

Evil communications corrupt good manners.

AGRICULTURAL.

HAY CAPS.

These articles we wish to keep before the people. We are persuaded from our own experience and observation, that on small investment, in tools to work with, will pay better than that overriden in sun. With these articles on hand, the farmer is master of his circumstances, and can throw the old adage, "Make hay while the sun shines," to the winds. At least, he can stop making it before the juice is all evaporated, and can put his hay into cock, without fear of rain, to finish the curing process in the best manner. A single shower will often damage a ton of half-dried hay, four or five dollars. The hay-caps, to save it, would not cost much more. They are almost certain to pay for themselves every season they are used, and in some wet seasons they will save several times their cost. They can be got up for from twenty to forty cents apiece, according to size and quality. For an ordinary cock, weighing about a hundred pounds, a cap one yard and a half square is plenty large enough. It is well, however, to have a few of two yards square, for extra sized cocks for the tops of stacks, and for shocks of grain which are not put up to stand the weather. The objections to hay caps are generally made by persons who do not understand the use of them.

They are best put on with loops at the corners, and pins; and with a little experience in handling, the ordinary force upon a farm in haying time will be able to secure a morning's mowing against all showers that give any notice of their coming.

It is very little work to make them, they need no painting, and they do protect the hay. Get them in season that you may not have to suffer the upbraids of conscience, when you find yourself caught with six tons of hay down, all wet and mouldering, for want of a few dollars' worth of cotton cloth, which is now sold at an unusually low price.—American Agriculturist.

GROWING BERRIES.

The following suggestive remarks were made recently before the "American Institute Farmer's Club," by A. S. Fuller a practical gardener. They seem to us well worthy of consideration.

How to Grow Seedling Plants—Strawberries.—We want strawberries of an earlier and better variety. To obtain such, we must sow seeds of the earliest and latest sorts, and persevere until we get improved sorts to suit our wants. It is not difficult to grow seedling strawberries. Select the largest and best berries, fully ripe, and put them in dry fine sand, and crush and rub them thoroughly until the seeds are distributed evenly through the mass. Prepare a bed in a shady place, in light, sandy loam, thoroughly pulverized. Sow the sand containing the seeds evenly, and sift soil an eighth of an inch deep over them; and, if the weather continues dry, water gently every evening. The plants will begin to come up in two weeks, and so on till Winter, when the bed should be covered two or three inches deep with straw or leaves, which must be raked off in the Spring, and the plants transplanted eighteen inches apart, in suitable beds.

Gooseberries.—We want a better gooseberry, if it can be had—one that will not mildew, and will produce abundantly and regularly. Let us plant seed of the best we have, and try. The seed should be washed clean from the pulp, and put in dry sand in a cool place to keep till Spring. It must be cool, because these and currant seeds start at a low temperature, and they cannot be safely planted in the Fall. Keep the seeds till late in the Spring, and plant the seed in beds as directed for strawberries, cover them an eighth of an inch deep, litter the beds next Winter, and transplant when a year old.

Currants.—We want better currants—one twice the size of the noted cherry currant, sweet enough to eat without sugar. We may get it from a seedling. Let us try seeds from the largest and sweetest we have, and not be content till we make an improvement. The currant seed should be treated just like the seed of gooseberry.

Raspberries.—We want a raspberry that is really hardy, of good flavor, and that will continue bearing through the Autumn. We have nearly succeeded by seedlings, but not quite. We must keep trying. It is easy to produce new raspberries from seed, and by perseverance we may be successful.

Blackberries.—We want better, earlier blackberries, and so we do later ones. The way to get them is to sow seeds, grow plants and prove them, and so we get a better variety, reject the old ones. Horticulturists have done much in the last twenty years, but we should never rest so long as there is room for improvement. Now, let every person try to get ahead of his neighbor in growing seedlings, and not wait for some one to send to Europe for new varieties, which we might have produced ourselves. We have paid millions, to foreign countries for fruit trees, which we might have produced ourselves and at less cost. It is not for fruit trees only that we are sending away our money, but for ornamental trees and plants, very many of them natives of our country. I have seen within the last few weeks hundreds of plants imported from France, at a great cost, that can be found growing wild within one mile of the importer's residence. Importers either think plants better if imported, or in their ignorance they do not know that they are indigenous. I have even known that most common tree, the sweet gum (liquid amber), imported, and several of the most common species.