REV. 1. E. BILL, EDITOR. The Financial and Business Department is under the THOMAS MCHENRY,

At the VISITOR OFFICE, Nr. 12, Germain Street, (Opposite the Country Market.)

If paid in advance, Seven Shillings and Sixpence. If payment be delayed over three nonths, Ten Shillings. No paper can be discontinued without the payment of all arrearages, except at the discretion of

The names of persons and places should be written so plain, that they cannot be misunderstood, and in directing changes from one post-office to another, the names of BOTH offices, and the county,

mould always be given.

Ministers of the gospel and others, who will send us the advance, for six new subscribers will get the "Visitor" for one year free of charge.

CORRESPONDENTS:

nication will be inserted without the author entrusts us with his name in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves

Correspondents are respectfully reminded that short communications, as a general thing are more acceptable to readers of Newspapers, than long ones and that a legible style of writing will save the printer time, which is always valuable, and insure

SPURGEON'S SERMONS.

HOW SAINTS MAY HELP THE DEVIL, SERMON DELIVERED BY REV. C. H. SPURGEON,

That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comforter unto them.—Ezekeal

II. And now for the second point—THE CON-SEQUENCES OF THIS EVIL. And here I wish to speak very pointedly and personally to all of you Friends, how often have you and I, in the first place, helped to keep sinners easy in their sin, by our inconsistency! Had we been true chris-tians, the wicked man would often have been pricked to the heart, and his conscience would have convicted him; but having been unfaithful and untrue, he has been able to sleep on quietly, without any disturbance from us. Do you not think, my dear brothers and sisters, that you have each been guilty here?—that you have often helped to pacify the wicked in their rebellion against God? I must confess myself that I am guilty. I have laboured to escape from the sin, but I am not clean delivered from it. I pray each one of you, make a full confession before God, if by your silence, when sin has been committed before your every or by a smile manner. mitted before your eyes, or by a smile, when a lascivious joke has been told in your hearing, or if by a constant indifference to the cause of Christ you have led sinners to sleep more securely in the bed of their iniquities.

But to go further still. Do you not think that

very often, when a sinner's conscience has been roused, you and I have helped to give it a soporific draught by our coldness of heart. "Hush! Master Conscience," says the sinner, but he will not be still, but cries aloud, "Repent, repent." And then you, a professing christian pass by, and you administer the laudanum draught of your indifference, and the sinner's conscience alls back again into its slumber, and the reproof that might have been useful, is entirely lost apon him. I am sure that this is one of the great crying sins of the church, that we are not now the witness of God as we should be, but often quiet the witness of conscience in the souls of men. Look now to your lives—I am speaking personally to each one—look at yesterday, and the days that went before, and I ask you, and I solemnly charge you to answer that question, Have you not often assisted, in the first place, to keep men's consciences quiet, and afterwards to send them to sleep when they have been

Further; is it not possible that sinners have been strengthened in their sin b, you? They were but beginning in their iniquity, and had you rebuked with honesty and sincerity, by your own holy life, they might have been led to see their folly, and might have ceased from sin; but you have strengthened their hands. They have gone forward confidently, because they have said, "See, a church member leads the way." So-and-so is not more scrupulous than I, says such an one; I may do what he does.

of the devil, when he can use Christ's own

SAINT JOHN, NEW-BRUNSWICK.

that earnest sermon. I with some others walked home with you? I was sincerely desirous of being led in the right path that night; but I heard you speak in such a strain of levity, and with so much coarsness too, that I went outside the house while you were sitting down to your evening meal; I stamped my foot upon the ground; I said that you were a liar, that christianity was a falsehood; that if you could pretend to be so carnest about it in the pulpit, and then come down and talk like that, the whole thing must be a sham; and I have been an infidel."

said he, "a confirmed infidel, from that day to this. But I am not an infidel at this moment; I know better; I am dying, and I am about to be damned; and at the bar of God I will lay my damnation to your charge; my blood is on your be damned; and at the bar of God I will lay my damnation to your charge; my blood is on your head;"—and with a dreadful shriek, and one demoniacal glance at the trembling minister, he shut his eyes and died. Is it not possible that we may have been guilty thus? The bare idea would make the flesh creep on our bones; and yet I think there are few among us who must not say. "That has been my fault after all." But are there not enough traps, in which to catch souls, without your being made Satan's fowlers to do mischief? Hath not Satan legions enough of devils to murder men, without employing you? Are there no hands that they may be red with the blood of souls beside yours? O followers of Christ! O believers in Jesus! Will ye serve under the black prince? Will ye fight against your Master? Will ye drag zinners

plead thus in courts of law? Does a man men! Sleep no longer, begin to pray, to wrestle, plead thus in courts of law? Does a man men! Sleep no longer, begin to pray, to wrestle, say, "O Judge, excuse me for having been a thief; there are so many hundreds of men that profess to be honest, that are as big thieves as I?" Thou wilt be punished for thine own offences, remember, not for the offences of anomal court of the ther. Man! I conjure thee, look this an the face. and revived, so surely shall the King come into How can this help to assuage thy misery? How can this help to make thee happier in hell, because thou sayest there are so many hypocrites the cause thou sayest there are so many hypocrites the cause thou sayest there are so many hypocrites the cause thou sayest there are so many hypocrites the cause thou sayest there are so many hypocrites the cause thou sayest there are so many hypocrites the cause the

But. besides, theu knowest well enough that the church is not so bad as thou sayest it is .-Thou seest some that are inconsistent; but are there not many that are holy? Dost thou dare to say there are none? I tell thee, man, thou art a fool. There are many bad coins in the world, many counterfeits; do you, therefore, say there are no good ones? If you say so, you are mad; for the very fact that there are counare mad; for the very fact that there are counterfeits, is a proof that there must be realities. appreciate my conclusions it is necessary to un-Would any man think it worth his while to make bad sovereigns if there were no good ones? It is just the quantity of good ones that passes of forming a judgment of the revival. I felt that off the few false coins. And so no man would pretend to be a christian unless there were some tity of true men that helps to pass off the hypo- especially, that induced me to undertake the

And then again, I say, when thou comest berender my judgment only to evidence; to queswill serve thee as an excuse, to begin to find fault with God's own children? Suppose you were brought before a king, an absolute monarch, and you should begin to say, by way of appeal, "O king, I have been guilty, it is true, but your own sons and daughters I do not like; there are a great many faults in the princes of the blood." Would be not say, "Wretch! ore the bar of God, dost thou think that this render my judgment only to evidence; to questhe blood." Would be not say, "Wretch! not to form an opinion till at a distance from the thou art adding insult to wickedness; thou art places and persons I had seen. I believe thus guilty thyself, and now thou dost malign mine ord will not have thee say that at last. is pardoned his children; he is ready to pardon the conviction at which I have arrived.

ee. He sends mercy to thee this day, but if our reject it, imagine not that thou shalt escape were accompanied by the physical crisis, which, recounting the sins of the pardoned ones.
rather this shall be an addition to thy sins,

of thee with all my might. What ! canst thou be so foolish as to imagine, that because another man is destroying his own soul by hypocrisy, that this is a reason why thou shouldst destroy thine by indifference? If there be thousands the "Awakening in Ireland," from the pentitle well known French pastor, M. Napoleo Roussel. We transfer it to our columns from the pentitle well known French pastor, M. Napoleo Roussel. We transfer it to our columns from the pentitle well known French pastor, M. Napoleo Roussel. We transfer it to our columns from the pentitle well known French pastor, M. Napoleo Roussel. We transfer it to our columns from the pentitle well known French pastor, M. Napoleo Roussel. We transfer it to our columns from the well known French pastor, M. Napoleo Roussel. We transfer it to our columns from the well known French pastor, M. Napoleo Roussel. We transfer it to our columns from the well known French pastor, M. Napoleo Roussel. We transfer it to our columns from the well known French pastor, M. Napoleo Roussel. We transfer it to our columns from the well known French pastor, M. Napoleo Roussel. We transfer it to our columns from the well known French pastor, M. Napoleo Roussel. We transfer it to our columns from the well known French pastor, M. Napoleo Roussel. We transfer it to our columns from the well known French pastor, M. Napoleo Roussell Pastor minister had grown of untrue christians, so much the more reason bedside of a dying with a heart desir-with a heart desir-with

said the minister. "I was one of your heaters," said the man. "and I was deeply impressed by the sermon." "Thank God for that," said the minister. "Stop!" said the man, "don't thank God till you have heard the whole story; you will have reason to alter your tone before I have done." The minister changed countenance, but he little guessed what would be the full extent of that man's testimony. Said he, "Sir, do you remember, after you had finished that earnest sermon. I with some others walked home with you? I was sincerely desirous of fully transgressed; but there are many christians who are hypocrites!" No; death will tear away that excuse. That will not serve you. And when the heavens are in a blaze, when the pillars of the earth shall reel, when God shall come on flying clouds to judge the children of men, when the eternal eyes are fixed upon you, and like burning lamps are enlightening the secret parts of your belly, will you then be able to make this an excuse—"Good God! it is true, I have condemned myself; it is true, I have will tear away that excuse. That will not serve you.

And when the heavens are in a blaze, when the pillars of the earth shall reel, when God shall come on flying clouds to judge the children of men, when the eternal eyes are fixed upon you, and like burning lamps are enlightening the secret parts of your belly, will you then be able to make this an excuse—"Good God! it is true, I have condemned myself; it is true, I have will the come of the c

"Glory to God in the highest, and on earth

against your Master? Will ye drag tinners you are increasing your Master's kingdom, or down to hell? Shall we—(I take myself in here else diminishing it. I cannot bear the thought more truly than any of you)—shall we, who pro-fess to preach the gospel of Christ, by our con-versation injure and destroy men's souls?

that any of you should be employed in Satan's camp. Suppose there ever should be an invasion of this country by France. The tocsin rings III. Now I come, in conclusion, and I pray from every church steeple; the drum is sounding God to help me, while I deal earnestly, and solemnly with you, AND BRING OUT THE GREAT market-cross. Peaceful men spring up to sol-BATTERING RAM, TO BEAR AGAINST THIS VAIN diers in an instant; and multitudes are marching Among this great congregation, I have doubt-less a large number of persons who are not converted to God, and who have continually made this their excuse, "I see so much of the moon-less as marching against us. We, with a tremendous cheer, rush on against them. sistency of professors that I do not intend to into the sea which girds our beloved country.think about religion myself." My hearer, I Suddenly, as we rush forward, we detect scores conjure thee by the living God, give me thine of Englishmen marching in the same ranks with ear a moment, while I pull this vain excuse of our foes, and seeking to ravage their own counthine to pieces. What hast thou to do with the inconsistencies of another? "To bis own masters; let not one of them escape; put them all ter he must stand or fall." What will it better to death. Can Englishmen take the side of Eng. thee, if one half of all the professors of religion land's enemies? Can they march against our be sent to hell? What comfort will that be to hearths and homes, betray their fatherland, and thee, when thou shalt come there thyself? Man, take the side of the tyrant Emperor? Can this will God require the sins of other people at the be? Then let them die the death!" And yet thine hands? Where is it said that God will this day I behold a more mournful spectacle yet. punish thee for what another does? Or dost There is King Jesus marching at the head of his thou imagine that God will reward thee because troops; and can it be that some of you, who another is guilty? Thou art surely not foolish enough for that. I ask thee, what canst thou have to do with another's servant?— the ranks of the enemy—carrying the baggage
That man is a servant of God, or at least professes to be; if he be not so, what business can
you profess to be soldiers of Christ? I know
it possibly be of thine? If thou shouldst see it possibly be of thine? If thou shouldst see twenty men drinking poison, would that be a reason why thou should drink it? If, passing over London Bridge, thou should see a dozen miserable creatures leaping off the parapet, there would be a good argument why thou thyself shouldst seek to stop them, but no argument why thou shouldst leap too. What if there be hundreds of suicides? will that excuse thee, if thou shalt shed thine own blood? Do men plead thus in courts of law? Does a man there are such here: God forgive them! God spare them; and may the deserters yet come back, though they come back in the chains of conviction! May they come back and be saved! O brethren and sisters, there are enough to destroy souls without us—enough to extend the kingdom of Satan without our helping him.—"Come out from among them; touch not the unclean thing; be ye separate." Church of God! awake, awake, awake to the salvation of men! Sleep no longer, begin to pray, to wrestle,

> victories achieved. (From the London Freeman.) THE RELIGIOUS AWAKENING IN IRE-

> > BY M. NAPOLEON ROUSSEL.

I am about to give you an account of my tour in the North of Ireland, in the midst of the rederstand the state of mind in which I left.

not only a motive to rejoice in the salvation of ood christians. There would be no hypocrites so many souls, but also a striking proof of the f there were not some true men. It is the quan- truth of Christianity. It was this last motive,

that I took all proper precautions for forming a correct judgment. I wish, first, to bring under He your observation what I saw, and then to declare

; and the dying man, looked at indifferent about the matter. O sinner! thou wilt another column, will furnish as complete a view soon be on thy dying bed, and will it comfort remember preaching in such-and-on such an occasion?" "I do," have despised salvation, I am perishing in my space.—Eps.

WEDNESDAY SEPTEMBER

ing the arms, moving the limbs, in a state of vi | midst of ca'mness. olent despair, or at least of great excitement, under the sense of sin. After one, two, or three days of this stric, I have seen the person "struck down" arrive insinsibly at peace and joy by the thought of the savation which is in Christ. All thought of the savation which is in Christ. All this takes place even without the accompaniment of a preacher or of reading. Without doubt, the preacher is often there; the reading of the Bible takes place; but neither the one nor the other is absolutely necessary. There are also two different opinions on this subject. Some be lieve that a project pronounced in a local voice, and a hymn sung at the side of the patient, do him good. This is the conviction, for instance, of the Rev. Mr. Toy and his assistants; but Dr. Cook and Dr. Morgan believe, on the contrary, that these hymns, these exciting prayers, only increase the agitation. In all cases, I affirm that, with or without prayers or singing, the attack follows its course, and terminates always in peace and joy. n peace and joy.

I wished to visit persons converted in this plicable to medical science. He also believes awakening without their having passed through that excitement is hurtful to the cause. this crisis. I saw many of them. I saw men I have seen men and children who have been especially who, without having escaped entirely converted without the crisis, and equally sudden-

consistent with the Christian profession. But they had been a short time before. this is all which I saw. There was no particular Here is the resume of a conversation that I had secondary views; not the shadow of the spirit of party. Sin, pardon, blessedness through Jesus; this was all the theology of the new con-

How does it come that such results are produced? One knows nothing. Often the attack occurs in the midst of a meeting, but also fre- you loved it?" have been previously occupied with religion. The indifferent, the unbelieving, are hemselves unexpectedly seized. It is a characteristic trait that one can assign no explanation. It is proper, however, to observe that the large the occasion, where the "striking down" takes

Among the neetings which I saw there is one that ought, in his aspect, to be described. On Friday erening the 1st July, at eight o'a clock, a meeting was assembled in the church of the Rev. Mr Toy. The crowd was so great that it became necessary to hold it in the street. There a preacher mounted upon a table, and spoke with animation. He was a simple artisan, awakened less than five weeks before. The crowd grev larger and larger until it became so large that a second speaker could plant himself a the other extremity without disturbing the first The street was very broad; there were about 4,000 or 5,000 hearers, all attentive, all closely gathered together. After the workman preacher, an aged pastor spoke with great animation. After him another pastor, more calmly-and still patience and attention sustained. After this pastor, or rather beside him, from a small fir table, a girl spoke who appeared to be about ten or twelve years of age.* She spoke, extorted, preached to the crowd of four thousand suditors; she said how joyful she was, how joylul! that she did not wish any more for a new dress, nor hat, nor flowers; that she wished one only flower—Jesus. "I do not desire virgin ner saint (she had been a Roman Catholic), but Esus alone. Oh, come to JESUS. if you would know my joy!" And all this she said with life, with joy, with perfect naturalness. This young girl, who spoke without fear before 4,000 hearers, was listened to with mark

ed and serious attention. They wished a companion, who had been enightened in the same manner, to speak after spoke again for her. "I will tell you what she the grounds of principle. wished to say." She then recounted with the same animation the history of her friend.

2. I saw here the case of a person acknowledged that he During these services of such varied charac-

ter, the people not only listened, but wept; they 3. According to the experience of a pastor, if cricd Amen! amen! And from time to time. one after another fell, "stricken down" by the conviction of their sins. They were carried to the church, which thus became an hospital for receiving the stricken ones, who were successsively borne into it.

I went to the church and there saw the strangest spectacle I had ever witnessed. Eight or prayed for them, sung suitable hymns, or exhorted them. Those "stricken down" are some on their knees; others stretched out; all cry, weep, pray, despairing or rejoicing; it is a spiritual coufusion, impossible to describle. At the same time the assembled people chant a hymn, and afterwards the pastor, who is not in the pulpit, nor has even turned towards the flock, prays in a high, high voice, as if he would besiege heaven with his words. All this took place with a seriousness, and even with a certain degree of

little groups praying and singing around one of the "stricken-down." Those in the church, in the garden, and at the door of the pastor amount n all to about twenty, stricken at the same time. ose who were immediately caried elsewhere. It is ten in the evening.

On the following day, I speak of these twenty sefore a young man at a prayer-meeting of the morning in the place where I now was. In day.
fact, I see yet there a young girl, who, for three Now, I have considered all the natural ex-

in general, consists in ringing of the hands, raise midst of much excitement; in the other, in the

similar, and he adds that these attacks are inex-

the physical influences, had in their struggle ly. One of these men, for example, was conavoided, at least, falling down in public; but stantly swearing at the workmen under his ditheir agony was invariably more slow in subsiderection, violent in his family, almost insolent to his superiors. After a month's frequenting of I ought to add that, according to the testimony of men worthy of credit, the cases of awakening man, and finally the last day, or rather the last without any physical crisis are by far the most numerous. The physical crisis is comparatively a new phase. It is produced almost exclusively in the cases of those less instructed; however, there are examples of it even among the had been formerly the greatest blackguards, inastors. solent and impertinent, and I found them seated on the ground, the Bible in their hand, reading awakenings is, 1st, a deep sense of sin; 2nd, a it to four other younger children. These boys remarkable love of prayer; 3d, a peace and a spoke with so much humility and wisdom, that I joy, deep and lasting; and, finally, a moral life was astounded when their master told me what

attraction to such or such a de comination; no with another young lad of thirteen years of age. secondary views; not the shadow of the spirit of "How do you feel?"

"What is the difference between your state now and formerly ?"

"Formerly, I loved sin; now I hate it."

"You were then formerly happy in sin, since

quently, in all the districts, in other places. It is not even necessary that the persons seized and did not last, but left only regrets; my hapnow and in former times?"

"Formerly, I became weary at the Sunday.

school; the sermons tired me. Now, on the meetings are generally, if not the means, at least contrary, I love the Bible; I love especially to prav? "Why has Gop done this for you, which he has not done for others? Is it because you were better than they ?"

"No, truly; on the the contrary, they were better than I. I was the 'vilest of the vile.' Fancies the most diabolical pleased me most. But GoD has changed me because I prayed, and now, I pray for others." "Take care now of not being lifted up with pride, because of what Gon has done for you."

"Oh! I hope not; for at the commencement. experienced this pride, and my faith diminished. perceived that Gop was displeased with me; prayed, and my faith returned." Afterwards, I learned that some one had wished

this youth to pray in public, but that he had refused. At this stage I ought to say that the love of prayer is one of the chief characteristics of the new converts.

The following fact tends to show that the line of demarcation between the "stricken-down' and the others does not arise solely from excitement produced by external causes. I saw a woman who withheld herself from every prayermeeting, who even prayed to Gop that the physical crisis might not visit her, because she said she had not time, and that she must attend to her children. This woman was afterwards stricken down without being present at any meeting, without any desire on her part, and I saw her lying weeping for her sins.

After passing many days at Belfast, I went to Ballymena, where I visited many persons. The following are some of the leading characteristics which struck me :-1. The change of habit is so great, that many

spirit-sellers have given up, or are about to give er. She was however, too feeble. The first up, their business from want of customers, or on

2. I saw here the case of a vision-seer, but this person acknowledged that her visions were with-

the physical attack itself cannot be avo del, the outward expressions of joy which sometimes afterwards seize the converts may at least be overcome. Thus, when the pastor witnesses a commencement of this in his church, he partly ridicules it, and the convert becomes tranquil.

4. A Christian physician, who closely observed the revival at Ballymena, told! me that, ten of those "stricken down" were here and according to his observation, the "striking there on a bench, surrounded by friends, who down" did not resemble any malady. He gave a very simple explanation of it. We Irish, he when visited with a stroke of affiction, are accustomed to wring their hands, raise their arms, exviction of sin, the outward signs are exactly the same. The only difference is that they are more violent and longer sustained; a difference which is easily explained on the ground of the effect being in proportion.

I abridge my narrative in order to give my

my intellect, that in the midst of all these meetings, all the excitement, all the striking cases, I was not myself moved. Great astonishment overcame me, but any emotion when I met with converts who throughly satisfied me, as in the case of the child of thirteen whose conversation Rev. Mr. Knox, and this young man informs me that, without any excitement, without any noise, I have described, only gradually strengthened twenty persons have been "stricken down" that into conviction, which grew but slowly day by

hours past, has been without movement, except planations without finding any that thoroughly Anything that makes home ple

that she speaks in a suppressed voice of her sins.

Here, then, are two instances, in cach of which twenty cases have occurred; in the one, in the been originators, and often there has been no

Is it the work of a particular church? No; for the conversions have not profited any church in particular, or any secondary ideas. The re-vival has not made Episcopanans, nor Presby-terians, nor Baptists, but only Christians.

so in some cases, but how are the hundreds and There remains only one other natural hypo thesis. Is it a physical or mental malady? But same results exactly; results, note well, which do not bear any trace of previous opinions, nor of opinions foreign to Christianity, but in every case the elementary, fundamental opinions of the doctrines received by all—the sin of man, pardon through Jesus Christ, and sanctification of the HOLY GHOST? It would be a wonderful and a blessed malady which could always produce humility, love, holiuess, especially when one thinks that there are among the converts those who were formerly noted sinners, as well as the haughty and the basely selfish. No! the conclusion is forced on the mind it must be ad-

Is it illusive? Is it hypocrisy? It may be

mitted, or the eyes and ears be closed—this is a reat work of God. This conclusion satisfies me. I give thanks to the Lord for having placed before me a new evidence which I may call a miracle—a second Pentecost; and I believe that this favour granted me of Gop makes new duties devolve upon me, or rather makes me feel anew the old duty of working perseveringly for the advancement of his kingdom in the world, and specially in my

own heart.

GOOD FOR EVIL.

Some years since, while preaching in Park Street chapel, Mr. Spurgeon was constantly annoyed by a persistent lady, who had a pew opposite to him, and was constantly watching him, and following the direction of his eyes wherever they turned. She never spoke to him, but con-tinued to annoy him in this way until he was obliged to speak to congregational friends to persuade her to vacate her pew. From that time he lost sight of her, until "a few weeks since," says the London Court Journal, "the rector of a fashionable parish was sent for to-pray to a lady of the name of W, who lived in elegant apartments near George street, Hanover Square. A few days afterwards Mrs. W.'s her executors. Upon the several parties proceeding to Rev. Mr. Spurgeon to acquaint him with the agreeable fact, the latter declared there must be a mistake, as he never made the acquaintance of a lady of the name of W-; but, nevertheess, he promised to inquire further into the matter. He did so, and found, to his utter astonishment, the whole to be true with £2000 more in geon, it is said, afterwards went to the residence of the testatrix, and actually saw the lady in her

coffin ; he then recollected her as being his old persecutor at Park street chapel, who had thus requited his neglect.' THE LATE HON. HORACE MANN.-We learn from the Transcript that the friends of this distinguished laborer in the cause of education, in this vicinity, are making arrangements to take

suitable notice of his death. The matter is inthe hands of those who were the life-long friends of Mr. Mann, and some of them were associated with him in those noble enterprises to which his life time was consecrated.

THE FATHER OF ALL

In the dark winter of affliction's hour. When summer friends and pleasures haste And the wrecked heart perceives how frail each

It made a refuge, and believed a stay; When man, all wild and weak is seen to be-There's none like Thee, O Lord! there's none like Thee!

Thou in adversity canst be a sun : Thou hast a healing balm, a sheltering tower The peace, the truth, the life, the love of one, Nor wound, nor grief, nor storm can over-

power. Gifts of a King; guits, frequent and yet free,— There's none like Thee, O Lord! none, none

like Thee! THE GRINDSTONE.

In a paper read before the American Institute.

Will tarmers allow me to press upon them tothink that they never had, never can have uponthe farm a piece of machinery of so much importance, one that pays so great a percentage upon its cost, as a first rate grindstone. A grindstone, did I say? I might say a dozen, for there are many farms where it would be the height of economy to own a dozen, of various shapes and sizes, adapted to various purposes; some stationary, and some portable; some driv en by steam, water, horse, or dog power; some turned by hand, and some rigged with a treadle so as to be turned by the foot; but no one, great or small, should ever be hung upon a wooden shaft, or ever give a squeak when turned. In fact, the grindstone should be kept as well tuned as the plane; and no piece of machinery should be made to run smoother than a stone well hung upon well oiled friction rollers, just such a one as every good farmer has already, or will have, as soon as he reads this disupon the uses and abuses of the grinds

WHAT A GOOD PERIODICAL MAP DO Show us an intelligent family of boys and urls, and we shall show you a family where ewspapers and periodicals are plentiful. Nobody who has been without these silent private tutors, can know their educating power for good or evil. Have you never thought of the innu familiarly acquained; great philosophic ques of the day, to which unconsciously their a tion is awakened, and the general spirit of in gence whith is evoked by these qu and chatty, thins the haunts of vice, and the thousand and one avenues of temptation, shou certainly be regarded, when we consider its fluence on the minds of the young, as a grandral and accial blessing.