

# The Christian Visitor.

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

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## The Christian Visitor.

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(From the N. Y. Independent.)

### SERMON.

BY HENRY WARD BEECHER.

"And as thy days, so shall thy strength be."  
Deut. xxxiii. 25.

III. But this very providence which causes one thing to link with another, and which is for ever reducing events and results in natural succession, makes it simply impossible for us to foresee just how at any point of our experience, we shall be situated. Therefore, we cannot know what help will spring from our circumstances. No man can look forward and say, "I know how I am going to be helped in such and such emergencies."

A person who worries because he cannot see how he shall get along at a given emergency in the future, forgets that there is to be a natural evolution; and that before that emergency comes, a hundred things may happen which will take care of him.

I promise a young man and maiden that on their wedding-day they shall have fruits and flowers from my garden; and in December they go into my garden to see what the chances are. Where are my fruits and flowers? They are all under the ground, fast asleep. My hyacinths do not dream of summer. My rose bushes are long forky rods with nothing on them. You could not find an apricot or a peach in the whole garden. They go about and take an inventory of what there is in the garden, and they see no sort of signs of flowers or fruits; and they come to me and say, "You promised us hyacinths, and roses, and honeysuckles, and spirea, and ranunculus, and other flowers, together with various kinds of fruit, from your garden; and we see no prospect of your being able to fulfill your promise." I say to them, "My friends, January will come after December, February will come after January, March will come after February, April will come after March, and May will come after April; and every one of these months is going to have a hand in fulfilling my promise." January will talk to the flowers, February will coax them out, March will help them up; and at last they will arrive at a state of perfection. The trees, also, will respond to the vivifying influence of these months. First the leaves will come out—and as much as ever; for the blossoms will be in about as great a hurry as the leaves. From the blossoms you would not suspect that there would be any fruit, if you had never been a gardener; but after the leaves and blossoms have come out, the germs will begin to swell themselves, and at last you will have the ripe fruit. The fruit will be developed out of the blossom, the blossom out of the leaves, and the leaves out of the wood.

Now God says to you, in the future I will take care of you." It seems like December to you when you look forward to a certain period in the future; but there will be spring months before that period arrives, and there will be the evolution of cause after cause, so that when you come to the place where you suppose your trials will be greater than you can bear, things will have occurred to prevent those trials. You take trouble because you cannot see how you are to get out of trouble in the future; but God, to whom there is no future, to whom all things are an even present now, says to you, "As thy days, so shall thy strength be."

IV. Only one thing more, before we proceed to apply these things.  
Why God does take care of men when the time need befalls them, he does not reveal to them before that time the particular strength or the particular grace by which he will help them. He does not invest and lay up in this way. He makes the help to flow out from you and your circumstances when it is needed, and not before. As I am forelocking, any anxiety about the future, is so much labor lost.

Why should you have to-day what you cannot use to-morrow, perhaps? Why should you have in October what you will not want till July? Why should you cumber yourself with useless things in advance? Why should a person, when he is seventeen years of age, say, "I hope to be established in business when I am twenty-one; but I do not see how I am to be?" There is no necessity for you to see this when you are but seventeen." A person says: "I cannot understand how I am to get along when I leave my father's house." Why should you see till that time comes? What if a person going on a journey of five days should undertake to carry provisions, and clothes and gold enough to last him during the whole time, lugging them as he travelled, like a veritable Englishman, with all creation at his back! If he is wise he will supply himself at the different points where he stops. When he gets to London, let him buy what he needs there; when he gets to Paris, let him buy what he needs there; when he gets to Rome, let him buy what he needs there; and when he gets to Vienna, Dresden, Munich, St. Petersburg, and Canton, let him buy what he needs at these places. He will find at

each of them and all the other cities which he visits, whatever things he requires. Why, then, should he undertake to carry them round the globe with him? It would be the greatest folly imaginable. And as to gold, why should he load down his pockets with that? Let him take a circular letter of credit, which is good, yet not usable till he arrives at the places where he needs it. When he gets to London, let him present it to Baring Brothers; when he gets to Paris, let him present it to the Rothschilds. And as he proceeds, let him place it in the hands of the bankers in the various places at which he stops; and he will get the means for prosecuting his journey. Now God gives every man a circular letter of credit for life, and says, "Whenever you get to a place where you need assistance, take your letter to the Banker, and the needed assistance will be given you."

Why should a person say, "In a year or in a month I expect such and such things to happen; and I do not understand how I shall get along?" You have not got to get along any faster than time passes. To-day you are to see to the getting along of to-morrow, and to-morrow to the getting along of next day; but God does not ask you to see to the getting along of next month or next year now. I expect that the same God who takes care of you to-day will take care of you to-morrow, and next day, and next week, and next month and next year. I think that God rules over Sunday, and Monday, and Tuesday, and Wednesday, and Thursday, and Friday, and Saturday, and Sunday again. I think that he rules over all days, all weeks, all months, all years, all latitudes and all longitudes. You cannot get away from the presence of your God. He will work by you, or make you work by your circumstances and in them, so that when your time of need comes, your needs shall be met. When an emergency comes, the relief will come with it—I shall never be shut up, or crushed, or cast away, for I shall be helped when the time in which I need help comes.

Now it is not only a supreme comfort to have this faith, but it is a supreme wisdom. For if there is anything that your experience will bear out, it is this; that, as a general rule, the things that try you are things which you never thought of before; and on the other hand, the things that you anticipated would overwhelm you, never came upon you.

I think the most humiliating thing a person could do—but our vanity will not let us do it—would be to sit down and think how he has fretted and stewed and simmered in advance, about griefs and troubles which never came as he anticipated they would.

I think that human life is much like road life. You stand on a hill and look down and across the valley, and another prodigious hill lifts itself up on the other side. The day is hot, your horse is weary, and you are tired; and it seems to you that you cannot climb that long hill. But you had better trot down the hill you are on, and not trouble yourself about the other one. You find the valley pleasant and inspiring. When you get across it, you meet only a slight ascent, and you begin to wonder where the steep hill is which you saw. You drive along briskly, and when you reach the highest point, you find that there has not been an inch of the hill over which you have not trotted. You see that it was illusory. The slight ascent looked almost like a perpendicular steep; but when you come to pass over it, step by step, you find it to be a good travelling road.

So it is with your troubles. Just in that way your anticipations of mischiefs hang before you; and when you come to where they are, you find them to be all smooth turnpikes. Men ought to be ashamed, after they have done that two or three times, not to take the hint, and profit by it; yet they will not. They will suffer from anticipated troubles, just as much as though they had no such experience. They have not wit enough to make use of the lesson which their life is continually teaching them; namely, that a large majority of the troubles which they worry themselves about beforehand, either never come, or are easily borne. They form a habit of fretting about future troubles. It was not the old monks alone that wore sackcloth and hair shirts; you wear them as much as they did; only you wear them inside, while they wore them outside—you wear them in your heart, they wore them on their skin. They were wiser than you are!

Now let me apply this general view.  
I. There are a great many persons that feel themselves called to follow their conscience against their interests. There are a great many persons that have, in life, been working their way into some vocations that they do not think to be consistent with Christian honesty or integrity. They feel that they ought to change their course; and yet, they do not see how, if they perpetually abandon evil, and conform their whole outward life to the dictates of their enlightened consciences, they shall get along. It is this anticipation of trouble—usually, usually, for offenses they cannot put their hand on anything that they think will be a trouble—that causes them the greatest struggle in the work of their reformation. That which deters them more than anything else from taking steps in the right direction, is the thought, "If I should straighten my life by the things which I see to be right, my circumstances would be injured, and perhaps I should be reduced to bankruptcy." But, in the first place, a bankrupt fortune is not near so much to be deplored as a bankrupt conscience; and in the next place, a man that is half a man will have confidence enough in his ability to sustain himself, even if he does, for the sake of honesty and integrity, give up a business that is incompatible with these things. Why should he, then, stand fretting over the edge of a good resolution, saying, "What would befall me if I should relinquish the investments I have made in things that are evil, and follow my convictions of right?" You would fall into the hands of God; you would fall under a safe providence; you would fall into line, as a soldier in the army of God. You have long been marching against God's will and wish. In doing evil, you have been violating your own sense of right, if not the canons of ordinary morality. In poisoning your worldly prosperity, you have been able to maintain yourself; and do you suppose that when you conform to the laws of nature and providence, and to God's moral law, you will find it harder to maintain yourself? In other words, has God put a premium on the road to hell? Are they the men that have a right to presume upon an auspicious Providence, who defy Providence? Is it not more reasonable to suppose that they are the men that have a right to expect prosperity, though they cannot see how it will come, who trust in God, and do their duty? I would rather take a clearance of that kind than any other. I

will risk the perils of the voyage if I only have a good clearance.

If a pirate, or worse, the master of a slave-ship, has made a good thing of his unlawful traffic, I do not see why he should recalcitate about going into a lawful traffic on the ocean, because he does not know what the ocean will do to him. If a man is safe in sailing against God's laws, and everything that is good, how much more will God prosper him if he applies to legitimate commerce the same skill and enterprise and industry that he is now applying to that which is illegitimate. I have seen men work ten times as hard to be villains, as they would have been obliged to work to be honest men. The greatest slaves I know anything about, are those whom the devil has got the upper hand of, and whom he is compelling to dodge between the supreme law of God, and their worldly prosperity. They may secure some sort of prosperity, but you may depend upon it, they work hard for it.

There was a man in the town where I was born, who used to steal all his firewood. He would get up on cold nights, and go and take it from his neighbors' wood-piles. A computation was made, and it was ascertained that he spent more time, and worked harder, to get his fuel, than he would have been obliged to if he had earned it in an honest way, and at ordinary wages. And this thief was a type of thousands of men who work a great deal harder to please the devil than they would have to work to please God.  
(To be continued.)

(From the "Independent.")

### READING THE BIBLE.

Many are already in the habit of reading the Bible through at least once a year. Many more could do it, if they had a plan for doing it, and with a firm resolution would persevere in the undertaking. But it is of the first importance to read it as the Word of God, with deliberation, reflection, and prayer, and not as a task. The following plan, which is an improvement on Rev. Joseph Emerson's, has the advantage over others, and over reading wholly in course, that a portion of the Psalms and New Testament is read daily, together with the other parts of the Old Testament. The table for every week in the year helps to keep the place, in case of interruption in the daily reading. By pasting it on the inside of the Bible cover, it will be easy of reference; and better still would it be, also, to mark each chapter named in the table with a pen and thick ink, and also the corresponding date at the bottom of the page.

TO READ THE BIBLE THROUGH IN A YEAR,—BY REV. H. W. ROBINSON.

Read 3 chapters daily, and 5 on the Sabbath; that is, 2 chapters in the Old Testament, and 1 daily,—3 on the Sabbath,—in Psalms, Prov., Eccl., Sol. Song, and the New Testament.  
The Old Testament, without these 4 books, contains 2 chapters a day for the year; and the New Testament, with the 4 books, has 1 chapter a day, and 3 for Sabbath days, minus 8 chapters.  
Read Ps. 119 as 11 chapters of 2 divisions each, and connect the short Psalms 117 and 131, with the next, and 133 and 134 together, thus adding 8 chapters to complete the year.  
Five chapters a week will go through the New Testament in a year.

January	1—Genesis	1. Psalm	1.
	8—	15—	10.
	15—	22—	17.
	22—	29—	24.
	29—Exodus	36—	31.
Feb'y	5—	43—	38.
	12—	50—	45.
	19—Lev.	57—	52.
	26—	64—	59.
	3—Numbers	71—	66.
	10—	78—	73.
	17—Deut.	85—	80.
	24—	92—	87.
	31—	99—	94.
April	7—	106—	101.
	14—Joshua	113—	108.
	21—	120—	115.
	28—Judges	127—	122.
	5—	134—	129.
	12—1 Samuel	141—	136.
May 7	19—	148—	143.
	26—	155—	150.
	3—	162—	157.
	10—	169—	164.
	17—2 Kings	176—	171.
	24—	183—	178.
	31—	190—	185.
June	7—	197—	192.
	14—	204—	199.
	21—	211—	206.
	28—1 Chr.	218—	213.
	5—	225—	220.
	12—	232—	227.
	19—	239—	234.
	26—Ezra	246—	241.
	3—Nehemiah	253—	248.
August	10—Ezra	260—	255.
	17—Job	267—	262.
	24—	274—	269.
	31—	281—	276.
Sept.	7—Isaiah	288—	283.
	14—	295—	290.
	21—	302—	297.
	28—	309—	304.
October	5—Jeremiah	316—	311.
	12—	323—	318.
	19—	330—	325.
	26—Ezek.	337—	332.
	3—	344—	339.
	10—	351—	346.
	17—	358—	353.
	24—	365—	360.
Nov.	1—	372—	367.
	8—	379—	374.
	15—	386—	381.
	22—	393—	388.
	29—	400—	395.
Dec.	6—Daniel	407—	402.
	13—Hosea	414—	409.
	20—Amos	421—	416.
	27—Zech.	428—	423.

WILL YOU BEGIN NOW AND PERSEVERE?

### OPPOSITES IN RELIGION.

Not forsaking the assembling of our ourselves together, as the manner of some is, but exhorting one another, so that the more, as ye see the day approaching.—Paul.  
I believe I'll stay at home to-day, as it is rainy and I don't like to go and spend my time listening to Bro. W., for he can't preach much anyhow.—Fair Weather Luncheon.  
Pray without ceasing, and in everything give thanks, for this is the will of God in Christ Jesus concerning you.—Paul.  
I can't find time to pray, and then I have so many things to attend to, and my mind is so taken up with the business of the day that I am not prepared to pray.—Worldly-mindedness.  
See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and toward all men.—Paul.  
My neighbor has done me so much evil, and

has acted so badly, that I will not stand it any longer; I'll make him know that I have rights as other men, and I'll make him respect them.—Revenge.

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sin and you shall receive the gift of the Holy Spirit.—Peter.

I do not see what good baptism will do; if the spirit of God does its work upon the sinner's heart, outward forms and ceremonies are not of any use.—Scepticism.

Strive to enter in at the strait gate.—Christ.

All will be made holy and happy, and there is no use of striving, as there is no danger.—Presumption.

Content earnestly for the faith, once delivered to the saints.—Jude.

Don't preach doctrinal sermons, or you will offend some people.—Painheartedness.

Withdraw from every brother that walks disorderly, and have no fellowship with the unfruitful works of darkness, but rather reprove them.—Paul.

If we withdraw from Bro. B. he will do us all the injury he can, and I think we had better let him alone.—Trimmer.

Seek first the kingdom of God and his righteousness.—Christ.

As soon as you get settled in life it will be easy for you to serve God, but you cannot well do it before.—Satan.

They that preach the gospel should live of the gospel.—Paul.

I think that they should preach for nothing, or at least should follow some other business for their living.—Covetousness.

### HYMN.

BY ALICE CARY.

Each fearful storm that o'er us rolls,  
Each path of peril trod,  
Is but a means whereby our souls,  
Acquaint themselves with God.

Our want and weakness, shame and sin,  
His pitying kindness prove,  
And all our lives are folded in  
The mystery of his love.

The grassy land, the flowering trees,  
The waters, wild and dim,  
These are the clouds of witnesses  
That testify of him.

His sun is shining, sure and fast,  
O'er all our nights of dread;  
Our darkness by his light, at last  
Shall be interpreted.

No promise shall he fail to keep  
Until we see his face;  
E'en death is but a tender sleep  
In the eternal race.

Time's empty shadow cheats our eyes,  
But all the heavens declare  
The substance of the things we prize  
Is there, and only there.

### CONFESSIONS OF INFIDELITY.

"I seem," says Hume, "affrighted and confounded with the solicitude in which I am placed by my philosophy. When I look abroad, on every side I see dispute, contradiction, distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I? or what am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with questions. I begin to fancy myself in a most deplorable condition, environed with darkness on every side."

Voltaire says:—"The world abounds with wonders, and also with victims. In man is more wretchedness than in all other animals put together." How did he judge of it? By his own heart. He adds:—"Man loves life, yet he knows he must die; spends his existence in diffusing the miseries he has suffered—cutting the throats of his fellow creatures for pay—cheating and being cheated. The bulk of mankind," he continues, "are nothing more than a crowd of wretches, equally criminal, equally unfortunate. I wish I had never been born."

Hear what St. Paul says:—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day."—Lutheran Observer.

### THINGS WORTH KNOWING.

I KNOW—that my Redeemer liveth and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.

I KNOW—in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

We KNOW—that all things work together for good to them that love God.

We KNOW—that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

We KNOW—that when He shall appear, we shall be like him; for we shall see Him as he is.

Ye KNOW—that He was manifested to take away our sins.

### WORSHIP IN SINGING.

A GENTLEMAN, who was traveling in Germany made the inquiry in an important place in which he happened to be on the Sabbath, in which church he would be likely to hear the best music. The answer was: "We do not have any music in church." Somewhat surprised, he asked if no hymns were sung. The person inquired of responded in the affirmative, but seemed to have no idea that this was music; it was a religious exercise into which music came incidentally, without doubt, but in such a subordinate place as to be hardly regarded for its own sake. This is the proper idea in congregational singing. Music is not the object, but devotion. The exercise must not be regarded as music but religious. The most rhetorically elegant prayers are not necessarily the best by any means; but, on the contrary, the rhetoric may become a positive hindrance. So with the singing of hymns; that manner which most effectually engages the hearts of the congregation is best, tho' it may lack musical elegance.

THE YOUNG SIR HENRY HAVELock.

A writer from England, who recently met this worthy son of a worthy sire, at a party given by the Lord Mayor of London, thus describes his personal appearance:

"Young Havelock is not more than twenty-two years old. He is slender, rather tall, quiet exceedingly in his aspect with nothing whatever of bravado or personal vanity in his being. There was not a glance that betrayed the lurking ambition that would say: 'I am the man who rode in upon a whole battery of guns, in India, through a storm of shot, and for that act received the Victoria Cross.' His face is almost feminine features small, his neck slender; his hair and slight moustache black and glossy, and, beside, those small ears, comativeness is not seen. Yet there is one full of courage—quiet and impassable as appeared his father—who yet, when occasion demands, would spring into the saddle at the summons of peril, and ride, without one moment's hesitation, with fearless, calm, unshrinking courage, into the very thickest of the conflict. It is the true type of old English courage, and to its force is added the fear of God. Pleasant was it to see him, with genuine modesty, joining in the praises of God, and kneeling down devoutly, and covering his face with his hands, as prayer was offered."

### Temperance and Prohibition.

NEW TEMPERANCE MOVEMENT IN ENGLAND.

The Rev. Dr. Close, Dean of Carlisle, together with more than one hundred and fifty other clergymen of the Church of England, have presented their brethren of the same church with the following address. It appears in the London Times, and coming from that quarter we think is significant and encouraging:

Reverend Brethren:—We, the undersigned ministers of the Church of England, and total abstainers from the use of all intoxicating drinks as a beverage, having, we trust, at heart the glory of God and the welfare of our fellow-men, earnestly invite your attention to this appeal.

While heartily thankful to Almighty God for the efforts which are being made in our day for the religious and social improvement of the people in this land, we cannot close our eyes to the fact that the same time and energy is at work which will nullify them all—we refer to the drinking usage of society—against which, and everything that tends to foster this fertile source of evil, we desire to send forth our earnest and conscientious protest. Parliamentary Reports, Registrar's Returns, the evidence of the Commissioners of Lunacy, of Parish relieving officers, of physicians in hospitals, of chaplains in jails, as likewise the strong language of our judges on the bench, all unite in testifying that the prolific generator of the varied crime and misery by which we are surrounded is intoxicating drink. On this point no difference of opinion exists. The fact is patent and everywhere confessed. What, then, are we, the ministers of the national church, doing to counteract this frightful and wide spread evil? From the pulpits efforts have been made. The schoolmaster and Sunday-school teacher have laboured to instil principles of sobriety. Tracts have been written and circulated, but with what success? Alas! an answer may be found by comparing our Sunday evening congregations with the hideous assemblages to be found in our gin palaces, public houses and beer shops.

Hitherto we have been content to deal with drunkenness as with other vices, overlooking its preponderating magnitude and prevalence, and neglecting to employ direct special and well-adapted agency to oppose its influence.

Such an agency, we believe, is to be found in the practice of total abstinence from all intoxicating drinks; and so far from its being opposed to the spirit of true religion, we conceive it to be in strict alliance with it, as an expression of that enlightened benevolence which prompted the Apostle to abstain from anything that caused his brother to offend. Neither is it to be regarded as a dangerous substitute for the higher principles of revealed truth. We believe in our hearts that the finished work of Christ is that alone by which salvation can come to the sinner. We look to the power of God the Holy Spirit as being that alone which can regenerate the soul of man. But we also believe that God is pleased to make use of instruments, and that against special evils special instruments must be employed. Intemperance is a special evil—Is there an agency specially adapted for its removal? If so, upon its successful application one impediment to salvation is banished out of the sinner's way. More than this we do not profess to accomplish; but we are sure that if we can make the drunkard sober, the tendency will be to lead him beneath the influence of Gospel truth, and secure to him a better position with reference to the welfare both of body and soul.

We abstain ourselves because we believe that the drunkenness which prevails may be traced back to moderate drinking as its great cause.—We are now convinced that moderate drinking, and not drunkenness only, supports the traffic; the traffic tends to foster drunkenness, and drunkenness produces bodily misery, social degradation and spiritual death. So long as drink is supplied there will be drunkenness. Which is most in accordance with common sense—to supply the cause and labor in vain to remove the effect; or to get rid of the effect through the banishment of the cause?

It is our belief that taking into consideration the widely extended influence of the clergy among all classes of society in this country, were they to adopt total abstinence principles the liquor traffic would receive such a check as would make a marvellous difference in the statistics of drunkenness. Would this be desirable, or not, in our parishes?

We abstain ourselves because we are convinced that the force of example is stronger than that of precept. We see growing up around us numbers of young persons of both sexes, surrounded by temptations arising out of the seductive drinking usages; we see them the example of abstinence on the ground that "prevention is better than cure." We have found from observation and experience the impossibility of exercising an effectual influence over the working classes without setting this example.

Our duty as Christian ministers is to oppose evil by all lawful means. Is total abstinence unlawful? Is it unscriptural? We conceive it to be neither, and claim for it the sanction of St. Paul, on the well-known principle already adverted to. We do not attempt to prove that it is a positive duty, nor that there is any direct command in Scripture enjoining it; but we do affirm

that we are acting not only in the spirit of the great apostle, but also in that of our gracious Lord who "pleased not Himself," when for the sake of so manifest a benefit to our fellow men we practice total abstinence ourselves.

We do not believe in the nutritious qualities of strong drink; nay, we are sustained by the highest medical testimony in assuming the position that intoxicating drinks are either necessary or beneficial to persons in health. Our own experience bears us out in this statement, and we ask if this be so, why should we or any of our brethren refuse to make the sacrifice of a little self-indulgence for so vast a benefit, social, moral and religious?

We appeal to you brethren, is it not drink above all things which tends to nullify the preaching of the Word, which keeps back numbers from the house of God, which degrades the masses of society, and mars almost every effort to win souls to Christ? Shall the fear of man, shall conformity with custom, shall a shrinking from self-denial prevent you from furthering a cause which amid the greatest possible discouragements has, through God's mercy, already been made productive of mighty effects reaching, through the body, to the priceless soul?

Reverend and dear brethren, we beseech you to investigate the claims of the Total Abstinence Movement prayerfully, impartially. May the Holy Spirit lead you to such a conclusion as shall, most tend to the glory of our Lord and Saviour, Jesus Christ. Amen.

\* \* \* Here is the fundamental and fatal error.—Men esteeming that to be food, and using it as such, which is really not food, but physic." "A treatise on Alcohol, its Place and Powers," by Professor Miller, Surgeon in Ordinary to the Queen for Scotland.

### Agricultural.

#### FEEDING FOWLS.

In winter the fowls of many farms, where they are well supplied with grain, suffer for lack of animal food. That they need such food, or at least have a natural appetite for it, is fully proved by the avidity with which they devour all sorts of bugs worms, and grasshoppers, when running at large in Summer time. Fry them in Winter with any kind of fresh meat, cooked or raw, cut up in suitable bits for them to pick up, and see how greedily they will eat it, and how such food will make hens lays. The pressed cakes of talow-melted scraps make a good, cheap food for fowls in Winter, by merely soaking it so the hens can eat it.

#### FACTS ABOUT CATTLE AND THEIR FEED

##### WINTER FEEDING OF STOCK.

The editor of the Boston Cultivator, in a recent article on the winter feeding of stock, remarks as follows on the advantages of cooking food for cattle: