"Glory to God in the highest, and ou earth Pence, good will toward Men."

# VOL XII.

# The Christian Visitor

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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.

#### THE DIVIDED HEART. (Continued.)

A SERMON. DELIVERED ON SABBATH MORNING SEP-TEMBER 25TH, 1859, BY THE REV. C. H. SPUR-GEON, AT THE MUSIC HALL, ROYAL SURREY

TEXT.—"Their heart is divided; now shall they be found faulty "-Hosea x. 2.

11. Having thus described the disease, I proceed to notice its "USUAL SYMPTOMS. When a man's heart is divided, one of the most frequent symptoms is formality in his religious worship. You know some men, perhaps who are very stringent believers of a certain form of doctrine, and very great admirers of a certain shape of church rale and government. You will observe them utterly despising, and abhorring, and hating all who differ from their predilections. Albeit the difference be but as a jot or a tittle, they will stand up and fight for every rubric, defend every old rusty nail in the church door, and think every syllable of their peculiar creed should be accepted wthout challenge. "As it was in the beginning, so must it be now, and so must it ever be even unto the end." Now it is an observation which your experience will probably warrant, as certainly mine does, that mostly these people stand up so fiercely for the form. because lacking the power, that is all they have to boast of. They have no faith, though they have a creed. They have no life within, and they supply its place with outward ceremony .-What wonder therefore that they fiercely de f nd that? The man who knows how precious the life of godliness is, the man who understands its vitality, its deep seated, deeply rooted heart power, he also loves the form, but not as he loves the Spirit. He approves the letter, but he likes the pith and marrow better. He is apt, perhaps, to think less of forms than he should do, for he will mingle first with one body of sincere Christians and then with another, and he will say, "If I can enjoy my Master's presence it is but little matter to me where I am found. If I can but find the name of Christ excolled, and his simple gospel preached, this is all I desire." Not so, the man whose heart is divided, who has no soul in godliness. He is bigoted to the extreme, and well—I repeat it—he may be, poor man; all he has is the empty shell. What won der therefore that he shou'd be ready to fight for it? You will notice many persons putctilhous with regard even to the form of our own simple worship. They will have it that there must always be observed, not simply reverent behaviour in the house of God, but something more than mere reverence, there must be an ab ject siavish, tyrannical fear upon the hearts of all who are gathered. They will have it that every jot and tittle of our worship must always be conducted with a certain traditional decorum. Now these people, as frequently as not, know nothing whatever of the power of godliness, and only contend for these little shells because they have not the kernel. They fight for the surface albeit they have never discovered "the deep that coucheth beneath." They know not the precious ores that lie in the rich mines of the gosel, and therefore the surface, covered though it be with weeds, and thistles, is quite enough for them. Formality in religion is very often a trait in the character of a man who has a divi-But this, perhaps, is not the most prominent

Another mark in such a man's character is his inconsistency. You must not see him always, if you would have a good opinion of him. You must be guarded as to the days on which you call upon him. Call upon him on a Sunday and you will find him like a ssin; don't call upon him on the Saturday night-you might, perhaps, find him very much like the worst of Oh! of all the men in the world whom I fear most for, because I know their dangerous and deceitful position, they are those among you who try with all your night to follow the church and yet follow the world. You can come up and sing the sacred bymns of Zion one evening, and another time you can go to your haunts and sing a profane and lascivious song. You can drink one day at the table of the Lord and another day at the table of devils. You appear to run first of all with God's people in his service, and then afterwards run with the multitude to do evil. At, men and brethren, this indeed, is a terrible fact-a terrible index of a frightful disease. You must have a divided heart if you lead an incensistent life. It is a happy circumstance when a minister can believe of his church that he has no hypocrite in the whole number, but I am friends, there may be some of you who practice sins unseen by your pastor's eye. Neither elaborated from the Emerald Springs der nor deacon has yet tracked you out. You about the beginning of April, and reached lating brother, and, if you have assumed those rehave been cunning in your iniquity. Perhaps

# SAINT JOHN, NEW-BRUNSWICK,

your life is not consistent with your profession. country traversed consisted chiefly of vast plains.

a sure token of a divided heart. else must give place to the last topic which has traversed is represented as auriferous. engrossed his attention. These men run first i. one direction-then in another. Their religion is all spasmodic. They are taken with it as men are taken with an ague. They shake by fits, and anon they are calm. They are sometimes not and feverish, and anon they are chily and cold. They take up their religion, and then they by it down again. What does this prove con cerning them, but that they have a divided heart, and they are in the sight of God diseased, loathsome persons, who shall never see his face with

To conclude the list of symptoms. Once more, frivolity in religion is often a token of a well developed, many-sided, symmetrical man-a divided heart; and here I address myself more man with a sound body, a strong, disciplined inimmediately to those of my own age. It is per- tellect, and a large, brave, pure neart. haps too common a sin with young persons to treat religion with a light and frivolous air.

1. In the first place, you must be a man phytreat religion with a light and frivolous air. There is a seriousness which as well becoming, especially to young men,) underrate this requireespecially in youthful Christians. Cheerfulnes should be the constant aim of the aged. Their ness of bodily organization and regularity of the people.

This solitary island may yet become a replace. lendency is towards sadnesss. Perhaps a proper seriousness and solemnity should be the aim | all useful acquirements. Leave the body out of of the youthful believer, whose tendency will the account, in dealing with earthly affairs, and r ther be to levity than to despendency. Oh, it is in vain that you bring in everything else. my brethren, when we can talk about religious Hear the confession of the late lamented Horace things with flippancy; when we can quote texts Mann on this point : of Scripture in order to make jests upon them; when we come up to the Lords table as if it were but a common repast; when we come to baptism as though it were but an ordinary observ. ance, about which no solemnity is to be found -then I fear we prove that our neart is divided. And I know that any soul conscious of its guint, if it has really been brought to know the love of table with lightness of heart. There have been times when it has seemed too solemn a matter for us to come at ail; and as for baptem, he that comes to baptism without having searched his heart, without having looked well spirit, comes altogether in vain. As the wrong year, and have not known a well day since." communicant may eat and drink damnation to himself, so may he who would be thus wrongly baptized receive condemnation instead of a bless ing. Frivolity of spirit is often a sign of a divided heart.

# (To be Continued.)

#### RELIGIOUS FEELING IN ENGLAND. The correspondent of the New York Chronicle

In England the religious feeling is deepen-Everywhere, the prayerfulness of the whole church, its anxiety for religious revival, and the gene al expectations of this glorious result, were never so manifest. I found it so, in your shoulders, expand your chest, deepen your London, last week, and it is so in this immerse. populated West Riding of York. It is the daily theme in social circles. Christian people are everywhere meeting for prayer; and intelthink, for a pentecostal shower, and I include Scotland and Wales in this general term.

We have been somewhat startled by an announcement in one of the London journals that de than the diadem of a king. there will be very shortly a large secession from 2. With the sound body, you need, in order to be one of "the men of the time," a strong. preachers, we are told, held a meeting only a political and social problems. few days ago in the city, to concert measures to | Here, again, you may be almost anything that give effect to their intention. Their design is you desire to be. The brain, like the lungs or to form a Free Episcopal Church. Conscience, the limbs, is developed by exercise. The faculties it is said, is prompting this course, some on the ground of objection to the principle of religious establishments, others to its Romish tendencies use: and the like. On many matters this journal is Schools and teachers are good in their way, but the announcement in this case is true, but I only

DISCOVERIES IN SOUTH AUSTRALIA. Australian paper: "Mr. Stuart returned to Ade- and no more or less, and to waste no words laide on the 17th of July in the Marion steamer, from Port Augusta, after an absence of six of your mind. Be a man intellectually—a sound months. His party consisted of two persons beside himself, and they had with them about four pack and four or five saddle horses. Mr. Stuart's first business was to survey and lay off the ruls discovered and claimed by him some time ago. After that work was finished he started with his party on a further expedition, and the result has been the discovery of an immense tract of country, exceeding in richness of pasturage and abundance of water anything that has yet been met.

your sins is such an order that church discipline ny, about the middle of May, and during his would altogether fail to touch it. You know, entire journey there and back, he states that he however, and your conscience tells you, that was never a single day without water. The I adjure you, by the living God, as you and I interspersed with numerous hillocks from 100 must stand at the last great day face to face at to 150 feet high, from the summits of which his tremendous bar, either give up your profes-sion or be true to it. Cease to be called a Chris-the plains and discharging themselves into putian, or else be a Christian in truth. Seek more merous creeks and rivers running in an easterly grace, that you may live up to the example of direction. One of the rivers discovered is reyour Master; or else I entrent of you—and do it ported by Mr. Stuart to be three miles broad in senonth to be done. If you are not willing to could see, every one of that wast assembly did honestly, and if you would take me at my word, one part of its course. The ranges flanking the do your part, just step aside and make room for sing; and what a volume of voice—I trust of I should rejoice that you had done so-renounce plain are chiefly table topped, and about 1.000 your memhership, and no longer make a profes- feet high. Mr. Stuart made a detour occasionsion of godliners. An inconsistent life, I say, is ally of from 20 to 39 miles on each side from his track, and found the country everywhere of the And, again, I must observe there is another same beautiful description; and it seemed to be token of a divided heart, namely-variableness in of a similar character as far as the eye could object. I might depict a character which you reach beyond the furthest point attained by him. have met with often in your life. A man who Indeed, he seems to have turned back through attends a public meeting upon some religious surfeit of good country. He thinks there would matter is seized with a sudden enthusiasm to do not be any difficulty whatever in crossing over good. If he will not be a missionary to the hea- to the Gulf of Carpentaria, or to any other porthen himself, yet he will undertake to devote of tion of the porth coast. His impression is that his substance to the cause, and for the next week an inland lake or sea exists to the eastward, there is nothing on his tongue but the missonary which probably discharges its waters into Stokes' enterprise. A little while after he attends some Victoria River to the north west. At any rate, pelitical meeting, and now there is nothing be- the theory that the center of New Holland is fore him but the reformation of politics. Ano- nothing but a desert may now be exploded. Mr. ther week, and he is called to attend some sani- Stuart has brought back specimens of the grasstary commission, and now there is nothing es, seeds, and minerals of the country, the last wanted but proper dramage. Religion, politics. of which are said to include some precious social economy, each in its turn, and everything stones. A considerable portion of the district

#### BE A MAN.

"Young man, you wish to be loved, do you not? Well, for that you must be a man .- MICHELET. Yes, and to be anything -to command success n any worthy pursuit, you must be a man. And to be a man-a true man-such a man as the new age, which the young men of the present day are about to assist in inaugurating, demands-is no small thing. To meet fully the requirements of to-day and of the future, you must be a healty,

hal action—he at the very foundation of

"I am certain," be says, in his "Letter to a Student at Law," " that I could have performed twice the labor both better and with greater ease to myself, had I known as much of the laws of health and life at twenty-one as I do now. In college I was taught all about the motions of the planets as carefully as if they would have been in danger of getting off the track if I had Christ, will always come to sacred things in a not known how to trace their orbits; but about sacred manner. We do not come to the Lord's my own organization, and the conditions indispensable to the healthful functions of my own body, I was left in profound ignorance. Nothing could be more preposterous. I ought to have begun at home, and taken the stars when it should have come their turn. The consequence was, I to his motives, and without true devition of broke down at the commencement of the second

In preparing, therefore, for the great work of life, take the body first. If you have good health thankfully hold it fast; cherish it with jealous care, as a priceless treasure. As a capital on which to commence life, rolls of bank-bills and s gs of gold are not to be compared with it Like any other capital, it may be increased or diminished. Year by year you may grow richer in vital resources, or you may, by extr vagant and foolish expenditure, fall into poverty and bank-

If you have a strong, well-developed, symmetri cal body, see to it that it do not deteriorate. If it be not absolutely perfect, it may be improved Strengthen and harden your muscles, throw back respiration. All this may easily be done, and the " How to do it" is clearly explained in books which are within the reach of all.

Re a man physically—a man in bone, and ligence from different parts of the country of the muscle, and nerve. Be not eshamed to learn a prospect of God's work is heard with the deep. lesson from those glorious old pagans, the ancient est interest. England is rapidly preparing, I Greeks, whose young men were wont to esteem the simple crown of green leaves, which was placed upon the brow of the victor in their noble athletic games, as a decoration more to be covet-

ministers, all of them distinguished for their well-cultivated, and strictly-disciplined mind-a Evangelical opinions, and many of them popular mind competent to grapple with the highest

Learn to think-to think consecutively; patient in your investigations; avoid hasty gen-

he has no hypocrite in the whole number, but I am bold to say, though with the deepest sorrow, this is more than I sould believe of so large a church as that over which I am called to preside. Ah, friends there may be some and Major Warburton, and the country based and Major Warburton and the country based and the

# be true as seel to your friends, whatever wind

WEDNESDAY, NOVEMBER 23, 1859.

blow; fou must love your country, and be ready to seve her if she need your service; you

idle loitering. Be up and doing.
In body, mind, and heart—in being, thinking

being, and acting, BE A MAN. - Life Illustrated. THE MINISTER WHO LIKED TO WHET

### SOUTH SEA ISLANDS.

The Rotuman mission is a branch of the mision on the Fejee Islands, and is sustained by the English Wesleyan Methodists. The evangeliztion of the Island of Rotumah by native agency is a striking evidence that the gospel has come and in much assurance."

The following tidings are from a Wesleyan nissionary, temporarily removed from his field n the Fejee Islands.

"The Rotuman Mission, which I visited and practical efficiency and the value of native agency As the result of this labour, there are now upwards of two hundred church members, and twelve hundred attendants on public worship .--The native teachers have had to combat with the ancient heathenism of the country, and have been opposed by clergymen of the church of Rome; but the preaching of the pure, unadulterated gospel has gained the victory.

The state of the church members is encouraging. Some were remarkably clear in their testimony to the power of Jesus to save from sin,-The lives of the majority are consistent with their pr fession.

now appears to be prepared to renounce their ately by a general religious revolution affecting the entire nation. After a careful examina-

This solitary island may yet become a nucleus for missionary operations. Already Christianity has been introduced by a Rotuman into a group of islands about two hundred and fifty miles to the north-north-east. At one of these islands deeply regretted my inability to respond to this though. urgent call for spiritual instruction." -- Ex.

# EGYPTIAN CHARACTERISTICS.

A curious race of people the Egyptians must have been! The great end of life was death .about dying. The whole nation seemed to live in asort of forcing pyramid. An Egyptian did notcare so much where he lodged, so long as he inew where he was to be buried. His greatestcomfort was the idea of being made a mummy of. His card was an epitaph. He was walking about with a tombstone continually in his hand. Infact, the largeness of the pyramids is a standint proof, if proof be wanting, what a set of tremendous undertakers the Egyptians were! Their present was their future. This may partly account for their being so much in advance of otter nations. To speak extravagandy, they seen to calculate time with a death warch, which ther wound up with a skeleton key! They made thenselves, in fact, so familiar with death that they invited him to all their feasts, and put him at he head of their table at all their weddings, anniversaries, pic nics and grand dinners -

# BE NOT DISCOURAGED.

sitive feelings; but with trustful confidence, be- months, the letter adds : iee that He who made a way through the Red

#### A JAYNE'S HALL MEETING. A most intensely interesting meeting to all pre-

them, even where he can command the best of as the Examiner learns from a correspondent in give it as stated. No doubt there is great uneasiness in the minds of many, both among the clergy and laity. Sooner or later truth must riumph, and the halter which binds now will be whatever may be your condition in life, you must though the exercises were not to commence posed of thousands of Baptist S. School children, ministrations were anything but effective, have to a great extent, make yourself or be never until 2 1-2 P. M., many came to the hall as early in many districts to that all-absording topic—the as 12 o'clock. Long before the appointed hour, every nook and corner was filled, and smiling children's faces were everywhere to be seen. The important discoveries made by Mr. Stuart eralization; accustom yourself to the methodical The President, Rev. Warren Randolph, called during a late journey of exploration i. the Pro vince of South Australia, are thus described by an press yourself c'early—to say just what you mean liymn, "Happy Greeting to all." Three thouinitiaryman, and the pride he once felt in review are regiment under his command. This alluson afforded a fine opportunity, which he improvd, to express his deeper interest in such a regi- and our hearts, yesterday so buoyant with joy pent of children as now appeared before him. He and happiness, to-day are filled with sorrow and tas followed by Rev. Thomas S. Malcom, of darkness. The joys once to us so rick, have now Kind words." "Shining Shore," and "Homeward Bound," were sung at intervals by the
hildren. It was an important day for our Bapist Sabbath schools in the city of Brotherly

sunny existence without a sad reflection.

It was an important day for our Bapist Sabbath schools in the city of Brotherly

sunny existence without a sad reflection.

#### CONGREGATIONAL SINGING.

The Rev. Dr. D. R. Campbell, President of ready to seve her if she need your service; you the Georgetown College, Ky., in a letter from must standfirm in your integrity as a man among Lor.don to the Western Recorder, gives the following account of the singing in Spurgeon's Aud the is not all. Having the ability to do, congregation: " Mr. Spurgeon lined' the hymn, you mustuse it. If you claim to be a man, you reading sometimes two and sometimes four lines must doa man's work in the world, and do it at a time, remarking as he began, that he did so cheerfuly, bravely, and fathfully. There is no that all might know the sentiment and that every room or idlers in this work-day world. There is one in the house might sing. And, so far as I those who are better disposed. There is a time praise-ascended to God! The equal or it I never for play and a time for rest, but there is none for heard before. Would that all our congregations would thus sing.'

# HIS OWN SCYTHE.

How frequently have I heard him request the gentleman who was going to precede him by preyer to be sure not to be very long. Mr. Jay, at his own chapel, always preferred going through the whole of the service himself; and on one occasion he quaintly said to a minister who had to the islanders "in power, in the Holy Ghost, offered to pray before the sermon, " No sir, I am much obliged to you for your kind offer; but I liketo whet my own scythe." The congregation generally thought that he could whet it better than any one else; and he always considerexamined on my way to Sydney, illustrates the than a quarter of an hour, including the Lord's ed that the prayers, which seldom occupied more prayer, which he invariably repeated, prepared his mind for the sermon. It is a remarkable fact that on entering the pulpit he would open the Bible at that part where the Lord's Prayer appears, having on several occasions forgotten part of it, which so much annoyed him that he adopted this mode of preventing any future vexation on this point .- Recollections of William Jay.

#### A BLACK BISHOP.

Rev. Hugh-Stowell Brown, one of the most nored leaders of the liberal party in the English Church, in a recent missionary sermon, declared It is remarkable that the heathen population that he did not sympathise with the prejudices against a black Bishop for Sterra Leone, but that sins and their false gods. The presence of a he regarded such an appoin ment as peculiarly missionary would probably be followed immedi- fitting. "Why," said he, "should we be startled at a black Bishop? Was not the swarthy Cyprian a black Bishop, and did he not sit in a conclave of eighty six black Bishops ? Even yet, provement alrealy to the general morality of for aught we know, Africa may in the end outstrip Europe, for the last shall be first, and the most of this kind. first last.

### INDUSTRY AND GENIUS.

Alexander Hamilton once said to an intimate (Nukufitau) about three hundred people collect- friend: "Men give me credit for genius. All at their gods in consequence of what they heard the genius that I have, lies just in this; When from their visitor, and committed the idels to the I have a subject in hand, I study it profoundly. flames! It was agreed that the converts should Day and night it is before me. Then I explore keer holy the Sabbath, and send a deputation to it in all its bearings. Then the effort which I Rotiman to await the "John Wesley." On my make is what the people are pleased to call the arrival the deputation waited on me, and I fouits of genius. It is the fruit of labor and

Mr. Webster once replied to a gentleman, who pressed him to speak on a subject of great im. portance: "The subject interests me deeply, but I have no time. These sir," pointing to a buge pile of letters, " to which I must reply be-They were no sooner born than they thought three days off, leave us time to master the subject so as to do it justice." "But, Mr. Webster, a few words from you would do so much to awaken public attention to it." " If there be such weight in my words as you represent, it is because I do not allow myself to speak on any subject till I have imbued my mind with it.

Lord Brougham was once complimented on the highly polished and very finished character of a lecture he had just delivered. "It ought to be pretty well polished," replied his lordship. " I read from the thirteenth copy I made of that lec'ure."

Demosthense was once urged to speak on a great and sudden emergency. "I am not prepared," said he, and obstinately refused. The law of labor is equally binding on genius and mediocrity.

# THE REVIVAL IN WALES.

The British Standard contains a letter giving an interesting account of the revival in Wales. Tope on, hope ever. Life's prospects may After stating that in the County of Cardigan ppar to you dreary and uninviting; life's re- shire, about fifteen thousand new members have alites may be painfully oppressive to your sen- been added to evangetical churches within nine

This revival is distinguished from all former Set for his redeemed ones to pass over, can awakenings with which the Welsh churches have easly light up your path with sunshine, and been blessed from time to time, by the promistrw it with fairest flowers. He who forms nence which is given to prayer and prayer-meetthe night, creates also the day; He who directs ings, and the hearty union of Christians of all the course of the storm-cloud also sends the fair evangelical denominations in these blessed exwather out in the north. The railway of life ercises. The services are but very seldom interdes not always lie through tunnels. Another rupted by any audible manifestations of feeling; mment and your gladdened spirit may be en- but floods of tears are generally shed, and somewing the fine balmy air, and revelling in the times the congresations remain after the close of bauties of earth and sky. It may be that you the regular service for two or three hours, to lisare even just now upon the verge of God's ten to some warm-hearted Christians repeating striking passages of Scripture, hymns and personal experiences, in the most affecting tones.

This blessed movement, which we hope is only beginning to be felt among us, has already prowell informed, and I shall be glad to find that the young man must not depend wholly upon sent, and one not soon to be forgotten, was held, have been revived—thousands have been conduced the most beneficial effects. The churches undergone a most happy change, and neglect of salvation of the soul.

# SUNSET AND SHADE.

There is connected with life a season of sunshipe, and a season of shade. In the spring-time and children joined in the singing. After prayer, of existence, when naught but sunshine and pleaan address was made to the meeting by the sure lies strewed in our pathway, when trouble Chairman, who has the happy faculty of interest- and sorrow have not yet begun to invade the ing children, and on this occasion gained and threshold of our existence, when loved ones are eld their attention. Col. J. C. Baxter was the hovering near us, breathing sweet accents of joy ext speaker. He alluded to his experience as a into our cheerful hearts, when all is bright and

# NO. 47

# AGRICULTURAL.

We ask the attention of the reader long enough to consider two or three reasons for plowing stubble land in the fall. 1. It makes the same work easier in the

2. It covers the grass and weeds that have aprung up since the last hoeing, or on land that brought a grain crop, and places them in a condition to get rotted before planting or sowing the

3. By plowing in the fall, a large quantity of fresh soil is brought to the surface to be fertilized, in some dogree, by atmospheric influences through the winter. Then, when it is again plowed in the spring, still another portion is brought up to be in turn made rich in the same manner. It may seem to some that little or no benefit will be derived from this process, but we feel qui'e confident that examination into the subject will satisfy any enquirer that it will be

of especial advantage. 4. The finer our soi's are made, the more fertile they will be, and the more easily they may be wrought-so that if these objects alone were

sought, it would be advisable to plow in the 5. The shortness of the time allowed us to get in spring crops, makes it expedient to do everything we can to expedite the spring work

#### BIENNIALS AND PERENNIALS

N. E. Farmer.

The following will answer several inquiries about the nature of biennials and perennials :-Biennials, speaking in a general sense, are sown one summer, and bloom and die the next, as soon as they have ripened their seeds. Most of them are hardy enough to stand our winters. for one summer is not long enough to complete their growth, even with the help of the hot-house, green-house or frame. Many stocks are biennial; the Canterbury bell is a biennial, and if sown about June, and planted out when large enough, will flower about the same time next

Perennials are plants which do not die at any given period, but would live on like an oak or vine, if the necessary conditions could be supplied, and the great family of plants comprises

Hardy perennials will grow many years in the same spot, and spread into large masses. Bulbs increase in number, Fibrous and tuberous rooted subjects spread out into many plants all around, and only want to be separated from the parent. Many of them separate themselves, and when they degenerate, it is from remaining too long in the same spot of soil, which they in time

Stove perennals, cultivated in pots, are from ime to time shifted from one sized pot to another, and new soil is filled up round the old ball of earth, and the plant continues to grow so long as this can be done. - Artizan.

# MANNER OF MILKING.

The manner of milking has a more powerful and lasting influence on the productiveness of the cowthan most farmers are aware of. That a slow and careless milker soon dries up the best cows, every practical farmer and dairyman knows. The first requisite of a good milker is, of course, the utter cleanliness. Without this, the milk is unendurable. The udder should, therefore, be carefully cleaned before the milking commences. The milker may begin gradually and gently, but, but should steadily increase the rapidity of the operation, till the udder is emptied, using a pail sufficiently large to hold all, without the necessity of changing. Cows are very sensitive, and the pail cannot be changed, nor can the milker stop or rise during the process of milking, without leading the cow more or less to withhold her milk. The utmost care should be taken to strip the last drop, and do it rapidly, and not in a slow and negligent manner, which is sure to have its effect on the yield of the cow. If any milk is left, it is re-absorbed into the system, or else becomes caked, and diminishes the tendency to secrete a full quantity afterwards. If gentle and mild treatment is observed and persevered in, the operation appears to be one of pleasure to the animal, as it undoubtedly is; but if an opposite course is pursued-if, at every restless movement, caused, perhaps, by pressing a sore teat, the animal is harshly spoken to, she will be likely to learn to kick as a habit, and it will be difficult to overcome it afterwards. To induce quiet and readiness to give down the milk freely, it is better that the cow should be fed at milking time with cut food, or roots, placed

within her easy reach. The same person should milk the same cow regularly, and not change from one to another, unless there are special reasons for it.

# FEAR NOT.

Should I be asked, What is the grand remedy against undue fear of every possible kind? I answer, in one word, Communion with God. He," says good Dr. Owen, "w.o would be ittle in temptation, must be much in prayer." Ply the mercy seat. Eye the blood of Christ. Cry mightily to the Spirit of God. To which 1 add, Wait at the footstool in holy stillness of soul; sink into nothing before the nncreated Majesty. If He shine within, you will tear nothing from without. What made the martyrs fearless? Their souls were with Christ-Jesus lifted up the beams of his love upon them, and they smiled at all the fires which man could kindle-Toplady.

# CONGREGATIONAL SINGING AMONG

THE KARENS. Mr. Thomas speaks as follows of this praise-

worthy custom among the Karens. I had an unusually pleasant and solemn season in the early Sunday morning meeting. All pre sent gave an account of their Christian experience, and made me teel sure that many, at

least, of this church are growing in grace.

At the hour of worship in the morning, the scene was truly exciting. The chapel was full, also the door ways, and many people sat upon the ground and looked up at me through the open bamboo work of the floor.

The first hymn was sung in "Ariel." It might part of divine worship, and all try to part cipate