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

# SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, AUC

OF MANY OF CHRIST'S FOLLOWERS HAVE BEEN are the effect of sin that dwelleth in us; what THE CAUSE OF JUSTIFYING AND COMFORTING THE causes your divisions and your strifes?" In

sinkers in their evit way.

1. And first I would observe, that the daily inconsistencies of the people of God have much to do in this matter. By inconsistencies I do not exactly mean those grosser crimes into which, at sad and mournful periods, many professors fall; but I mean those frequent inconsistencies which become so common indeed that they are serricely to go a step terms of the people of God have much to fort sinners in our sins.

2. Now it is my mournful duty to go a step to the standard of the glaring crimes of some professed disciples, that have greatly assisted sinners in shell-become so common indeed that they are serricely to go a step to the glaring crimes of some professed disciples, that have greatly assisted sinners in shell-become so common indeed that they are serricely to go a step to the glaring crimes of some professed disciples, that have greatly assisted sinners in shell-become so common indeed that they are serricely to go a step to the glaring crimes of some professed disciples, that have greatly assisted sinners in shell-become so common indeed that they are serricely to go a step to the glaring crimes of some professed disciples, that have greatly assisted sinners in shell-become so common indeed that they are serricely to go a step to the glaring crimes of some professed disciples, that have greatly assisted sinners in shell-become so common indeed that they are serricely to go a step to the glaring crimes of some professed disciples. cordemned by society.

If paid in advance, Seven Shillings and Sixpence. If payment be delayed over three No paper can be discontinued without the payment of all arrearages, except at the discretion o. 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 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. No Communication will be inserted without the author entrusts us with his name in confidence. Unless the opinions expressed by correspondents be literially endorsed we shall not consider ourselves Correspondents are respectfully reminded that short communications, as a general thing are more

Do you not stand up and sing,

"Jewels to me are gaudy toys,

And gold but sordid dust ?"

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 correct insertion. SPURGEON'S SERMON'S. HOW SAINTS MAY HELP THE DEVIL A 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. - Ezekial

AT SURREY GARDENS, LONDON, JUNE 26TH.

VOL. XII.

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REV. 1. E. BILL, EDITOR.

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It is not a comfortable wtate to be at enmit with God, and the sinner knows this. Although ne perserves in his rebellion against the Most High, and turns not at the rebuke of the A'mighty, but still goeth on in his inquity, despera-tely seeking his own destruction, yet is he aware position. Hence it is that all wicked men are constantly on the lookout for excuses. They find these either in pretended resolutious to reform at some future period, or else in the declaration that reformation is out of their power, and that, acting according to their own nature, they must continue to go on in their iniquities. When a man is willing to find an excuse for being God's enemy, he need never be at a loss. He who hath to find a fact may find some difficulty; but he who would torge a lie may sit at his own fire-side and do it. Now, the excuses of sinners are all of them false; they are refuges of lies; and therefore we need not wonder that they are ex ceedingly numerous, and very easy to come at.

One way in which sinners frequently excuse

themselves is by endeavoring to get some apology for their own iniquities from the inconsistencies of God's people. This is the reason why there is much slander in the world. A true christian a rebuke to the sinner; wherever he goes he is a living protest against evil of sin. Hence it is that the worldling makes a dead set upon a pious man. His language in his heart is, "He accuses me to my face; I cannot bear the sight of his holy character; it makes the blackness of my own life appear the more terrible, when I see the whiteness of his innocence contrasting with it." And then the wordling opens all his eyes, and labours to to find a fault with the virtuous. If, however, he fails to do so, he will next try to invent a fault; he will slander the man; and if even there he fails, and the man is like Job, "perfect and up-right, and one that feared God and eschewed evil;" then the sinner will, like the devil of old, begin to impute some wrong motive to the chris tian's innocency. "Doth Job serve God for nought?" said the devil. He could find no fault with Job whatever; his character was untainted and unblemished; but, says he, "he keeps to his religion for what he gets by it." I reckon it to be a glorious accusation when we are falsely charged with being religious for the sake of gain. It shows that our enemies have no other charge that they can bring against us. They have ran-sacked all the files of their calumny, and they can find nothing tangible, and this is the last they can bring—an imputation upon the motive of the man who has no other motive in all the world than to glorify his God and to win sinners from destruction. In this, then, let us glory. If sinners slander us, it is because we make them uneasy. They see that our lives are a protest against them; and what can they do? They must somehow or other answer the bill which we have filed against them in Heaven's Chancery, and the do it by issuing a Rejeinder against us, and bringing us in as defendents in the case. We glory in this, that we are defendents who can prove our innocence, and we are not ashamed to stand before the bar of God to have our motives tried. There is much, I say, to cheer us in the face of such a libel. We know the work is done. We are sure our shots have told on their armor when they are driven to turn on us their calumnies and the venom of their wrath. Now, we know that they feel the might of our arm; now we know we are not like them mere drivelings and dwarfs. They have felt our might, and against it they kick, they foam, they vomit forth their wrath. In this, I say, we glory. We have smitten them hard, or else they would not rise against

Alas! alas! however, sinners have not always to use calumny and lies. It is too true that the church has given a real bona fide cause to the inconsistencies of professors, the want of heart in piety, the absence of devout earnestness, have given sad grounds to the ungodly to justify themselves in their sin. It is upon this melanchely subject that I am about to enter this morning; and may God grant unto all his people who shall feel convicted in their consciences, the spirit of mourning and contrition, that they may vex themselves before God, and confess this great iniquity that they have done, namely, that they have comforted sinners in their sin by their own inconsistency, and have justified the wicked in their repellion by their own relatings and re-

1. First, it shall be my sad and melancholy that our wars and our fightings come from our business this morning to show curtain facts which lusts. Where do your wars and fightings come it were dishonest to deny, namely, that THE ACES from? You tell us that our anger and wrath

of God. Every now and then the cedar falls in The covetonsness of too many christiens has the midst of the forest. Some one who stood had this effect. "Look," says the worldling, prominent in the Church of God as a professed "this man professes that his inheritance is above follower of Jesus, turns aside. "They go out of our ministers do in England. Cold as we and that his affection is set not on things on from us because they were not of us; for if they earth, but on the things of heaven; but look at had been of us, doubtless they would have conhim; he is just as earnest as I am about the things tinued with us; but they went out from us, that of this world; he can drive the screw home as it might be manifest that they were not of us." tightly with his debtor as can: he can scrape and We have wept over high professors becoming cut with those that deal with him quite as keen- drunkards; we have seen mighty men at relily as ever I have done." Nay, beloved, this is girus public meetings becoming scoundrel banknot a mere tale; alas! I have seen persons held rupts. We have had it dashed in our faces, up to commendation as successful merchants, dozens of times, that religion has often become whose lives will not bear the test of Scripture, a cloak for fraud and that when the world has whose business transactions were as hard, as trusted a religious man with its wealth, that regriping, as grasping, as the transactions of the ligious man has carried it off with him, and has most worldly. How often has it happened that not been found at the proper time. Oh! this is some of you have bent your knee in the sanctua- the great curse of the church. I was thinking ry, and have said, "Forgive us our debts, as we only yesterday, with much sorrow in my heart, forgive our debtors," and one hour afterwards of the present age, and I could not but come to your finger has been almost meeting your thumb the conclusion, that all the tortures of Popish through the jugular vein of some debtor whom executioners, that all the bloody deaths to which you have seized by the throat! The church of Gud's people were ever put, in any age of the Christ appears to be as worldly as the world it world, have never done so much hurt to the cause self, and professors of religion have become as of Christ as the inconsistencies of professors of sharp in trade and as ungenerous in their dealing the present time. It was about three years ago, as those that have never been baptized into the I think, that failures among religious men seem-Lord Jesus, and have never professed to serve ed to be the order of the day, and our papers him. And now what does the world say? It literally teemed with accusations against the throws this in your teeth. If it be accused of church of God. O my brethren, let us not talk loving the things of time and sense, it answers, of these things except with mourning and tears. "And so do you." If we tell the world it has Wrap thyself in sackcloth, O Church of God; set its hopes upon a shadow, it replies, "But we put away thy laughter and cast ashes on thine have set our hope upon the self same thing in head, for the crown of thy glory is departed, thy which you are trusting; you are as worldly, as garments are stained and the filthiness of thy grasping, as covetous as we; your protest has skirts witness against thee. O church of Christ, lost its force; you are no longer witness against thy Nazarites were purer than snow, but now ds—we are accusers of you."

Another point in which the sinner often excuare himself is the manifest worldliness of n.any
their visage is blacker than a coal, and their
hands are defiled with iniquity. Remember
thou the time of thy purity, when thy priests christians. You will see christian men and wo- were glorious, and thy sons and daughters were men as fond of dress, and as pleased with the clothed in royal apparel. How art thou fallen! frivolities of the age, as any other person possi- how art thou cast down from thy high mounbly could be; just as anxious to adorn their out- tains? Thy princes are clothed in rags; the veils fine dressing, as the most silly fop or the most ow, by reason of the iniquity of thy sons and gaudy among worldly women. What saith the thy daughters. Woe unto us, for thy glory is world when we turn round it, and accuse it of departed, the sun is covered with thick darkness

being a mere but erfly, and finding all its plea-sures in gaildy toys? "Oh! yes," it says, "we know your cant but it is just the same with you. have sinned. My hearers, my soul has carried me away; breathless and fainting I return to my humbler but not less earnest style. Remember how vast your powers for mischief! Your ministers may And yet you are just as fond of glittering as we preach as long as they will; but you undo their are; your doctors of divinity pride themselves preaching if you are unholy. If you are inconjust as much on their D. D. as any of us in other sistent in your lives, Paul, Apollos, and Cephas titles. You are just as punctilious about terms might preach with power; but they have not of honour as any of us can be. You talk about half the power to build up that you have to pull carrying the cross; but we do not see it any- down. You are the mightiest workmen, ye prowhere, except it be a golden cross hanging fessors of religion; you can undo infinitely more

somewhere in your bosom. You say you are than we can accomplish. crucified to the world, and the world to you: it | And now I pause, and relieve the shadow of is a very merry sort of crucifixion. You say this subject with something which, I fear, is in you mortify your members and deny yourselves the sight of God equally vile. How often do the your mortification must be suffered in secret, for it is but very little that we can see of it!" Thus their murmurings and their murmurings and their the worldling casts back to us our challenge, declaring that we are not sincere, and thus he the habit of covering our faces with sadness, on comforts hi uself in his sin, and justifies himself account of our temporal trial, and too little in has iniquity.

the habit of weeping on account of the failings of the church of God! How frequently do you fessors of religion. You see members of chris- meet with a true christian full of unbelieving tian churches as proud as they possibly can be. cares! Ah! he says, "All these things are Their backs are as stiff as if an iron rod were in against me." He has food and raiment, but he the centre, they come up to the house of God, is not content with it; he has more than that, and it is a christian doctrine that God has made but his store is a little diminished, and he is very of one fiesh all nations that dwell upon the face of the earth, but the christian is as aristocratic as anybody else, just as proud and just as stiff.

Is the christian clothed in broadcloth? How often does he feel it a condescension to own a desperation is to me. That haidens my heart, smock frock! and how often do you see a sister and makes me stand up against affliction a great of Christ in satin, who thinks it something won- deal better than their faith in God's providence derful if she owns a fellow-member in an unwashable print. It is no use denying it. I do drivelling set of crying creatures; they never not think that the evil is so common amongst us as it is in some churches; but this I know, that there are respectable churches and chapels in noses, about their sad trials and troubles; they which a poor man scarcely dares to show his face. The pride of the church surely has become almost as great as the pride of Sodom of old. Her fulness of bread and her stiffness of neck had brought her to exalt herself; and whereas it is the real glory of the church that "the poor have the gospel preached unto them," and that the poor have received the Word with and that the poor have received the Word with gladness, it becomes new the honor of the church to talk of her respectability, of the dignity and station of her members, and of the greatness of her wealth. What, then, do worldlings say? "You accuse us of pride, you are as proud as we are. You the humble followers of Iesus who mothing to do with him?" And he would go maked his saint's feet. Not you are would away langhing and saying. "Ah! Baal treats washed his saint's feet. Not you; no, you would have no objection, we doubt not to be washed by others, but we do not think it likely that you would ever wash ours. You the disciples of the fishermen of Galilee? Not you; you are too fine and great for that. Accuse me not of pride; why you are as stiff-necked a generation as we conselves are."

I have done a world of damage, to the cause of

Now, these are only mentioned among us as Christ, and may have helped to comfort sinners inconsistencies-not sins. Sins they verily are, in their iniquities? and they are such sins that they restrain the One other point, and I will have done with this. Spirit of God from blessing the Church. Sins, Perhaps the greatest evil has been done by the Spirit of God from blessing the Church. Shis, too, they are that render the wicked cailous in their sins, blunt the edge of our rebukes, and prevent the Word of God from working in the hearts men.

Perhaps the greatest evil has been done by the cold heartedness, and indifference of religious professors. I charge thee not, O church of God, with inconsistency; I lay no crime at thy door now; it is with another fault I charge thee—one and the cold results. I might mention another sad fact with regard as grievous as these. I pray thee, plead guilty to the church, which often stings us sorely—the verious enmities, and strifes, and divisions, that I pray God that this thy guilt may be cleansed, arise. You tel! the worldly man that christians and that thou mayest offend him no longer with

I have done a world of damage to the cause of

he feeling of his soul in audible prayers and ies to God; and at last when the Spirit has descended, you hear the loud cries of "Gogoniant,"-"Glory to God." As each precious sentence drops from the lips of the preacher, it ecms to be taken up and fed upon by the peneat improvement on our religions congre-

gades, and some of our English preachers could not go on in their dull style, if sometimes the people had a chance of either bissing them or cheering them on. That, however, is but an index of the cold state of the churches. We are a phlegmatic, cold nation; even Scotch divines are more alive than we are; they speak the Word of God with more earnestness than many think the north is, yet hath even it become warmer than we are. And now, what says the .world to atl our coldness? Why, it says-"Ah, this is the kind of religion we like," says the worldling; "we don't like those riving Methodists; we can't stand them; we don't like those earnest, indefatigable christians of the days of Whitfield; oh! no, they were a raving set of folks; we don't like them; but we like these quiet folks. Yes," says the worldling, "I think it is quite right that every man should go to his church and his chapel on a Sunday; but I never could go and hear such raving as Mr. So andso gives." Of course you could not; you are an enemy to God, and that is why you like a Lao- . dicean church. That very church which the world likes best is sure to be that which God abhors. The world says, "We like everything to go on smoothly; we like a man to go to his own parish church, and hear a good, solid, substantial sermon read; we like to go up to the meeting-house, and hear a sober, cloquent di- f aug 10 vince; we don't like any of this furious preach- o ing, any of these earnest exhortations." No, of p course you like that of which God has said, ( "Thou art neither cold nor hot;" God ha'es effect does all this have upon the worldling?
Why, just this. He says, "I like you, because you don't rebuke me; I like that kind of religion, because it is no accusation against me. And so a worldling wraps himself up, and goes on his way in his sin and his iniquity, and perseveres, even to the last, declaring ail the while is charged. that religion is but a sham, because he sees us everlasting realities.

We compile the following interesting account of Japan from an article in the "Foreign Missionary," taken from an "Occasional Missionary Paper" of the Episcopal Board.

The Christian public is looking with great interest to Japan. Several missionary institutions are making arrangements to send missionaries to this new field of labor. The Reformed Dutch Church expects to send out two ministers and a physician. The Episcopal Church transfers two ministers from Shanghai in China, to Nagasaki in Japan. The Old School Presbyterian Church of the United States is sending out a medical two before from the Bay of Jeddo, lay anchored missionary and his wife, who will probably be Aug. 1, 1858 in the harbor of Simoda, about accompanied by a minister and his wife from

The empire of Japan consists of three large slands, lying on the eastern coast of Asia, between the degrees of 31 and 46 north latitude, and stretching nearle diagonally from south-west to north-east. These three large Islands are surrounded by a vast number of small ones, included under the same nation and government, and, it is said, containing more than 3,000 in their lists, [or about 1,000 according to some authorities.] The whole territory thus included, we find estimated by different authorities from 160,000 to 240,000 square miles. The islands are of such a different size and shape, and their whole coasts are so indented with deep bays and harbors, that the difficulty of an accurate estimate of superficial territory must be very great; and actual surveys cannot determine the question, till a far higher civilization is made to rule over it. The population of this empire, thus extended and divided, is more than thirty millions; or nearly the same as the present population of the United States .- [The estimates of the population of Japan vary from 30,000,000 to 45,-

Japan was first discovered to Europe in the thirteenth century, by the famous Marco Polo, a native of Venice. After seventeen years's absence in travelling in Asia, he returned in 1295, to his home, and made known some of the wonderful things which he had seen. Among the rest, was this discovery of the great island of Zipango, which, he said, was east of the coast 

lapan till Ferdinand Pinto, one of the numerous Portuguese adventurers who crowded the East in the sixteenth century, landed there in 1543. His return led to the Portuguese settlement there, which remained an establishment for a century. In 1549, they fully mixed themselves as residents in Japan. But mingling with the wars and dissensions of the people, and seeking, perhaps, to overturn, for their own control, the native government of the land, in 1637 a decree was issued for their complete banishment. Not a Portuguese, male or female, was allowed to remain. And after a terrific persecution, they were completely rooted from the soil, and destroyed or driven away in 1649.

In 1609, the Dutch arrived as traders, and effected a settlement also. When the contests arose with the Portuguese, they gratified both their epirit of rivalry and their religious hostility, by taking part with the natives against the Porment of their destruction in 1649.

In 1641, the Dutch were confined for their trade to the single harbor of Nagasaki, on the western coast of the Island of Kiu Siu, and, even there, were shut up on a little island in the har-bor, 600 ft. long by 240 ft. wide, called Decima,

EXCURSION TRAINS will run on Tuesday and Fridays between St. John and Ossekea until further notice, at one fare out and in.
By order R. JARDINE, Railway Commissioners' Office, Luty 12, 1859.

NOTICE. N and after 9th June, 1858, the Railway Trai will run as follows, leaving 8 30 a. m. 12.30 p. m. 6.28 n. m. 12 Noon,

European and Nor h American Rail

By Order,

Railway Commissioners' Office, St. John, Aug. 1859.

Shediac and Moncton District. Rallway Commissioners Office. St. John, 12th April, 1859.

TRAINS will run on this Division unti-further notice, as follows— Leaving Shediac at Sa. M., and 3 P. M. "Moncton at 16 A. M., and 3 P. M.

"Moncton at 16 A. M., and 5 P. M.

The right to detain any Train to connec
with the Steamers at Moncton and Poin
du Chene, is reserved. By order.

R. JARDINE, Chairman

R. JARDINE,

### CHANGE OF HOURS.

ON and after MONDAY, 15th August, the evening train for St. John will leave Ossekeag Station at 6.45, to connect with the daily Mair from Moncton. All other Trains Foolish fear doubles denger.

Jod reaches us good things by our hands. By order R. JARDINE. Railway Commissioners' Office, St. Joon, Aug. 15th, 1859.

Cocoaine Flavoring Extracts &c. THE Subscriber has just received from Boston, a full supply of Burnett's Preparations, consisting COCOAINE, a compound of Coca Nut Oil, &c., or promoting the growth and preserving the beauty

of the Human Hair. KALLISTON, a cosmetic for removing Tan, Sun-suru, Freckles, Redness, and Eruptions of the Skin, FLORIMEL, a new and beautiful perfume for the

Handkerchief. ORIENTAL TOOTH WASH, for the Preservation and beauty of the Teeth and Gums.

Extracts of Vanilla Nectarine for flavoring Pas try Creams, Custards, Ices, &c.
For sale by THOMAS M. REED,
aug 10 Corner of North Wharf and Dock-st.

Beans and Split Peas. 10 BBLS. White BEANS; 5 bbls. Split PEAS. Ex "Admiral," from

Boston this day, by A. W. MASTERS, 27 South Wharf. SHIPS' PROVISIONS.—30 bbls Mess BEEF; 25 bbls. Prime PORK, 10 bbls. RUMP. A. W. MASTERS,

27 South Wharf. MOLASSES.—20 hhds. heavy Retailing Molasses.

A. W. MASTERS. BARLOW'S CORNER,

No 1 King Street. ENGLISH OIL CLOTHING.

A superior Article.

Parties in want of this Clothing should not let this opportunity slip of supplying themselves with a good durable a. d. cheap article.
c. aug 10 WHITTIKIR & PURINTON.

Three weeks after Mr. Harris' treaty was concareless in solemn matters, and cold concerning cluded. Lord Engin arrived at Simoda, when the former placed at his disposition the services of Thus I have mournfully in my own soul, set Mr. Hewsken, his secretary and interpreter, forth the plan whereby Satan comforts sinners in which offer was availed of; and his lordship suctheir sins, even by means af those who sought ceeded in making a treaty, based, to a great exn Mr. Harris', material modifications; for instance, his lordship succeeded in having included in the list of articies of import, and the reduced duty of five per cent., cotton and woollen goods; and, it is said, that he inserted a supulation that the tariff should be subject to a revision at the end of five years. Prior to his lordship's arrival, but subsequent

to Mr. Harris' treaty, the Russian Count Putiatine negotiated a treaty similar to the American. Thus Commodore Perry was the first to open the so long closed portals of Japan to Western

Two vessels of the United States, the Powhatan and Mississippi which had returned a day or two before from the Bay of Jeddo, lay anchored seventy miles south of Jeddo. The town contains a population estimated at 10,000, in the suburbs of which rose the flag-staff of the United States. A little back of 'he flag-staff, which had never before been planted in the soil of Jupan, was the house occupied by Mr. Harris, over a heathen temple, which had just been expurgated of its idols for Mr. Harris' accomodation, but still, as if loth to yield their old domicil, they were planted against the walls around the house. Mr. Harris wished to see Christian worship celebrated in his own house and under the American flag, in the first instance since the flames were quenched, about two centuries and a half ago, in which tens of thousands of native Christian martyrs had ascended, as we hope, to heaven. The city of Nagasaki, contains a population of at least 100,000 inhabitants. Once it contained churches und hospitals, a college and seminaries, one of which was for the education of sons of the nobles for the ministry, so largely had Christianity triumphed in Japan. At one time there were 40,000 native Christians in this one city. I had even succeeded in discovering the holy place of execution, called the Mount of the Martyrs by the historians of th epersecution. The old prison, also, in which the last Christians were confined, and tortured, and died, as late as about the year 1700, still remains, and I was so unhappy as to discover it, and examine it, and muse over it, still gloomy in the uses to which it is devoted, but more so from its terrible memories. Not far from Nagasaki was the town of Simabara, on the same gulf, fortified once by a strong castle, in which the native Christians collected from the surrounding country, to the number of 36,000, driven to desperation by the persecution, and resolved to defend themselves as well as they were able, and sell their lives as dearly as possible. They were overpowered, and not one escaped of the 37,000 Christians. All these scenes were in our memories, and almost before our eyes, although so many years had elapsed since the last martyr ascended in the flames. These atrocious deeds were done about the time the pilgrims planted their feet upon old Plymouth Rock, and Christianity died out here, at the very time it was planted there. Since that time America has become all it is in civilization, wealth, power, glory and religion. But in that long period not one effort had been made to re-

introduce Christianity into Japan, with its thirty or forty millions of inhabitants. No individual

has ventured there; no society has sent its mis-

sionaries there. Strangely our Americans were assembled in an idol's temple to celebrate Christian worship for the first time since Christianity

was extirpated by fire and sword; and Protestant worship for the first time since the advent! The

Bible was read; prayers were offered; a sermon

was preached; and the sweet hymns of Zion

were sung in tunes not less sweet or sacred,

familiar to every one from childhood, but never

so sweet and touching as when sung for the first

ALPHABET OF PROVERBS. A grain of prudence is worth a pound of craft. Boasters are cousins to liars. Confession of fault makes half amends. Denying a tault doubles it. Envy shooteth at others and wounds herself.

He has hard work who has nothing to do. t costs more to revenge wrongs than to bear

them. Chavery is the worst trade. earning makes a man fit company for himself. Modesty is a guard to virtue. Not to hear conscience is the way to silence it. One hour to-day is worth two to-morrow.

Proud looks make foul work in their faces. Quiet conscience gives quiet sleep. Richest is he that wants least. small faults indulged are little thieves that let in greater. he boughs that bear most hang lowest

pright walking is sure walking. firtue and happiness are mother and daughter. Vise men make more opportunities than they find.

ou never lose by doing a good turn. eal without knowledge is fire without light. Young's People's Pocket Book for 1858.

### From the Christian Messenger. INDIAN ETYMOLOGY. IR. EDITOR.

Sir, I humbly request you to allow me to cor-3th July, 1859. Some person endeauoured to ive the etymology of the word Pugwash, in hich, to my certain knowledge, he made a mis-ike, through his ignorance of the Micmac lanuage. He said, Pugwash meant deep water. ugwash does not mean deep water. Pugwash a compound Micmac word, but is so adulteraed with English it almost makes nonsense. The ative Micmaes do not call it "Pugwash," but Kessooskkipbookasis," which means "smaller ver running through the hemlock grove." I ill analyze the word Keessooskkpbookasis.irstly. kisoosk signifies a hemlock, but, for the ake of euphony, we prefix the syllable es before the first s of k'soosk. Secondly. bookt signifies a river, and we affix sis to the end of the word, which signifies small: but, for the sake of euphony, we omit the letter t at the end of the word bookt, and we use the letter a in its place. We give the same to River Philip, but we do not affix sis at the end of the word, because the river the statement of the writer to whom I have referred, say, "But where is the hemlock grove whi the etymologist is talking about?" bear in mind that, perhaps, several changes have taken place since these names were given by the native Micmacs. Kessooskkipbookec (River Philip) and Kessooskkipbookasis (Pugwash) were celebrated hunting grounds, and these rivers were rich in salmon, eels, and geese.

Yours truly, BENJAMIN. CHRISTMAS.

Truro, August 10th, 1859. [We are glad to receive the above communication from our Micmac friend. We give his letter with scarcely a correction; and doubt not our readers will be much pleased with the style of the letter, as well ias with the information it contains .- Ep. C. M.

## THE TOMATO AS FOOD:

The annexed is strictly true, and worthy of a eareful attention by our readers : Dr. Bennet, a professor of much celebrity, considers the tomato an invaluable article of diet,

and ascribes to it very important medical pro-1st. That the tomato is one of the most powerful aperients of the liver and other organs; where calomel is indicated, it is probably one of the most effective and the least harmful remedial

agents known to the profession. 2d. That a chemical extract will be obtained from it that will supersede the use of calomel in the cure of disease.

3d. That he has successfully treated diarrhosa with this article alone.

4th. That when used as an article of diet, it is almost sovereign for dyspepsia and indi-5th. That it should be constantly used for

daily food; either cooked, raw, or in the formof catsup, it is the most healthy article now in

BRITISH AND FOREIGN BIBLE SOCIETY .- It appears that during the past year this Society has circulated, or has made provision to circulate over three million copies of the Holy. Bible in different parts of the globe. That our readers may see, at a glance, where this distribution has been made, we have prepared the following table: France, 90,360; Belgium 10,494; Holland 24,254; South Africa 31,512; Germany 311,634; Prussia (for troops) 27,700; Denmark 7,645; Norway 12,362; Russia 23,724; Switzerland and P.edmont 30,616; Sardinia 12,980; Malta 4,055; Greece 2,629; Turkey 15,325; India and Ceylon 100,000; China (money raised for) 2,334,000; Africa 5,842; South America 32,447; Total 3,076,579. The receipts of the year amounted to nearly seven hundred and fifty thousand dollars-nearly thirty trousand dollars larger than any former year.

## REPLECTION.

The past - where is it? It has fled The future ? It may never come,
Our friends departed ? with the dead.
Ourselves ? Fast hastenings to the tomb. What are earth's joys? The dews- of morn; Its honors ? Ocean's wreathing foam, Where's peace 2 In trials meekly borne. And joy ? In heaven, the Christian's home

PRANER .- "Hungry persons;" says a divine, arise You tell the worldly man that christians love each other. "Ah!" save he, "you should be been exer or to Rehoboth, and see has each other. Only talk of leading how they love each other. Don't talk of leading a can and dog life! Look at many of your churches; see how the minister is treated, and how the deagons are in arms, and how the members hat one another. They can scarcely hold be a living congregation and an earnest company gathered together to hear the deagons are in arms, and how the members hat one another. They can scarcely hold be a living congregation and an earnest company gathered together to hear the goard actuach meeting, without abusing each other." And then the worldling says, "You pel, Not so in Wales, there is to be heard the rotughes and devour each other, and woice of acclamation; every person expresses.