

The Christian Visitor.

SAINT JOHN, N. B., OCTOBER 11, 1860

INTRODUCTORY SERMON

PREACHED BEFORE THE WESTERN N. B. BAPTIST ASSOCIATION, AT BRUSSELS STREET, ST. JOHN, SEPTEMBER 17TH, 1860.—BY THE REV. C. SPURDEN, A. M.

1 Cor. 12: 11.—"But all these worketh that one and the self-same spirit, dividing to every one severally as he will."

The Godhead of the Holy Spirit is an essential part of Christian truth, which has always been held and taught by those who have contended for the faith once delivered to the saints. This subject is intimately connected with the doctrine of the Trinity, a doctrine by no means obscurely taught in the 4th, 5th and 6th verses of the chapter.—"There are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

I shall on the present occasion assume the truth of the personality and Godhead of that one spirit by whom we are sealed unto the day of redemption, and confine our attention to the spiritual gifts which are all wrought by that same spirit, however diversified and numerous they may be. The subject of the present discourse is, the gifts of the Spirit in their nature, bestowment, reception and use.

1. The nature of Spiritual gifts.

A comparison of the statements of scripture on this point gives the following result:

The gifts are arranged in parallel columns for convenient reference.

1 Cor. 12: 8-10.	Rom. 12: 6-8.
The word of wisdom,	prophecy,
word of knowledge,	ministry,
faith,	teaching,
gifts of healing,	exhorting,
working of miracles,	giving,
prophecy,	ruling,
discerning of spirits,	showing mercy.
tongues,	
interpretation of tongues.	

The persons professing these gifts are called, 1 Cor. 12: 28-30; Eph. 4: 11. Apostles, prophets, teachers, workers of miracles, healing, helps, governments, those who speak with tongues and interpret.

An inspection of these gifts will show that they may be ranged under two main divisions.

1. Supernatural, conveying miraculous power.

2. Ordinary, conferring no such power.

1. Of gifts supernatural it may suffice to remark, that although they were bestowed on the early Christians they have long since ceased to be given.

They were promised by our Lord to the first converts, Mark 16: 17, 18; and were possessed and abused by the members of the church at Corinth. There is no proof at the present time that this class of gifts is any longer conferred on the church.

The pretensions made by some to the power of speaking with tongues, have not borne the scrutiny of close investigation; the sounds they uttered could not be distinguished from incoherent ravings, of which there was no interpretation. The healings, pretended to be wrought, have been dubious, and confined to nervous affections; the miracles have been altogether undeserving of the name.

The Holy Spirit is in no way bound to continue such gifts in the Church, when the altered circumstances of the times rendered them no longer necessary. Just as one of your ships in the harbour, when about to commence her voyage, requires to be drawn out into the bay by a steam tug; but when out to sea is left to her own internal resources; so in the first propagation of the faith, the extraneous aid of miraculous gifts may have been demanded, but when Christianity became widely diffused, and the doctrine of Christ was committed to writing, those gifts were no longer necessary or helpful, and were consequently withdrawn.

Dismissing this part of the subject; the other class of gifts may be divided into three kinds.

1. Gifts of speaking, under which head are comprised, the word of wisdom and knowledge, prophecy, teaching, exhorting.

2. Gifts of ruling and government.

3. Gifts of ministering, giving and helping.

These comprise all that the church requires for external aggression and internal edification.

They include a knowledge of spiritual things, and an aptitude in imparting that knowledge.

A wise discretion in the exercise of government, and sound judgment in the application of spiritual rules, simplicity and singleness of purpose in giving, and otherwise rendering practical service.

Readiness of utterance is not a spiritual but a natural gift. The utterance of divine truth for edification, conviction, consolation or comfort forms the spiritual gift. Spiritual gifts may be said to be grafted on natural abilities, and to make use of those abilities for spiritual purposes.

Two important consequences follow from this distinction between the natural and spiritual.

1. No culture of the intellect can compensate for the want of spiritual gifts. Let the natural abilities be trained to any degree of refinement, they will be incapable of handling divine themes aright, until the spirit illumines the mind and imparts his gifts. With the utmost propriety therefore have our churches always demanded in teachers and pastors a proof of their possessing both the graces and the gifts of the Spirit, prior to their entrance into the Sacred office of the ministry.

2. It follows also, though this may not be so generally acknowledged, that spiritual gifts do not supersede intellectual culture.

They do not change a man's mental acquirements, leave them neither augmented nor diminished. They will not mend a man's grammar, neither will they mar it; they will neither enlarge his vocabulary nor contract it; they will not improve his manner of expressing himself, neither will they spoil it; they will not confer logical exactness either of statement or reasoning, neither will they interfere with it. If the mind is cultivated, divine truth will be presented in that form to others. A mind acute and active, ardent and impassioned, or dull and sluggish will remain so whatever may be the gift conferred by the Spirit, except that there will always

be a vivifying, enlarging, elevating tendency in the influence of the spirit, but this is enjoyed by all alike. The possession of spiritual gifts therefore does not exonerate a man from the diligent cultivation of his talents, as circumstances and means may render desirable.

The question of preparation for public exercises may properly be considered in this connection. Does the spiritual gift render thoughtful preparation needless?

My opinion on this subject is, that if a man is asked on a sudden to address an audience, and duty requires him to speak without premeditation, he may cast himself upon the promised aid of the spirit with the confident assurance that his mental powers will be rendered adequate to the occasion. But if when ample time has been enjoyed for meditation on a subject, through indolence, mental imbecility, vagrancy of mind, distaste or any other cause, a minister fails to prepare by previous thought for the profitable discharge of his solemn duties, it will be presumption in him to expect divine assistance, neither do I think the Lord will honour such neglect and sloth. Paul's admonition to Timothy is: "Stir up the gift of God." "Neglect not the gift that is in thee."

"Give attendance to reading, to exhortation, to doctrine." "Meditate on these things; give thyself wholly to them." This counsel is intended for us also, and demands our serious attention.

Neither do spiritual gifts excuse any one from diligently searching the scriptures. The letter of the word must first be known, then the divine gift enables the believer to discern and comprehend the spiritual things contained in that word. Those enthusiasts who think that they possess gifts which place them above the need of the written word are deceiving themselves. The Saviour's command "Search the scriptures" is very explicit, and none under any pretext can disobey it with impunity.

Finally, the gifts of the spirit must be distinguished from the fruits of the spirit, which are love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance. Gifts are good, fruits are superior; the former are advantageous, the latter essential. Gifts of one kind or another are possessed by all Christians, but they are not marks by which we may certainly know them to be such; fruits are a criterion of the true Christian, and without them, especially that of love, it is impossible to be saved. For, "though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing."

(To be continued.)

GREAT THINGS ACCOMPLISHED BY SMALL MEANS.

As this has ever been God's way, no Christian, however low in life, weak in intellect, scanty in means, limited in acquirements, and insignificant in his own estimation, need despair of success in his efforts to honor God, and labour to advance his cause. The secret of his success is not to be found in the immensity of his moral or physical agency; but in the accompanying power of God.

We see this principle clearly illustrated in Gideon, when God called him to save Israel from the mighty hosts of Midian. An angel of the Lord appeared to him, and said, "The Lord is with thee, thou mighty man of valor." Gideon had neither learning, skill nor experience in war, yet the Lord would have him lead the three hundred men, a forlorn hope, who should utterly defeat the innumerable army of Midianites. And why this story left on record, in holy writ? To encourage us not to despair, or be weary in well doing, for in due time we shall reap if we faint not.

God did not employ the 800,000 men of Israel to batter down the towering, impregnable walls of Jericho; but the blowing of rams' horns. So when Goliath defied the armies of the living God, He did not appoint Saul, an old experienced warrior, one a head taller than any man in Israel, but David, a shepherd boy, unskilled and unused to war. Nor did this man of faith and prayer sheath himself in Saul's armour; but armed himself with a sling, and a stone from the brook, and went forth in the name of the God of Israel, whom his potent enemy had defied.

So in the Church of God. It is not by might nor by power, but by my Spirit, saith the Lord of hosts. Three things are necessary to success in promoting the cause of God in this sinful world. First, persevering courage. Elijah was a man of fortitude and courage, when he faced the three hundred prophets of Baal, and defied them to prove that Baal was God; and he succeeded in their overthrow, and in the overthrow of the altars of this false deity. Secondly, fervent, persevering prayer. See this exemplified in Jacob, when he wrestled with the angel of God. So Elijah, when he prayed to God for rain, in the days of Ahab. He sent his servant seven times to the top of Mount Carmel, to see if there were any indications of rain; but continued prostrated on the earth, praying for the blessing, till the little cloud like a man's hand was visible.

Thirdly, faith in God and his word of promise is also essential, both in our labours and prayers, for we would hope to succeed in either. How often do men pray, even Christians, when they have no faith in God, or expectation of being heard. If we pray for any definite object, one that is lawful, it is an insult if we don't believe God will hear and answer. "Ye have not because ye ask not, or because ye ask amiss."

If, then, you are a preacher, an exhorter, a Sabbath School teacher, or have any other work to do for God or the souls of men, seek the presence and blessing of God in your work; and your labours shall not be in vain in the Lord. Remember that God accomplishes great things by small men and small means; and the only measure of our labor and outlay is, according to what a man hath, and not what he hath not.

D. N.

ANOTHER WEEK OF UNITED SUPPLICATIONS.

The Evangelical alliance having its seat in London, have addressed a circular to the evangelical churches of Christendom, urging them to consecrate the time from the 6th of January next, to the 13th, inclusive, a season of special united prayer, for the world's redemption. Most cordially do we commend this suggestion to all of every name, who pray "thy kingdom come." The weekly prayer meetings last year were signally blessed in many places in promoting the spirit of revival in the churches. The union

meetings in Smith's building, in this city, last winter, under the auspices of the Young Men's Christian Association can never be forgotten.—We hope they will take the initiative in inviting the churches of St. John to assemble together at the time specified by the alliance around one common mercy seat.

The circular furnishes the following suggestions regarding the topics of prayer:—

Sunday, Jan. 6.—The promises of the Holy Spirit.

Monday, Jan. 7.—An especial blessing on the services of the week, and the promotion of brotherly kindness among all true Christians.

Tuesday, Jan. 8.—The attainment of a higher standard of holiness.

Wednesday, Jan. 9.—A large increase of true conversions, especially in the family of believers.

Thursday, Jan. 10.—The free circulation of the Word of God, and a blessing upon Christian literature.

Friday, Jan. 11.—A large outpouring of the Holy Spirit upon all Bishops, Pastors, and Elders of the churches, upon all seminaries of Christian learning, and upon every Protestant missionary among Jews or Gentiles, upon the converts of his station, and upon his field of labor.

Saturday, Jan. 12.—The speedy overthrow of all false religions, and the full accomplishment of the prayer "Thy kingdom come."

Sunday, Jan. 13.—Thanksgiving for past revivals; the enforcement of the responsibility resting on every Christian to aid in making known the name of the Lord Jesus, at home and abroad; Missionary services.

A MARVELLOUS DELIVERANCE.

John B. Gough the celebrated Temperance orator, having returned from England, is attracting immense crowds in Boston and New York to listen to his thrilling address on his favorite theme.

In one of his Boston speeches recently he gave the following touching incident as illustrative of the degrading influence of intemperance, and of the power of the gospel to save.

I spoke in Dundee to the outskirts of that town. The Right Hon. Lord Kinnaird and his lady were instrumental in getting up that meeting. It was such a meeting, I suppose, as you cannot see in this country,—at least, I never saw such an one. If such an audience can be gathered together here, I should like to see it, and to address it. The town missionaries had got together a large mass of men and women, and you would almost have looked in vain to find one lingering trace of human beauty left. It seemed as if the hoof of debauchery had dashed it out. It was a horrid sight to look at. Rags, filth, nakedness—a festering steaming mass of putrifying humanity. A woman sat at my feet, and the place was so crowded that I touched her; her neck-name for years had been "Hell fire." The boys called her "Fire," and she was known by no other name in the vicinity of her wretched residence. Fifty-three times had she been convicted and sentenced for six days to four months imprisonment.

The Ex-Provost of the town, George Rough, said to me, "I never sent one policeman to take her. She was never mastered by one man. She is a muscular woman, and she will hit right and left. She has been dragged before me, time after time, with the blood streaming from her face."

The Rev. Mr. Hanway and Mr. Rough said to me, "If she kick up a row, as she probably will, you will see one of the most comical rows you ever beheld. It is dreadful, but there is a comicality about it; she has such power with her tongue that it is amazing. We have seen men who could stand any amount of common swearing, run when 'Fire' began to blaspheme."

She sat there at my feet, and as I went, on she interrupted me a little. I told that audience what they had been, what they might be, what God meant they should be. I showed them that they were thwarting God's good designs towards every one of them. I asked that mother if he did not remember sending that half-starved little child for a penny's worth of oatmeal and purpence worth of whiskey. I asked that young man to remember what he promised when he married that girl, and to go and look at that bed of rags to which he had brought her. Some of them lifted up their naked arms, and said, "Oh! that is all true."

By-and-by, the woman at my feet looked up and said, "Where did you learn that?" Then she looked as if she had some important communication to make to the people; and she said, "the man kens all about it. Would you give the likes of me the pledge?"

"To be sure I will," said I.

"Oh! no—no," said some; "it won't do for her to take the pledge."

I said, "why not?"

"She can't keep it."

"How do you know?"

"She'll be drunk before she goes to bed to-night."

"How do you know?"

"Madam," I said to her, "here is a gentleman who says you cannot keep the pledge if you sign it."

The woman flew into a rage.

I said, "before you fight about it, tell me can you keep it?"

The reply was, "If I say I will I can."

I said, "then you say you will?"

"Will!"

"Give me your hand?"

"I will."

"Then," said I, "put down your name?"

"After she had done it, I said, 'give me your hand again.'"

She did so, and said, "I will keep it."

"I know you will," I said, "and I shall come back again to see you."

"Come back when you will," said she, "and you will find I have kept it."

Some three years afterwards I went back. Lord Kinnaird presided over the meeting. The woman was there. After the meeting, I introduced her to Lord Kinnaird, noting "Fire."

But as Mrs. Archer, a very respectable Scotch woman. She had on her white cap, and her shawl pinned across her breast. Her shook hands with her. I went to her house. I wish I could tell you what she told me. I wish I could make you feel as she made me.

"I am a poor body," she said, "I know much, and what little I did know, has been about knocked out of me by the staves of the policeman. They pounded me over the head, sir. I dinna ken how to pray; I never went to God's house these 25 years; I canna pray, but sometimes I dream—and then her eyes filled. 'I dream I am drunk, and I canna pray; but I get out of my bed, sir, and I kneel by the side of it, and I never get back to it until the day is done, and all I can say is, 'God keep me! I canna get drunk any more.'"

Her daughter said, "Aye, men and I have heard my mother at dead of night, on the bare floor, in the bitter winter time cry out, 'God keep me! no, no, I had a dream, and I canna go and drink any more.'"

That woman is now to be seen going every Sabbath day to hear God's Word preached—she, who had not entered God's house for twenty-eight years.

Teetotalism is not religion, but I thank God it has removed a hindrance to many a man and woman hearing that truth which must be believed, and must be heard before it is believed.

AN HONEST-HEARTED SUBSCRIBER.

Publishers of Newspapers are not unfrequently annoyed with returned papers, written on them *refused*, while at the same time the subscriber may be owing one, two, or more years, or with some grumbler, who is offended with some paragraph that crosses his path, and imperatively demands "stop my paper," and it may be this very grumbler has not paid a cent for years. Honest subscribers will not blame us when we say that such conduct is outrageously dishonest; and that any man guilty of it is not a safe man to meet in the night unarmed, if you have money in your pocket.

But the following note just received, shows that there are those who love to pay their honest debts. We very much need the money enclosed, but really we prize the letter more than the money.

LONG BEACH, Oct. 4, 1860.

REV. L. R. BILL.—Dear sir,—I send enclosed £2, which pays for the Visitor till May 31, 1860, and I still owe you for this year. The letter I got stated, by paying, you would take off two dollars, but that would not be right, as I have had the paper, and am willing to pay for it. I am sorry that I could not send the money before, but circumstances were so that I could not. Please continue the paper as it is a welcome Visitor. I will pay you the remaining ten shillings as soon as possible. Yours truly, W. A.

A PROBLEM TO SOLVE.

Will some friend who is in arrears be so kind as to tell us how we can manage to furnish our readers with the Visitor free of expense. If this problem can be satisfactorily solved, we will engage to furnish any number of copies without money and without price. Some may think that such a knotty question ought to be answered by the editor, but he had sooner undertake to solve all the problems in Euclid than this. It has perplexed editors and proprietors of Newspapers from beginning beyond measure, but with all that wisdom, not one of the whole fraternity, from Franklin down has been able to answer it. With united voices they declare it cannot be done. If any of our readers are wise enough to do it, they shall have the cordial thanks of the whole brotherhood of editors, and a government patent in his bargain.

But while this grave question is in progress of solution, delinquents will please remember that every paper they get from our office costs us money. There is the original cost, then comes duty, freight, the printer's bill, and even the man who writes the wrappers, says he will not work for nothing and find himself. In view of all this, those who are indebted will surely feel that they are bound in all honesty either to solve our problem or to enclose the amount due without further delay.

THE INTRODUCTORY SERMON.

We omit editorial matter to give place to the first part of the excellent sermon delivered by the Rev. C. Spurgeon, A. M., at our own recent association. The discourse made a most favorable impression at the time of its delivery, and we trust it will be perused not only with interest but with profit by our numerous readers.

A letter from Rev. B. Hughes, of Jacksonville, informs us that Rev. Mr. Barrows of Maine, is preaching the gospel very acceptably at Woodstock. We trust that the people will bid out all the inducements in their power to elect his permanent settlement among them.—He comes to the province strongly recommended by Father Nutter, as an able and good minister of the Lord Jesus. As such, he ought to be retained. May success attend his ministry.

Correspondence.

For the Christian Visitor.

ORDINATION.

The Baptist Church at Andover met on September 5th, in connection with the following ministers, who had been solicited by that Church to be into consideration the propriety of ordaining Bro. Benjamin Jewitt to the Pastorate of that church.

ELIGIBLES.—Rev. George Rigby, Presque Isle, Me.; Rev. Joseph Harvey, Presque Isle, N. B.; B. Daniel Outhouse, Békagumie; Rev. Gideon Eabrooks, Simonds, Rev. Benjamin Hughes, Jacobstown, and Bro. Benjamin Sloat, from Macquack Church.

Also delegates had a meeting with all the members of the church. Having ascertained that Brother Jewitt's support was provided for, and having heard his christian experience and his to the ministry, it was decided that he be ordained, and that brother Rigby preach the Ordination Sermon, brother Harvey ask the question, brother Estabrook offer the Ordaining Pray, brother Outhouse give the Charge to the Candidate, brother Harvey the Hand of Fellowship, and brother Hughes the Charge to the Church.

The church and congregation met on September 6th, A. M.—Sermon by brother Rigby from 2d Corinthians, 4th chap. 6th verse; a very able sermon, exhibiting Christ as the substance of Gospel teaching. Other Brethren discharged their duties assigned them with feelings of deep solemnity, and we trust all is for the glory of God. The village at Andover, (Tobique so-called), presents a very beautiful appearance, quite number of inhabitants, the surrounding country is thickly inhabited, and a great call for missionary labor. We trust our brother may be early sustained in proclaiming the Gospel, thatishing sinners may be saved.

The people at Tobique are truly enterprising, three places of worship are situated near each other, and a very excellent Temperance Hall in the midst; the latter we were much pleased to see. Let the temperance band be faithful and the watchmen cry aloud and spare not, and we great foe must fall.

BENJAMIN HUGHES.

Jacobstown, Oct. 3, 1860.

St. Francis, Oct. 1, 1860.

Dear Visitor, You love to publish good news from Zion, I am happy to inform you that Bro. Knight is laboring here with the French and English with good acceptance. On the 9th of Sept. he baptized two Frenchmen, and on the 16th two more.

The baptisms were numerously attended by English and French, and were very impressive. On the following Monday, the Priest, with a number of his people, called at my house to see Mr. Knight. The minister and the priest were engaged in earnest discussion for three hours. I need not say which I think was victor. Bro. Knight received a call from the Grand Falls, but a good work has commenced here, and we cannot consent to his leaving. Cannot the Board aid us in his support. Dear brother do listen to our appeal for help.

C. E. Slocumb.

[From the Canadian Baptist.

OUR INSTITUTE.

This Institute has opened most favorably this term—which is really the first regular term of its existence. There are already 79 pupils in the Institute, with the prospect of a considerable increase in a few days. Ten of these have the ministry in view, and some of those we expect have the same important aim before them. We have an excellent staff of teachers—two male and two female, besides the Music-master and the Principal. The denomination have reason to thank God and take courage; and whilst they are doing this, let them not forget to pray for the teachers, trustees, and pupils of this school, for it is God alone that can give us permanent success. We may, in this connection, remind the friends that we have not yet nearly secured all we need to pay for the completion of the third flat. A young friend from Toronto gave ten dollars, and made the additional pledge that he would be one of ten from Toronto to pay fifty dollars more. "Where are the nine?" Will not some friend undertake to look them up.

News of the Week.

PRINCE OF WALES IN THE WHITE HOUSE.

Correspondence to the Boston Courier.

WASHINGTON, Oct. 3, 1860.

It having been deemed expedient and proper, in accordance with the laws of etiquette in such cases made and provided, that the Prince of Wales should remain in the Canadian dominions of his Royal Mother, we at the National Capital of the Republic America are deprived of a visit from that imperial character. Instead thereof, however, we have at this moment among us an equally distinguished individual in the person of the young Lord Renfrew.

The Government Organ announced this morning, with a dignified formality suited to the occasion, that Lord Renfrew, accompanied by the Duke of Newcastle, the Earl of St. Germans, the Hon. Major General Bruce, and their respective suites, would arrive in the city at 4 o'clock this afternoon, on a visit of a strictly private nature to the President of the United States; and that it was expected that, during his stay the citizens would abstain from any manifestation which would be inconsistent with the character of a private gentleman, in which only the distinguished stranger desired to be regarded.

Substantially, the public were subdued by this becoming and authoritative manifesto, and no movement of a popular nature was attempted, and the illustrious visitor was permitted to arrive with no other display of interest or honorable attention than the inevitable crowd. The official request commended decorum; but no decree could override the higher law of curiosity.

You are aware that Lord Renfrew's tour in the United States is regulated by the most elaborately careful arrangements. He accepts of no free passes of gratuitous entertainment—that of the President only excepted. He travels only in special trains, with the exclusive right of way, and under arrangements by which he is guarded against any, even the slightest approach to danger. These immunities are secured for him by the payment of royal prices. His limbs and life are too precious to be exposed to the ordinary hazards of travelling.

The special train which brought Lord Renfrew and his noble retinue here, arrived promptly at the appointed hour.

Three or four carriages constituted the equipage of the royal guests. The first in order as they were placed before the door of the railroad station was the chaise and beautiful, but uncommonly close carriage of President Buchanan. In this it had been designed—or at least such was the general expectation—that Lord Renfrew should be seated; and the crowd of republicans about it was dense in proportion to this expectation. A cordon of policemen surrounded the carriage, in close proximity, taking care only to keep the crowd behind them, so as not to intercept their view. When the noble visitors had emerged from the depot—whence they were escorted, after having been duly welcomed in the name of the President, by the venerable Secretary of State, Mr. Cass—it was unexpected, but as all the people said very considerably, determined to place the young lord, the object of all the attention and curiosity, in the second carriage, which was an open barouche. Upon the instant that this important discovery was made, and it was ascertained that the President's carriage was to be occupied by nothing but dukes, the policemen rushed from their posts to the centre of attraction, with an alacrity and an accord which might have been taken to be indication of good discipline, throwing the crowd into a very promiscuous and somewhat threatening state of confusion.

The distinguished party were conveyed directly to the White House, where royalty and republicanism met on the level of unrestrained hospitality. They were received by President Buchanan without formality, but with due and becoming complaisance and respect. At the present writing, the republican host and the royal guests are in the full enjoyment of a strictly private dinner party, the details of which I must leave to your imagination. To-night the help to the crown of Great Britain will repose under the roof of our national mansion, without a sentry or watchman, as quietly and as securely as in the palace of St. James, amidst the vigils of lords of the bedchamber and the protection of a royal guard.

Cato.

THE PRINCE AS A SPORTSMAN—LAST DAY AT DWIGHT.

The prince returned at half-past seven, this evening from Stuart's Grove, after a day's successful quail shooting. The Prince's own party consisted, as yesterday, of himself, the Duke of Newcastle, Mr. Spencer, and Captain Retallack. The latter gentleman, who is aide-de-camp to the Governor General of Canada, organized the whole affair, he having previously visited this neighbourhood for sporting purposes. The other members of the suite shot on their own account. The result of the day's sport was as follows:—

The Prince, thirty head of quail.

The Duke of Newcastle, twenty head of quail.

Mr. J. Clinton Spencer, ten head of quail.

Captain Retallack, twenty head of quail.

On the previous day the Prince shot fifteen brace of prairie fowl; the Duke of Newcastle, twelve brace; Captain Retallack, five brace, and Mr. Spencer, two brace. The excess on the side of His Royal Highness may be accounted for by the fact of his having always the first shot.

The grand total of birds shot by the entire party to-day amounted to a hundred and ninety head, and yesterday to a hundred and thirty head.

These figures may be interesting to sportsmen.

A rabbit was shot by one of the party to-day, and the querries, Major Tendale and Captain Grey, hit a deer yesterday, but did not succeed in bringing it down. It fled in a fright, from which it has not likely yet recovered.

THE PROGRAMME IN WASHINGTON.

A special despatch from Washington to the Philadelphia *Pennsylvanian*, says:—"Baron Renfrew will arrive here on the 3rd of October, and with the Duke of Newcastle, the Earl of St. Germans, and Gen. Bruce, will take up his quarters at the President's house. The remainder of the suite will stay at the residence of Lord Lyons, the British minister. On the 4th, I understand, a grand state dinner will be given at the President's; and on the 5th, the Royal party will visit Mount Vernon, returning to dine with Lord Lyons. The President and the members of his Cabinet will also, I believe, attend this dinner. Baron Renfrew will then again dine with the President, and hold a reception in the East Room. The fashionables are all in a flutter about the events thus indicated."

A letter to the Philadelphia Press says:—"There will be no ball in honour of the Prince of Wales at the White House. The President does not think it becoming the dignity of his position. The chief feature of attraction for the thousands who will flock here will be the brilliant fireworks. The second day after the arrival of the Prince, the President will accompany him to Mount Vernon, to show him the residence and the last resting place of that man whose genius, ability, and patriotism wreathed this mighty empire from the hands of one of his ancestors."

Miss Lane will not, as was expected, be present at the great New York ball. As the President's lady at the White House, she must be considered the first lady in the country; and, therefore, the President objects to her going, as it would not be proper for her to follow the Prince to New York."

THE PRINCE'S MOVEMENTS.

The following are the published dates of the Prince's future