"Glory to God in the highest, and on earth Peace, good will toward Men."

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## A SERMON.

### JUSTICE SATISFIED.

DELIVERED ON SABBATH MORNING BY THE REV. C. H. SPURGEON, AT THE MUSIC HALL, ROYAL SURREY GARDENS, LONDON. NUMBER II.

"Just, and the Justifier of him which believeth in Jesus.—Romans, 111. 27. 'Just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John, I. 9. Let us show very briefly how fully the law is

1. Note first the dignity of the victim who of fered himself up to divine justice. Man had sinhood. But Jesus, the eternal Son of God, "very God of very God," who had been hymned through eternal ages by joyous argels, who had been the favorite of his Father's court, exalted high above principalities and powers, and every name that is named, he himself condescended to become man; was born of the Virgin Mary; was cradled in a manger; lived a life of suffering, and at last died a death of agony. If you will but think of the wondrous person whom Jesus was—as very God of very God, king of angels, creator, preserver, Lord of all—I think you will see that in his sufferings, the law received a greater vindication than it could have done even in the sufferings of all the men that have ever lived or ever could live. If God had consumed the whole human race, if all the worlds that ficat in ether had been sacrificed as one mighty holocaust to the vengeance of the law, it would not have been so well vindicated as when Jesus died. For the deaths of all men and all angels would have been but the deaths and sufferings of creatures ; but when Jesus died, the Creator himself underwent the pang, it was the divine preserver of the world hanging on the cross. There is such dignity in the Godhead, that all it does is marvellous and infinite in its merit; and when he stooped to suffer, when he bowed his awful head, cast aside his diadem of stars to have his brow girt about with thorns; when his hands that once swayed the sceptre of all worlds were nailed to the tree; when his feet that erst had pressed the clouds, when these were fastened to the wood, then did the law receive an honor such as it never. could have received if a whole universe in one

devouring conflagration had blezed and burned 2. In the next place, just pause and think of the relationship which Jesus Christ had towards the great judge of all the earth, and then you will see again that the law must have been fully satisted thereby. We hear of Brutus that he was the most inflexible of law-givers; that when he sat upon the beach he knew no distinction of person. Imagine dragged before Brutus many of the noblest Roman senators, convicted of crime: he condemns them, and without mercy You would admire certainly all this justice of Brutus. But suppose Brutus' own son brought before him-aud such was the case-imagine the father sitting on the judgment bench, and declaring that he knew no distinction whatever, even of his own children. Conceive that son tried and condemned out of his father's own mouth. See him tied up before his father's own eyes, while, as the inflexible judge, that father olds the lictor lay on the rod, and afterwards cries, "Take him away and use the axe!" See you not here how he loves his country better than his son, and he loves justice better than either. "Now," says the world, "Brutus is just indeed." Now, if God had condemned each of us one by one, or the whole race in a mass, there would certainly have been a vindication of his justice. But lo! his own son takes upon him the sins of the world, and he comes before his Father's presence. He is not guilty in himself, but the sins of man are laid upon his shoulders. The Father condemns his Son; he gives him up to the Roman rod; he gives him up to Jewsh mockery, to military scorn, and to priestly arrogance. He delivers up his Son to the executioner, and bids him nail him to the tree; and s if that were not enough, since the creature d not power of itself to give forth all the ven geance of God upon its own substitute, God umself smites his Son. Are you staggered at such an expression? It is scriptural. Read in he fity third chap, er of Isaiah, and there you have the proof thereof:—"It pleased the Lord to him: he hath put him to grief." When whip had gone round to every hand, when ad smitten nim, when Pilate and nd Jew and Gentile, had each leid on stroke, it was seen that human arm was not werful enough to execute the full vengeance: ien did the Father take his sword, and cry, Awaks! O sword, against my shepherd, against ie man that is my fellow," and he smote him

# SAINT JOHN. NEW-BRUNSWICK

f criminals—he smote him again and again, till FRAGMENT hat awful strick was forced from the lips of the Mr. Editor, ying substitute, "Eloi. Eloi, lama sabacthani," -my God, my God, why hast thou forsaken me?

sinners, of all these who confess their sins and but it is true that in Christ I owe thee nothing . for all I did owe is paid, every farthing of it ; the accuse, and conscience clamour, go thou and take Justice with thee to Gethsemane, and stand grief, that all his head, his bair, his garments paper, convinced that it would be gratifying to bloody be. Sin was a press-a vice which forc- those who remember his labors, and would give ed his blood from every vein, and wrapped him in a sheet of his own blood. Dost see that man there! const near his groans, his cries, his earnest intercession, his strong crying and tears! can t mark that clotted sweat as it crimsons the frozen soi!, strong enough to unlosse the curse!dost see him in the desperate agony of his spirit, crushed, broken, bruised beneath the feet of Justice in the olive press of God! Justice, is not that enough? will not that content thee? In a whole DEAR BROTHERhell there is not so much dignity of vengeance

hall of Priate. Seest thou that man arraigned, account of my journey and labours. accused, charged with sedition and with blason the pavement. He is stripped. Stand, Justice, crossed over into this kingdom the 10th of di-located bones, now that his cross is lifted up? mention. Stand with me, O Justice, see him as he weeps, and sighs, and cries; see his soul-agonies!canst thou read that tale of terror which is veiled whilst thou hearest him cry, "I thirst," and

And am I content too? Guilty though I am gracious dealings of God with their souls. Oh, yes, I trust I can.

"My faith doth lay its hand, On that dear head of thine, While like a penitent I stand,

And here confess my sin," Jesus, I believe that thy sufferings were for me; and I believe that they are more than enough to satisfy for all my sine. By faith I cast myself at the foot of thy cross and cling to it. This is itself prevents, for when Justice once is satisfied it were injustice if it should ask for more. Now, is it not clear enough to the eye of every one, whose soul has been aroused that Justice stands no longer in the way of the sinner's pardon? God can be just, and yet the justifier. He has punished Christ, why should be punish twice for one offense? Christ has died for all his people's sins, and if thou art in the covenant, thou art one of Christ's people. Damned thou canst not be. Suffer for thy sins thou canst not. Until God can be unjust, and demand two payments for one debt, he cannot destroy the soul for whom Je.us died. "Away goes universal redemption," says one. Yes, away it goes indeed. I am sure there to nothing about that in the Word of God. A redemption that does not redeem is not worth my preaching, or your hearing. Christ redeemed every soul that is saved ; no more, and no less. Every spirit that shall be seen in heaven Christ bought. If he had redeemed those in hell, they never could have come there. He has bought his people with his blood, and they alone shall he bring with him. " But who are they ?" says one. Thou art one, if thou believest. Thou art one if thou repentest of thy sin. If thou wilt now take Christ to be thy all in all, then thou art one of his; for the covenant must prove a lie, and God must be unjust, and justice must become unrighteousness, and love must become crnelty, and the cross must become a fictioe, ere thou canst be condemned if thou trustest in Jesus. This is the way in which Justice ceases to be

### To be Continued. THINGS WORTH KNO VING.

Ye know-that he was manifested to take way our sins. (I John 1:3-5.)

I know-that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body yet in my flesh shall I see God. (Job 19: 25, 26.) We know-that if our earthly house of this tabcraacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. (2 Cor. 5:1.)

We know that when He shall appear, we shall

FRAGMENTS OF BAPTIST HISTORY.

I have in my possession a tattered and imperdurely, when God smites his Son, and such a feet copy of the Massachusetts Baptist Mis- bers. Heft them the 4th of February, and came fourteen thousand millions of human beings have son, when God smites his only begotten and sionary Magazine for November 1807. It con slowly homeward; preaching in almost every been slaughtered in war since the beginning of well beloved, then justice has more than its due, tains several interesting and highly characterismore than itself could ask, Christ himself did freely give!

3. Furthermore, if you will please for a moment to consider how terrible were the agonies of Christ, which, mark you, he endured in the letters from Andrew Fuller and Samuel Pearce, and administered the Lord's Supper four times. room, the place, the stead of all poor penitent from Cary Marshman and Ward, from Fathers and administered the Lord's Supper four times. have no space to dwell here on the vast variety believe in him; I say, when you mark these Harris. Harding, Enoch Towner, and T. H. agonies, you will readily see why Justice does Chipman of this Pravince. Besides these there not stand in the sinner's way. Doth Justice is an interesting letter from Father Isaac Case. come to thee this morning, and say, " Sinner, whose praise is in all the churches in Maine and thou hast sinned, I will punish thee?" Answer these lower Provinces, for, " abundant" and suc-All I ought to have suffered, has been suffered cessful labors in advancing the cause of Christ the Penobsect river, that are destitute of preach-All I ought to have suffered, has been suffered over fifty years ago. In your Province he was a log.
by my substitute, Jesus. It is true that in my over fifty years ago. In your Province he was a log.
The call for ministerial labor in these regions churches received their first impulses from his soon. I wish to spend, and be spent, in the deutmost drachm has been counted down; not a doit apostolic efforts. The letter gives an account of lightful employ of sounding my dear Saviour's remains that is due from me to thee, O thou a visit to New Brunswick in the early part of avenging justice of God." But if Justice still 1807, and of the success that attended his "labors of love." I have thought that I would transcribe there with it: Ser that man so oppressed with the letter and forward it for publication in your

> Yours truly, HENRY ANGELL.

Letter from Rev. Isaac Case to the Secretary of the Massachusetts Baptist Missionary Society, dated Readfield, March 24th, 1807.

to all your readers an interesting chapter in the

early history of New Branswick Baptists.

Through the kind hand of God I am once more as there is in the garden of Gethsemans. Art brought to my family, after making a long visit thou not yet satisfied? Come, Justice, to the Eastward. I will endeavour to give you a short

It was thought advisable that Elder Robert See him taken to the guard room, spat Low should accompany me. Accordingly we upon, buffeled with hands, crowned with thorns, set out on the 4th of November to visit the Prorobed in mockery, and insulted with a reed for a vince of New Brunswick. We travelled in com-I say, Justice, seest thou that man, and pany part of the way, but in order to supply hell". Do not ample illustrations of the truth dost thou know that he is "God over all blessed more generally destitute places, we spent every forever?" and yet he endareth all this to satisfy Lord's day apart, excepting one. I alministered thy demands! Art thou not content with that? the Lord's Supper twice, and baptized four only, Dost thou still frown? Let me show thee this man until I got into the British dominions. We neighbourhood keep the whole community in a and listen to those stripes, those bloody scaurges, cember, and went to St. David's, where we were as they fall upon his devoted back and plough kindly received by Capt. Foster and family .deep furrows there, dost thou see thong full after They greatly rejoiced to think that God had thong full of his quivering flesh forn from his put it into our hearts to come so great a distance poor bare back ! Art not content yet, Justice? to visit them. This place hath been settled Then what will satisfy thee? "Nothing," says about twenty years, but they have lived without Justice, "but his death." Come thou with me, then thou canst see that feeble man hurried thro' pleased God to pour out His Spirit upon them: the streets! Seest thou him driven to the top of but for want of suitable instruction, they had Calvary, hurled on his back nailed to the traus- imbibed strange notions and gone into wild exverse wood? Oh, Justice, canst thou see his tremes, the parliculars of which I forbear to

After preaching a number of times and visit -

ing a number or families, we appointed a conference meeting on Lord's day evening. We were in that flesh and blood? Come, listen, Justice, a little interrupted in the opening of the meeting, but were afterwards agreeebly entertained in whilst thou seest the burning fever devouring hearing several relate what the Lord had done him, till he is dried up like a potsherd, and his for their souls. Monday, Dec. 15, after brother tongue cleaveth to the roof of his mouth for Low had preached a precious sermon from Acts thirst! And lastly, O Justice, dost thou see him 2. 41. " Then they that gladly received the word bow his head, and die? "Yes," saith Justice, were baptized," I administered baptism to three "and I am satisfied; I have nothing that I can persons. The season was particularly solemn. ask more; 'I am fully content; my uttermost In the evening we met again, and continued our demands are more than satisfied." meeting until twelve or one o'clock, hearing the meeting until twelve or one o'clock, hearing the and vile, can I not plead that this bloody sacrifice next day we met again; and after brother Low is enough to satisfy God's demands against me? had given a word of exhortation, he baptized seven. But I was deprived of the privilege of attending by sickness. After they had returned from the water, they came round my bed rejoicing. The next day, being a little better, brother Low took leave of me, as he was under necessity of returing home. We found it hard parting; for by our mutual labours while to gether, our hearts became knit to each other like the hearts of David and Jonathan, which my only hope, my shelter, and my shield. It vious appointment I went to St. Andrews where made it very trying to part. Agreeably to a pre-I spent 10 days, I trust, with profit. I baptized 14 and administered the Lord's Supper to them. In the meanwhile I went to a place called Bocabeck, where I baptized 4 more. They joined the church at St. Andrews, which consists of 42 members, and appears well engaged in the best of causes. Saturday, December 26th, returned to St. David's, where I preached on Lord's day. Wednesday, December 31st, after delivering a discourse, I baptized 3 men. We met again in the evening, and after joining in solemn prayer read to them the articles of faith and covenant and endeavoured to instruct them in the nature and order of the church of Christ. Theu five males and four females covenanted together to walk in church fellowship. The next Lord's day, after preaching a sermon, I baptized 4 perwho joined the church; then administered the Lord's Supper to them. The Wednesday following I went to St. Andrews, where we had a precious meeting in the evening. From thence I went to the Magaguadavick river, where I tar-ried 4 days and preached 6 times. I found them very low in religion, but when they came to hear the gospel again their spirits were revived.—
They told me that they had not had a sermon since I was with them last August. I left this place on Thursday and after preaching two lectures by the way, on Saturday the 18th of Jan-nary, I came bgain to St. Andrews. Here I received two letters from my family, which brought me the very trying news that after about 24 hours illness my little Susannah was taken out of this world of sin and anxiety. This news was sudden and shocking; it overcame feeble nature at first, but recovering mysylf a little I met with my brethren in Conference, which was a very solemn meeting. May I learn to be still under all the nighteous dealings of a sovereign God with

I preached in this place on Lord's day, and again on Monday, and baptized a youth that came out of the waters with heart, hands and eached my farewell discourse from these words, Endeavouring to keep the unity of the spirit."

This was a precious parting season.
On Wednesday I went to St. Davids, where I tarried about a fortnight, and baptised five more.

# WEDNESDAY, DECEMBER 21, 1859.

place I came through, uetil I got to the Penob the world," Edmund Burk went still further, and river. There are 12 Baptist churches east of Chronicle.

name abroad.

I subscribe inyself with the greatest affection, Your's in the Lord, ISAAC CASE.

> For the Christian Visitor. "TATTLING."

"We have two ears and one mouth, says a Grecian sage, "That we may hear more and see ess." a wise remark indeed, and if acted upon, would save much confusion and disturbance, both in the Church and in the world.

But not untrequently do we meet with those whose organs of hearing seem to have amalgamated with their organ of speech, which amalgamation has nutlified the philosopher's conclusion, and given to the tongue the double power. "Behold" says James, "how great a matter a little fire andleth," And the tongue is a fire, a world of iniquity,-it defileth the whole body, and setteth on fire the course of nature, and is set on fire of embodied in the above quotation, often come under our notice? Will not one Prater in a me, break the peace of society, and set citizens,-hitherto quiet, loving and united,-at creation. There is no person more to be dreaded. One would feel just as safe in company with a plotting highway man, as with a mischtef-making Prater. The former might plunder your person. and leave you minus a purse; while the latter will inflict a more lasting injury, by robbing you of what is far more valuable than money, yea, dearer than life itself,-your character. Beware of him. ANTIBABBLER. Upper Gagetown, Dec. 6th.

# THE LOSS OF LIFE BY WAR.

Here is its chief aim : and terrible has been ts success in this respect. Even its incidental havoc of life, has sometimes been almost incredible. It has entirely depopulated immense districts. In modern, as well as in ancient times. arge tracts of land have been left so utterly desolate, that a traveller might pass from village to village, even from city to city, without finding solitary inhabitant! The war of 1876, waged n the heart of Europe, left in one instance no and that of Wittemburg from 500,000 to 48,000. more than hine-tenths! Thirty thousand villages were destroyed; in many others the population entirely died out; and over districts once studded with towns and cities, there sprung up immense forests.

Look at the havor of sieges-in that of Lon-

one third as great as common at the present day been macked by the enemy of man. -- Manning. n Eastern countries, the sum total must have eached nearly six million. Yet, in one year,

nine or ten millions. The Spaniards are said cipated slaves of drink. - Cardiff Times. or have destroyed in forty two years more than 12,000,000 of American Indians. Grecian wars You may think to live very well without Christ,

experienced a work of grace; and several of will not perhaps be everrating the destruction of their companions have shared in the like bless human life, if we affirm, that one-tenth of the huings. How marvellous are thy works oh God! man race has been destroyed by the ravages of The church in this place consists of 26 mem war; and according to this estimate, more than

One week I preached, but five times, but I often or the wide and terrible sweep of temporal calapreached eight or nine t mes a week, Since I mities inseparable from war many of its forms. It have been on my last mission. I have baptised were easy to fill volumes with the most harrowing 205, and have assisted in constituting six Baptist details on these points; but we pass to other churches! Three of them in the province of New topics that demand the more special attention of Brunswick and all of them east of the Penobscot the followers of the Prince of Peace. - Christian

> From the Christian Ers. "SHEW THYSELF A MAN." 1 Kings, v:v.

I go the way of all the earth, Said Israel's Shepherd King; Be wise, my Son, and in thy reign, Thy Maker's glory sing.

In judgment " Shew thyself a man,' And keep the charge of God; Walk in his ways, His statutes keep, And spread His name abroad.

It thou wouldst prosper on thy throne, Take Moses for thy guide ; Ask what thou wilt of Israel's God, In thee he will confide. And if thy children in their ways,

Jehovah's truth will keep ; On Israel's throne there shall not fail. A King to lead my sheep.

In wisdom "Snew thyself a Man," And serve thy father's God. Have faith in Him, Emanuel's King, And walk the narrow road. Let Christ's own childern learn to live

Like followers of the Lamb;

Do every duty in his fear

And shew thyself a Man."

BUSINESS A MEANS OF GRACE. We often hear Christians complain of their leanness and emptiness, and attribute it all to variance one with another. The Tattler is truly their business. If they are correct in the cause with this method try it, and he will find it one of the most despicable objects in all. God's of their want of religious enjoyment, then, either they are engaged in a wrong business, or they are pursuing it in a wrong manner. No lawful busia ness-and a Christian cannot engage in any other -pursued in a proper manner, will injure the religious enjoyments of the child of God. He that has the love of God in his heart, and does his whole duty each day, toward God and man, will never find occasion to charge the blame of his leanness to his business. The true Christian, who does all that he does to the glory of God, is never more happy than when full of business. Det him connect his business with God; let him work for God every day in the week, and consecrate all his income to the furtherance of His cause in the earth, and he will find that his business, instead of being a hinderance, will be a help-a real means of greve to him. Instead of letting his business swallow up his religion, his religion will swallow up his husiness.

WHAT HATH GOD WROUHT? It is more than half a century since the commencement of the modern missionary effort .-And now there are in the world about two thouess than twenty contiguous villages without a assistants; four thousand churches; two hundred single man or beast! The thirty year's war, in and fifty thousand converts; three thousand the 17th century, reduced the population of Ger- missionary schools, two hundred and fitty thoumany, from 12,000,000 to 4,000,000, three fourths; sand children and adults belonging to them; two hundred dialects into which the Bible is translated; over thirty two millions of Bibles scattered over the earth in languages spoken by six hundred millions.

# PROCRASTINATION IN RELIGION.

Men are ever beguiling themselves with the donderry, 12,000 soldiers, besides a vast number dream that they shall be one day what they are of inhabitants; in that of Paris, in the 16th not now; they balance their present consciouscentury, 30,000 victims of mere hunger; in that ness of a low worldly life, and of a mind heavy of Mapliaguet, 34,000; of Vienna, 70,000; of and dull to spiritual things, with the lazy thought Ostend, 120,000; of Mexico, 150,000; of Aere, that some day God will bring home to them in 300,000; of Carthage, 700,000; of Jerusalem, power the realities of faith in Christ. So men dream away their lives in pleasur es, sloth, trade, Mark the slaughter of single battles at ar study. Who is there that has not at some time Leponto, 25,000; at Austerlitz, 30,000; at Eylan, secretly indulged the soothing flattery, that the 60,000; at Waterloo and Quatre Bras, one en- staid gravity of age, when youth is quelled, or ragement, in fact, 70,000; at Borodino, 80,000; the lessure of retirement, when the fret of busy at Fontency, 100,000; at Arbela, 300,000; at life is over, or, it may be, the inevitable pains Chalons, 300,000 of Attila's army alone; 400,000 and griefs which are man's inheritance, shull Usipetes slain by Julius Cosar in one battle, and one day break up in his heart the now sealed 430,000 Germans in another. fountain of repentance, and make, at last, his Take only two cases more. The army of religion a reality? Who has not allayed the un-Kerxes, says Dr. Dick, " must have amounted easy consciousness af a meagre religion with the to 5,283,320; and, if the attendents were only hope of a future change? Who has not thus

TEMPERANCE REVIVAL -- SINGULAR DEMONthis vast multitude was reduced, though not stration.—At Raymney, in Wales, a temperentirely by death, to 300,000 fighting men; and unce movement, similar to the one in progress of these only 3,000 escaped destruction. Jeng- at Tredegar, began with a torch light meeting hiz-han, the terrible ravager of Asia in the 13th and a procession of 1,000 teetollers belonging to century, shot 90,000 on the plains of Nessa, and Rhymney, and at least 3,000 from Trede ar. nassacred 200,000 at the storming of Kharasm. A dense column, extending for a half a mile along In the district of Herat, he butchered 1,600,000, the road, over whom the naphtha lamps threw a and in two cities with their dependencies, 1,760,- fitful light, marching to the music of half a dozen 000. During the last twenty-seven years, of his bands, all joining in some temperance melody, long reign, he is said to have massacred more and chatting gaily at intervals, formed a speciathan half a million every year; and in the first cle well worth walking out to look at, and furnishfourteen years, he is supposed, by Chinese his ed matter for the most serious reflection. This torians, to have destroyed not less than eighteen wonderful norming of a whole people against the millions—a sum total of 32,000,000, in forty-one demon of drink, under whom they have writhed so many years, is remarkable for its spontaneity. What a fell destroyer is war! Napoleon's In two days nearly two whole turns of firemen wars sacrificed full six millions, and all the signed the pledge, and we doubt not that this wars consequent on the French revolution, some week will add another thousand to the self eman-

cacrificed 15,000,000; Jewish wars, 25,000,000; but you cannot afford to die without him. You the wars of the twelve Cæsars, 30,000,000 in ail; can stand very securely at present, but death the wars of the Romans before Julius Cæsar, will shake your confidence. Your tree may be 60,000,000; the wars of the Roman Empire, of fair now, but when the wind comes, if it has not the Seracens and the Turks, 60,000,000 each ; its roots in the Rock of Ages, down it must come. those of the Tartars, 80,000,000; those of Africa You may think your worldly pleasures good, but Two of them were a man and his wife, who were 100,000,000! If we take into consideration says they will then turn bitter as wormwood in your man that is my fellow," and 'le smote him the learned Dr. Dick, the number of those not be like Him; for we shall see Him as He is. (1 she about 54. They have eight children all married but one. It is thought that they have an electronic distriction in a yard one hundred by the learned Dr. Dick, the number of those not be like Him; for we shall see Him as He is. (1 she about 54. They have eight children all married but one. It is thought that they have an electronic distriction in a yard one hundred by the learned Dr. Dick, the number of those not be like Him; for we shall come to the boltom only fallen in battle, but of those who have perished but one. It is thought that they have an electronic distriction in a yard one hundred by the learned Dr. Dick, the number of those not only fallen in battle, but of those who have perished but one. It is thought that they have an electronic distriction in a yard one hundred Dr. Dick, the number of those not only fallen in battle, but of those who have perished but one. It is thought that they have an electronic distriction in a yard one hundred Dr. Dick, the number of those not only fallen in battle, but of those who have perished by the learned Dr. Dick, the number of those not only fallen in battle, but of those who have perished by the learned Dr. Dick, the number of those not only fallen in battle, but of those who have perished by the learned Dr. Dick, the number of those not only fallen in battle, but of those who have perished by the learned Dr. Dick, the number of those not only fallen in battle, but of those who have perished by the learned Dr. Dick, the number of those who have perished by the learned Dr. Dick, the number of those who have perished by the learned Dr. Dick, the number of those who have perished by the learned Dr. Dick, the number of the learned Dr. Dick, the number of

THE GREAT AWAKENING in Sweden, no urrent, is reported to have been brought about by means of Evangelical books and tracts which have been circulated through several years past and this against an ignorant, unconverted, and persecuting elergy. In 1836, of the three th sand clergy, not more than thirty or forty known to understand anything of spiritual region. Now there are said to be between for hundred and five hundred. The one and forty thousand distilleries in Swede in 1836, have diminished to probably forty or fifty thousand. Out of a population of three million five hundred thousand, some two hundred and fifty thousand have professed conversion within the past two years. In no country in the world has Evangelical religion made greater progress. Prayer-meetings there, as here, have had much to do with this work in its later stages. The most intolerant and cruel laws against dissenters from the national religion (which is Lutheran, with bishops), it is thought, will seen

be abolished. Few are aware how much religion in all countries is indebted to the Evangelical press. Parish Visitor.

# AGRICULTURAL

EXAMINING BOTTOMS OF WELLS.—The New Hampshire Journal of Agriculture says: " When the sun is shining brightly, hold a mirror so that the reflected rays of light will fall into the water. A bright spot will be seen at the bottom, so light as to show the smallest object very plainly. By this means we have examined the bottoms of wells fifty feet deep, when half full of water. The smallest straw or other small object can be perfectly seen from the surface. In the same way one can examine the bottoms of ponda and livers, if the water be somewhat clear, and not agitated by winds or rapid motion. If a well or cistern be under cover, or shaded by buildings so that the sunlight will not fall near the opening, it is only necessary to employ two mirrors, using one to reflect the light to the opening, and another to send it down perpendicularly into the water. Light may be thrown fifty or a hundred yards to the precise spot desired, and then rea flected downward. We have used the mirrors with success to reflect the light around a field to a shaded spot, and also to carry it from a south window through two rooms, and then into a cistern under the north side of the house. Half a dozen refle made, though each mirror diminishes the brilliancy of the light. Let any one not familiar not only useful, but a pleasant experiment. It will perhaps reveal a mass of sediment at the bottom of a well which has been little thought of, but which may have been a fruitful source of disease by its decay, in the water."

WASTED VALUES ON THE FARM .- In Belgium a nice calculation has been made to prove that a substance which is almost universally wasted in this country is worth \$10 a year per head of each person on a farm. It is the excrementations substance that we call "night soil," and which is undoubtedly the richest manufal substance that farmers can obtain at almost no cost, but which, more than all others, is most generally wasted by American farmers. It is because they do not know how to deodorize it. It is the casiest thing imaginable. A shovelful a day of finely pulverized muck, or dust of charcool, will do it for a whole family; and so will a few spoonfuls of plaster, or a little sprinkling daily in the privy vanit of solution of copperas or some cheap preparation of chloride of lime. Then the contents may be removed at any time without offence to the most delicate olfactories. The best way on a farm is to have no vault, but to compost the droppings with muck, or even fine ioam, or dried clay, every day or two, when it will always be in a condition ready for use. We certainly should take some lessons in regard to saving and wasting, of the Belgians, or even the

SALT YOUR STOCK .- A New England corres-" I wish you would tell me what ails my

"So soon as they are out of the barn they are gnawing the fence, and the watering trough, or the side of the barn, or if they can get hold of a piece of board, they will chew that for a long time, and even when they are in the barn, they gnaw whatever is in their reach.

"Now if you will prescribe a remedy you will confer a great favour on an old friend and natron.

The difficulty is probably a want of salt, and in addition to that, perhaps line would be be-

Bone dust certainly would. A mixture of salt, lime, bone dust, sulphur, ashes, and sawdust, placed under a shed for the cattle to lick, will probably cure them of their fence eating disposition. If not, we would swap them off for cattle with a more civilized appetice.

FAWKE'S STEAM PLOW. The plow arrived at the fair grounds at Palace Garden, on Thursday evening, propelling itself through the streets from the Hudson River Railroad depot, to its destination. The engine part of the machine resembles a railroad locomotive, with the forward portion of the sides and tank removed, leaving only the boiler proper, to which is atmidway between the tender and boiler, is placed a large drum or roller, which is a substitute for wheels. Motion is communicated to the drum from the pistons on either side of the boiler, by means of cog wheels. The front part of the machine serves as a fire box, in which the firehands to feed the fire, or, by means of a handy lever, raises or sinks instantly, by steam, the cight plows following the engine. The front part of the fire box rests on a guide truck with two wheels, the surface of each of which is probably 12 or 18 inches wide. They move s freely as the front wheels of a coach, being guid ed by a steering wheel at command of the en ineer who stands on a small platform to the 18 feet in length, weight ten tone, and cost nearly \$4,000. On soil adapted for it, an acre can be plowed in 12 minutes say sixty acres per

The plow is on exhibition in a yard one hun