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THE BELIEVER'S CHALLENGE,

BY SPURGEON. Fain would I picture the apostle as he appeared when he was uttering it. Hark! I hear a brave, strong voice, crying, "Who shall lay anything to my chorge?" "Who is that?—Piul. What! Paul, a Christian! I thought Christians were a humble, timid people?"-"They are so; but not when they are arrayed in the robes, and invest d with the credentials of their Sovereign. They are lembs in the harmlessness of their dispositions, but they have the courage of lions when they defend the honours of their King." Again, I hear him cry, "Who shall lay anything to my charge ?"-and he casts his eyes to heaven. Is not the wretch smitten dead? Will not such presumption be avenged Does he challenge purity to convict him of guilt? O Paul, the thunderbolt of God will smite thee! "No," says he, "it is God that justifieth; I am not afraid to face the highest heaven, since God has said that I am just. I can look upward without distressing fear." "But hush! repeat not that challenge." "Yes," saith he, "I will. Who is he that condemneth?" And I see him look downwards; there lies the old dragon, bound in chains, the accuser of the brethren; and the apostle stares him in the face, and says, "Who shall lay anything to the charge of God's elect?" Why, Paul, Satan will bring thundering accou-sations against thee; art thou not afraid? "No," says he, "I can stop his mouth with this cry, 'It is Christ that died;' that will make him tremble, for he crushed the serpent's head in that victor rious hour. And I can shut his mouth again-'Yea rather, that is risen again,' for he took him captive on that day; I will add, 'who sitteth at the right hand of God.' I can foil him with that, for he sits there to judge him, and to condemn him forever. Once more I will appeal to his advocacy 'who maketh intercession for us.' I can stop his accusation with this perpetual care of Jesus for his people. Again, cries Paul, "Who shall lay anything to my charge?"— There he the bodies of the saints he has martyred, and they cry from under the altar-"O Lord! how long wilt thou not avenge thme own elect?" Paul says-"Who can lay anything to my charge?" and they speak not; "because," says Paul, "I have obtained mercy-who was before a blasphemer, a persecutor, and injurious, that in me first he might show forth all longsuffering." "Christ hath died, yea rather, hath risen again." And now standing in the midst of men who mock, and boast, and jeer, he cries -"Who can lay anything to my charge?" and no one dares to speak, for man himself cannot accuse; with all his malevolence, and acrimony, and malice, he can bring nothing against him; no charge can stand at the bar of God against the man whom he hath absolved through the merits of the death of Christ, and the power of his resurrection.

Is it not a noble thing for a Christian to be able to go where he may, and feel that he cannot meet his accuser; that wherever he may be, whether he walketh within himself in the chambers of conscience, or out of himself among his fellow men, or above himself into heaven, or beneath himself into hell, yet is he a justified one, and nothing can be laid to his charge.—
Who can condemn? Who can condemn? Yea, echo, O ye skies; reverberate ye caverns of the Who can condemn when Christ hath died, bath risen from the dead, is enthroned on

high, and intercedes?
But all things pass away. I see the heavens on fire, rolling up like a scroll-I see the sun, moon and stars pale now their feeble light-the earth is tottering; the pillars of heaven are rocking; the grand assize is commenced—the heald angels descend, not to sing, this time, out with thundering trumpets to proclaim, "He comes, to judge the earth in righteouss, and the people in equity." What says the believer now? He says, "I fear not that assize, for who can condemn?" The great white throne is set, the demn?" The great white throne is set, the books are opened, men are trembling, fiends are yelling, sinners are shrieking-"Rocks hide us mountains on us fall ;" these make up an awful chorus of dismay. There stands the believer, and looking round on the assembled universe of men and angels, he cries. "Who shall lay anything to my charge?" and silence reigns through earth and heaven. Again he speaks, and fixing his eyes full on the Judge himself, he cries. "Who is he that condemneth?" And lo, there upon the throne of judgment sits the only one who can condemn; and who is that? It is Christ that died, yes rather, that is risen again, who aitteth on the right hand of God, who maketh inter

session for him. Can those lips say, "De

ye cursed," to the man for whom they once did intero de? Can those eyes flash lightnings on

the man whom once they saw in sin, and thence with rays of love they did lift him up to joy, and

SAINT JOHN. NEW-BRUNSWICK, WEDNESDAY. DECEMBER 7, 1859.

exalted on the ruins of the cross. It cannot be that Christ should transform himself at last; but till he can do so, none can condemn. None out he hath a right to condemn, for he is the scle judge of right and wrong; and if he hath died, furniture like the wife, seems wasting away.—
shall he put us to death, and if he hath risen for us
Half of it is at the pawn-shop, and it is all genfor us, shall be curse us at the last? No! Come gether with starvation, have told their tale upon died for me. I cannot be punished for my sin. He rose again, I must rise, and though I die, yet shall I live again. He sits at the right hand of God, and so must I. I must be crowned, and reign tearful face is hidden in her mother's bosom, and

The Baptist Church in Pugwash, to the Rev. Dr. Hobbs, and others of our brethren and sisters, now departing for a distant land-

DEARLY BELOVED-We are led to look upon master.

"O Thou Eternal Ruler, Who holdest in thine arm The tempests of the ocean, Protect them from all harm. O, be thy presence with them, Wherever they may be; Though far from us who love them Obe they still with Thee."

Presented in behalf of the church, JAMES E. HITCHENS. Pugwash, Nov. 24th, 1859.

REPLY.

DEAR BRETHREN.-The kind and christian address you do us the honor of presenting, on the eve of our departure from this our beloved and native Province for the antipodes, in behalf of the church at Pugwash, of which several of our number have had the honor of and happiness to be members, is deeply affecting and also cheering. We, dearly beloved brethren, do most sincerely and fully reciprocate every feel- sake to come away; but he thrusts her out, and ing of respect and christian regard to which it gives expression. Nothing but a firm conviction of duty on our part prompts us to bid adicu to this the land of our nativity, to make known to the destitute Islands of the South, the unsearchable riches of Christ.

"In the desert let us labour, On the mountain let us tell How he died, the blessed Saviour. To redeem a world from hell."

Removal to a distant clime shall not lessen our interest in the prosperity of the church at Pugwash, or in the Province generally, while it deemer's Kingdom, where God in his providence may cast our distant lot. The hope of house; and the poor orphaned girl is listening meeting sgain, of which you speak, is calculated to the glib and slippery flatteries of some deceitto stimulate us to diligence in the prosecution of ful libertine, and the casket of her fame is in labour. May it be ours to hear the "well done peril of being ransacked of its pearly jewel-virgood and faithful servant, enter thou into the oy of your Lord."

may the God of love and peace be with you, velvet touch of his dain.y lips. Is it any wonder W. H. Hobbs. adieu.

In behalf of the brethren and sisters about

TO THE REV. DR. HOBBS.

of Halifax, N. S. with whom you have laboured for the last three months, avail themselves of the And on whose head, O drunkard-on whose head present occasion, on the eve of your departure O beast, miscalled a man-shall her blood most from the shores of America for New Zealand, to express their warmest sympathies for your welfare, and the object you have in view in going smart-you killed your wife with your own selto the far East. May the blessing of the God fish, beastly appetites-and you have worse than of Abraham attend you, and the grace of our killed your daughter! After a long, long ab-Lord Jesus Christ be with you, may the Holy Spirit defend and protect you, and give you roof-dishonored and abandened; and as you abundant success wherever your labours may be

As a small tribute of respect and in token of the appreciation of your voluntary and assiduous labours in connection with the church and con- the face but it is not the same; the blushesgregation worshipping in the North Baptist Chapel of Halifax, be pleased to accept the accompanying donation.

On behalf of the Church, Your affectionate brother in Christ,

J. McCULLY, Clerk. To which a suitable reply was given, reciproexpression .- Communicated.

CHARLEY'S FAITH IN PRAYER. "When I hear my mother pray like that, I

was analysis, and a

There and not your while printed and a District for the Extension and it.

THE DRUNKARD'S HOME.

(BY REV. A. MURSEL.)

It is a small cottage, thinly furnished, and the shall be thrust us downwards to the pit, and if he tly sinking into the same vortex. He has a wife hath reigned for us, and hath been accepted for and only daughter—a fair child of 15 years, just us, shall he cast us away, and if he hath pleaded budding into life. Cruelty and hard usuage, tolife, come death, my soul can rest on this. He the mother's form and face; and when the lord with him forever. He intercedes, and he must her thin white hand is clasped about her neck. be heard. He beckons me, and I must be brought The conscience-stricken sot stands rooted on the at length to see his face, and to be with him threshold, and stays his staggering feet by grasping at the doorspost, and as he stares with blood shot eyes upon the death bed that his selfishness ADDRESS TO THE REV. DR. HOBBS, AND prepared, he hears his daughter's subbing voice exclaim —"Thy will be done!" and then his gasping wife sighs forth the struggling prayer—"Lord lay not this sin to his charge." And as the dying intercession floats from that broken heart to heaven, the spirit leaves its clay and follows it; and the father is alone with the orphan your departure with feelings of deep regret. daughter. Bitterly did he weep as he looked upon the mortal remnant of that patient partner of Some of your number have borne with us the his life-so still, so cold, marble white. He heat and burden of the day, -have been with us would have madly tried to warm the bosom back in prosperity and in adversity; others of you have to life; but his child withdrew him from the bed, been connected with us but recently,—yet the thought of our parting not to meet, (is all probability,) until we meet at the bar of God, fills us night rolled slowly by, and the morning sun fell with sorrow. Yet we rejoice in the hope that full upon the upturned face of death; and as the our parting will be but for a time, knowing that drunkard looked towards it then, he saw the lovewe shall meet where parting will be unknown. In even yet. Another day and night, and it is time your efforts to seek a better country, we pray that to take a last fond look, before the coffin lid shall your expectations may be fully realized, and may shut out the vision forever; and a sad look it the God of peace be with you to comfort and was A parting pressure of those marble lips, strengthen you in every hour of trial; and daughter comes to place a lily in the bosom, and may the blessing of heaven attend the labors of twine a sweet white rose within the raven hair; our esteemed brother Hobbs,—long may be and then amidst the tolling of the passing bell, live and labor in the vineyard of his divine and the tramping of the black procession, the scene is closed. But oh oh! the weary, weary hours of remorse which prey upon the widower when left alone—his life insupportable—what shall he do-what cordial panscea can quell his fears, and soothe his torturing reflection? His child creeps softly to his side, lays an open book upon his knees, from which she whispers in his ears, "God is our refuge and strength, a very present help in trouble." The words seem revive him for a moment as be again asks,-What shall I do?"-" Prayer is the best cordial for a wounded spirit, father," says the child, "my mother taught me that." "Prayer! - what is prayer? I'll try to pray at all events," he says, and he turns to fall upon his knees. But, all at once, a cold nervous tremor chil's his veins, and he turns round again, and says, "No -I'll pray to-morrow-I can't pray now. Give me my hat!" The door has swung upon its hinges, and he is in the street; the daughter follows to the door, and watches him as he goes down the pavement, till he turns into a house. She follows quickly after him, and gets there just in time to hear him call hoarsely for some brandy. Down on her knees she begs him, by the memory of the loved and lost-for pity's tells her to be gone. Arrived at home, she kneels once more-not now before an earthly but an Heavenly Father. She prays for help to lead her only relative from ruin into peace. The clock strikes ten-eleven-twelve-one-twoand three, before the shuffling footstep can be heard against the door; and then it is opened by the strong hand of some ruffian companion who has helped her father to get home. He gives his drunken charge into her care, with many a coarse and brutal jest, and leaves them alone. His glaring eye happens to rest upon the open Bible he had set aside; and as his child placed her trembling hand upon his breast, his lears once more gushed forth like the water, from the rock beneath the prophet's rod. "But, oh, will afford ample opportunity of contributing it is too-late for repentance. Next day he dives what in us lies, for the promotion of our Res down to his hell again, to drown his grief in streams of liquid fire. And while he is away, another shadow darkens the threshold of his

Day after day the father rolls home with his legion of evil spirits reveling in his heart; and Finally, brethren, farewell,-live in peace, and day after day the plastic visitor comes with the that she should in her unguarded and untended innocence, with the bleeding tendrils of her trusting heart trembling to entwine around some true support, with every fibre of her woman's soul torn from the objects that should win its loveis it a wonder, I repeat, that she should fall be-DEAR BROTHER. - The North Baptist church neath the wicked wizardry of the seducer's corceries, and sink from innocence to be the prey of the libertine, and the toy of the destroyer? thee-let it lash thee as with a whip of scorpions. and lacerate the very soul with its envenomed sence-which you have filled up by pulling about your pretty Jane-she comes back to your stretch forth your arms to fold her to your heart, she laughs a hoarse and gipsy laugh-n weird and hollow sound—in which you cannot recognize those tones that read the Bible in your ear, and called on you to pray. You look upon once so modest !- have faded from the cheek like withered flowers; and brazen, stolid insolence is mantling in its place. What wonder -hell-habe-what wonder that upon some black and stormy night, she hurls herself from the parapat of the bridge, and seeks a refuge from the cold and sluggish earth, in the colder and more luggish water! Drowned !--yes, drowned!-To which a suitable reply was given, recipro-and gone into eternity before you—a ministering cating the feelings of respect to which it gives spirit to usher you to hell. Don't you remember when her trembling finger pointed you to heaven, and when it traced the lines that spoke of Hum who was the way, the truth, and the life? But you would not follow it, and you have not only turned away yourself, but have strewed blasting ashes on her flowry path. O! he not surprised.

cherished it, lifted your hopes and thoughts to mind and produced a marked effect upon his fu-

heaven, laughing to see you writhing in the lake ture career. He who came to scoff returned to of fire. O fathers! be tender to your children, pray, and the result of this apparently trivial and be jealous of your daughter's love. Guard incident was that Mr. James determined to de-her honor as you would guard your life. Never wete himself to the ministry, and became, as is uplift a recreant hand against a woman's breast, well known, an earnest and talented preacher of toes were picked up theroughly reasted. Sir or that man is a monster who can bruise with a the gospel .- Poole and South Western Herald. miscres at's blow that tender bosom, or terrify with a coward's curse that angel presence.

PEDO-BAPTIST TESTIMOMY FROM HIGH

AUTHORITY. "By the first teaching or making of disciples that must go before baptism, is to be meant the convincing the world that Jesus is the Christ, the true Messias, anointed of God with a fulness of grace and of the Spirit without measure, and sent tendance. Mr. Guinness to a very young man, to be the Saviour and Redeemer of the world. being only twenty four; his figure is rather And when any were brought to acknowledge slender, his complexion delicate, his hair dark this, then they were to baptize them, to initiate them into this religion, by obliging them to re- dicative of goodness. His voice is described as nounce all idolatry and ungodliness, as well as an uncommonly fine one, deep, rich, flexible, and all secular and carnal lusts, and then they led well-toned. His method is simple, his matter them into the water; and with no other garm- evangelical, and the impression of his first disents but what might cover nature, they at first laid them down in the water, as a man is laid in his grave, and then they said these words: I He has preached every evening since his arrival baphize or wash thee in the name of the Father, in Philadelphia, and expects soon to visit New Son, and Holy Ghost; then they raised them up York, and thence go West or South, and before again and clean garments were put on them.—
From whence came the phrases of being baptized into Chrises death; of being baptized with him by baptism into death; of our being risen with Christ, and of our putting on the Lord Jesus Christ; of putting off the old man and putting on

Extract from Bishop Burnet's Exposition of the thirty nine articles of the Church of Eng land-twenty-seventh article.

ZWINGLI AND LUTHER.

The biographer of Zwingli thus sums up the chief parallel events of their lives in order to show distinctly how they approached toward, and diverged from each other.

"Zwingli and Luther were born within a few weeks of each other-Lutter on Martinmas, 1483, Zwingli on the first of January, 1484 .-Pheir parents were pious, upright peasants-Lwingli's affluent and inaulgent to their children; Luther's poor and austere. While Zwingi's teacher was distinguished for learning and gentleness of disposition, we only know Luther's master at Mansfield as a school tyrant, who flogged his pupil one forenoon fifteen times .-Zwingli's parents liberally relieved their son from al' the cares of earning his livelihood .-Luther had to beg his scanty meal with singing. Both excite admiration by their fine voice .. -Luther's brings him the means of surport from Widow Cotta, Eisenach, while Zwingli's hed nearly introduced him to a cloister life. About the year 1502, both became acquainted with the Scriptures-Zwingli in Basle, at the foot of Wytten bach; Luther in the Library at Erfurt, where he sees a complete Bible for the first time. About the year 1505, Zwingli finds in Leo Jud a friend that remains faithful to him during his whole life, while Luther loses in a terrible in anner such a one in his Alexis, which in duces him to seek a closser. From 1506 to 1510. Zwing i, as a parson of Glarus, wrestles against the cor ruptions of life, and combats the corruption of his country, while Luther suffers under inward trials and the malice of the monks. Zwingli, by the study of the classies, pierces to a deeper acquaintance with the Bible; while Luther, by reading the writings of Mystics, arrives at he same results. In the year 1510, Luther, in 1513, Zwingli, go to Italy enthusiastic advocates of the papacy. Both are surprised in the Milariese at finding another ritual for the Mass. the Ambrosian.

Luther in his journey becomes acquainted at Rome with the thorough dissoluteness of the ower classes of the Roman clergy. Zwingli, in his Italian campaigns, has his eyes opened to the total corruption of papal m sgovernment. In the year 1517, both found peace of soul through faith in Jesus Christ, on which Zwingli, resoute to proclaim the word of God without respect of human laws and doctrines, attacks the pilrimages and the adoration of the Virgin; Luher, from the same standing point, attacks the tele of indulgences, and, without intending it, anakes the papacy to its foundation."

The great reformers were more strongly conrasted in death than in life. The fiery Luther died peacefully in his bed, at the ripe age of sixty three; at forty seven, the gentle Zwingi perished on the battle field. When the war, which he had vainly tried to prevent, broke out between the Protestant and Papal cantons of Switzerland, the pastor accompanied his brethren in the faith, as field preacher, to the conflict. In the midst of the action, while bending down to comfort with the words of life, a fallen countryman, a stone struck his helmet with such force that he fell to the ground. On his attempting to rise, a hostile spear gave him a fatal stab. He had fallen near a tree. He was leaning on it; his hands were clasped, his lips moved in prayer, while his eyes were directed heavenward. In this state a party of marauding soldiers found him. "Will you confess? Shall we tetch a priest ?" they cry to h m. The tongue which had so eloquently combatted error was dumb. but a motion of the head signifies a negative. Then call upon the mother of God and the

blessed saints in your heart," they shout to him. Again he rejuses. "Die, then obstinate seretic," said an officer from Underwalden, and gave him a deadly blow. Nor did the contrast and here. The remains of Luther were borne to the tomb by a funeral procession of extrordinary pomp; the body Zwingli was quartered by the common hangman, and the ashes mixed with the arshes of a swain, that it might be impossible for his friends to identify his remains .- Home

THE LATE REV. JOHN ANGELL JAMES. Mr. James served an apprenticeship with the

lete Mr. Bailley, draper, of this town, and shorty ly after the expiration of his indentures, entered a college to prepare himself for the ministry.—

The events which led to this change in Mr. REV. GEORGE SOTT, of Liverpool, addressed

MR. GUINNESS IN PHILADELPHIA.

The Presbyterian notices the arrival and first appearance in Philadelphia of Rev. Henry Grattan Guinness, whose name has been prominent in recent religious reports from Great Britain. Jayne's Hall, and though but very short notice said to perfectly restored and he intend to take had been given, a large congregation was in atand thick, and his expression of countenance incourse was that he is more remarkable for gospel fervor than for intellectual brilliancy or power. returning home, will probably go to California,

THE ROUND OF LIFE. From Aphorisms and Opinions of Dr. George

Horne, late Lord Bishop of Norwich.'

Some are serving—some commanding; Some are sitting-some are standing; Some rejoicing-some are grieving; Some entreating-some relieving; Some are weeping-some are laughing ; Some are thirsting-some are quaffing; Some accepting -some refusing; Some are thrifty-some abusing; Some compelling-some persuading; Some are flatt'ring-some degrading; Some are patient -some are fuming; Some are modest-some presuming; Some are leasing-some are farming; Some are helping-some are harming; Some are running-some are riding , Some departing-some abiding; Some are sending-some are bringing; Some are crying-some are singing; Some are hearing-some are preaching; Some are learning-some are teaching; Some disdaining -some affecting ; Some assiduous-some neglecting; Some are leasting-some are fasting; Some are saving -some are wasting; Some are losing-some are winning; Some repenting -some are sinning; Some professing-some adorning, Some are silent -some are roaring; Some are restive - some are willing; Some preserving-some are killing; Some are bounteous some are grinding; Some are seeking-some are finding ; Some are this ving-some receiving; Some are hiding-some revealing; Some commending-some are blaming; Some disinemb'ring-some new framing; Some are quiet-some disputing; Some confuted and confuting; Same are merching-some retiring ; Some are resting-some aspiring; Some enduring-some der ding; Some are falling-some are rising : These are sufficient to recite, Since all men's deeds are infinite Some end their parts when some begin : Some go out-and some go in.

REVIVAL IN NORWAY AND SWEDEN. (Dr. Baird, the New York Observer.)

Great changes have come over Sweden since my first visit to that country. At that day (1836) there were 140,000 distilleries in that country alone, and the yearly consumption of brandy (whiskey made from the Irish potato) was be-tween 40 and 50 millions of gallons! A good deal had been done to circulate the sacred Scriptures and something to publish religious tracts; but far more has been done for both since. At that time, the state of evangelical religion was deplorably low. Out of more than 3,000 pastors. it was not known that more than 30 ar 40 manifested any zeal in behalf of spiritual Christianity; a large portion of the rest being just such ministers as Rowland Hill described in his "Village Dialogue." But now, the number of distilleries is probably not one third part, perhaps not a fourth part as great as it was tuen.

Even in 1846 the number had declined from 149,000 to 70,000! And as to the number of evangelical ministers in the Established Church it was estimated that at the time of my last visit, in 1857, to be between 300 and 400! is greater now. Besides this, there are now thirty or forty Baptist ministers who preach the gospel in sixty or eighty places, and the mem-bers of whose churches are counted by thou-

THE HON. AND REV. BAPTIST NOEL, ON THE IRISH REVIVAL.

Mr. Noel recently delivered a lecture in John Street Chapel, London, embodying his reminiscences of a recent visit to the scenes of the Revival. After detailing a variety of facts similar to those already narrated in our columns, the Hon, and Rev. gentleman applied the subject to the audience before him. He said that if the supernatural clearness of view with respect to their guilt in the sight of God, which had been souchsafed to the people of Belfast, were to be extended to the people of London-and there was no reason why it should not be so extendedthey would see that they were not one whit hetter than those who, when they were shown the extent of their guilt, were stricken down," as the phrase went, and while deeply impressed with the enormity of their sins, were physically so

James' career, and turned the whole current of the English Branch of the Eaangelical Alliance, his life, are somewhat remarkable, and may not which lately met in Belfast, Ireland, and said, be generally known. During his apprentice- "I greatly rejoice to find a most decided and ship, Mr. James and some other young men, by extensive religious movement in Norway. I met way of a practical joke, had determined to annoy with two devoted, converted, theological prosome persons who had assembled at a prayer-fessors, connected with the University of Chrismeeting, while they were engaged at their relitiona, and they assured me that at least one-gious exe cises. While outside the door of the fourth of the theological students attending the with rays of love they did lift him up to joy, and purity? No! Christ will not belie himself. He cannot reverse his grace; it cannot be that the throne of condemnation shall be

SIR WALTER RALEIGH, who was the first diecoverer of the value of the potato as a food for man, one day ordered a lot of dry weeds to Walter tasted and pronounced them delicious. By this accident was discovered a species of food which has saved millions of the human race from starvation.

The Hon. Charles Sumner, who arrived home by the Steamship Canada, was welcomed by large concourse of his friends. His health Congress meets.

The storm on the English coast, Oct. 25th and 26th, was the most destructive that had occurred for many years. A list of 113 vessels to given that are known to have been lost, the crews of 17 of which were all drowned. At least 100 persons must have perished. How many other yessels were sunk at a distance from land, of which no relic remains, time alone can partially

John B. Gough lately gave three lectures in the Round Room of the Rounds in Dublin, capable of containing 2,500 persons. It was packed. He visited some of the provinces, and in Belfast alone (the metropolis of whicky drinking north) succeeded in obtaining 2,000 signatures to the pledge. General Thomas Thumb, who, although barely

knee-high to a grasshopper, made a large fortune for P. T. Bernum and a snug one for himself is reported to be about to unite himself, in wedlock with a lady of youth and beauty. The authorities: differ about her height, and it is variously stated at three feet six, and six feet three. DELIRIUM TREMENS --- Twenty years ago a

death from this disease was a rare occurrence,. but how changed ! Scarcely a day passes but what we hear of some one winding up his earthly career with the delirium tremens and diseases produced by the use of villainous liquors of the present day.

PROGRESS IN TUSCANE .- There are at present bright prospects of religious freedom in Tuscany where, only a few years since, to read and circitizens, calling themselves " Evangelical Christiane," have published a declaration of faith, asserting that they "find their true law and regulations in the sacred word of God."

He that loves without prayer, or prays without. life, bath not the spirit of God.

AGRICULTURAL.

TASTE AMONG FARMERS.

There seems to be a great want of taste smong many of our farmers. They appear to think that taste is of no importance whatever- something they have nothing to do with-and if they only attend to the important duties on the farm, they

care nothing for appearances.

One way in which they show want of taste is the surroudings of their dwellings; they will leave an ox-cart, eled, or hay-rigging in the door yard or in close proximity to the house, rather than to be to the trouble of removing it a rod or two farther where it would not be so unsightly. Some will have piles of manure, heaps of stones or huge piles of wood left where they give an

now new or handsome the buildings may be. There are some farmers who limit their shade trees to a few so situated that they cannot demage land which they care anything about, making that the standard, and sacrificing a noble elm or maple, because they draw the juices of the soil, they fear they shall have a few less hills. of potatoes or corn, if they left them remain.

air of slovenliness to the homestead, no matter

Perhaps some will say, well, my buildings are old, and I don't think it makes much difference what I have around them; but I say it does make a great difference. What if the buildings are old? If there is an air of thrift and neatness about them they will not look half so unsightly. Who would not see a difference between even a hovel without a shade tree or rosebushes and woodbine ! climbing up its weatherbeaten walls ccvering its mumerous imperfections, and with the addition at one or two shade trees, making the spot look really attractive. It makes nearly asmuch difference as there is between neatness aru-

negligence, in the interior of a dwelling.

Think not that I believe all farmers show a want of taste, for many a farmer's home exhibits an appreciation of the tasteful and beautiful highly creditable to the proprietor. Let not the farmer think it is beneath him to attend to such things, nor consider that time lost, which he spends in making the surroundings of his house

tasteful and attractive. Let the green tree wave by the cottage door And the rose in thy garden bloom:
With them shall the planter's memory soar,
When he rests in the quiet tomb;

And oft shall the traveller pause to view The works of thy patriot hands,— The rose and the tree—the elm or the yew;
That now by the decreay stands.

—N. E. Farmer.

WHAT YOU DO, DO WELL .-- This is a lesso which cannot be too earnestly impressed upo the young. Even the oldest may profit by heed ing it. No person of experience out knows th ill policy of poorly done work, and yet the worl is filled with botching. It is labor going on it tasks slip shod, caring not for permanent account plishment, but only to provide for the moment' emergency. Hall the world's work has to b mended almost as soon as done, the half-doir and mendings-producing at best only wretche slovency results—coating more than would, will greater care and patience, have done everythin well. Every man, however, peorly he may denimself, is quick to appreciate what is well done so that well-doing commands the best mark for labor, and gives the greatest profit equally the serving and the served. If a labor is work doing at all, it is worth well-doing. Plant we cultivate well, build well, think will, act well, ar live well, and all will be well—or, if the aggre

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