

# The Christian Visitor.

RELIGIOUS AND DENOMINATIONAL EDITOR.

VOL. XIII.

ELECTION AND HOLINESS.

A SERMON DELIVERED ON SABBATH MORNING, MARCH 11TH, 1860, BY THE REV. C. H. SPURGEON, AT EXETER HALL, STRAND.

"Behold, the heaven and the heaven of heavens is the Lord's; the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiff-necked."—Deuteronomy x. 14, 15, 16.

II. We now turn to ELECTION IN ITS PRACTICAL INFLUENCES.

You will see that the precept is annexed to the doctrine; God has loved you above all people that are upon the face of the earth; therefore "circumcise the foreskin of your hearts and be no more stiff-necked." It is whispered that Election is a licentious doctrine. Say it out loud, and then I will answer you. Election is a licentious doctrine! How do you prove it? It is my business to prove to you that it is the very reverse.

"Well but," cries one, "I know a man that believes in Election and yet lives in sin." Yes, and I suppose that disproves it. So that if I can go through London and find any ragged drunken fellow, who believes a doctrine and lives in sin, the fact of his believing it disproves it. Singular logic, that! I will undertake to disprove any logic in the world if you only give me that to be my rule. Why, I can bring up some filthy scurvy creature, that doubts the universal bounty of God. Then, I suppose that will disprove it. I might bring up to you some wretch that is living in sin, who yet believes that if he were to cry "Lord have mercy upon me, a sinner," from his heart, he would be saved, even though he was on his dying bed; I suppose his believing that disproves it—does it? No! You know very well, though you use such logic as that against me, you would not use it against yourself. The fact is, that the bad lives or the good lives of some individuals cannot be taken as a proof either for or against any set of doctrines. There are holy men that are mistaken; there are unholy men who receive truth. That may be seen any day by any man who will candidly make the observation. If, however, any one set were peculiarly full of ungodly professors and hypocrites, then would I admit the force of your argument. But I defy you to the proof. The men that have believed this doctrine have been the wide world over though perhaps, it is not my place to say it, except that I will glory in it as Paul did—have been the most zealous, most earnest, most holy men. Remember, sirs, ye that scoff at this doctrine, that ye owe your liberties to men who held it. Who carved out for England its liberties? I do not hesitate to give the palm to the strong arms of the Ironsides and the mighty will of Oliver Cromwell. But what made them dash to battle as they did but a firm belief that they were God's chosen ones, and could sweep everything before them, because the Lord their God was with them? It was said in Charles the Second's time that if you wanted to find believers in Arminianism, you could find them in every not-house; but if you wanted to find those who believed the doctrine of grace, you must go into the dungeons where the saints of God were shut up, because of the rigidity of their lives and the peculiar strictness of their conversation. Never were men more heavenly-minded than the Puritans and what Puritan can you find that holds any other doctrine than that which I preach to-day? You may find some modern doctor who teaches the reverse, but march through centuries, and with few exceptions, where are the saints who denied the Election of God? The banner has been passed from one hand to the other. Martyrs died for it; they sealed the truth with their blood. And this truth shall stand when rolling years shall cease to move; this truth which shall be believed when every error and superstition shall crumble to the dust from which they sprang.

But I come back to my proof. It is laid down as a matter of theory that this doctrine is licentious. We oppose that theory. The fitness of things proves that it is not so. Election teaches that God hath chosen some to be kings and priests to God. When a man believes that he is chosen to be a king, would it be a legitimate inference to draw from it—"I am chosen to be a king, therefore I will be a beggar; I am chosen to sit upon a throne, therefore I will wear rags." Why no, would say. "But there is quite as much sense in that as in your supposition, that God has chosen his people to be holy, and yet that a knowledge of this fact would make them unholy." No, the man, knowing that a peculiar dignity has been put upon him by God, feels working in his bosom a desire to live up to his dignity. "God has loved me more than others," says he; "then, will I love him more than others. He has put me above the rest of mankind by his sovereign grace; let me live above them; let me be more holy, let me be more eminent in grace than any of them." If there be a man that can misuse the dignity of grace which Christ has given him, and pervert that into an argument for licentiousness, he is not to be found among us. He must be something less than man, fallen though man be, who would infer, from the fact that he has become a Son of God by God's free grace, that therefore he ought to live like a son of the devil; or, who should say, "Because God has ordained me to be holy, therefore I will be unholy." That were the strangest, oddest, most perverted, most abominable reasoning that ever could be used. I do not believe there is a creature living that could be capable of using it.

Again, not only the fitness of things, but the thing itself proves that it is not so. Election is a separation. God has set apart him that is godly for himself, has separated a people out of the mass of mankind. Does that separation allow us to draw the inference that—"God has separated me, therefore, I will live as other men live." No! If I believe that God has distinguished me by his discriminating love, and separated me, then I hear the cry, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will be a Father unto you." It were strange if the decree of separation should engender an unholy union. It cannot be. I deny, once for all, in the name of all who hold the truth—I deny solemnly, as in the presence of God, that we have any thought that because God has separated us, therefore, we ought to go and live as others live. No, God forbid. Our separation is a ground and motive for our separating altogether from sinners. I heard a man say once, sirs, if I believed that doctrine I should live in

sin." My reply to him was this, "I dare say you would! I dare say you would!" And why, said he, "should I more than you?" Simply because you are a man, and I trust I am a new man in Christ Jesus. To man that is renewed by grace, there is no doctrine that could make him love sin. If a man by nature be as a swine that wallows in the mire, turn him into a sheep, and there is no doctrine you can teach that can make him go and wallow in the mire again. His nature is changed. There is a raven transformed into a dove. I will give the dove to you, and you may teach it whatever you like, but that dove will not eat carrion any more. It cannot endure its nature is entirely changed. Here is a lion roaring at his prey. I will change it into a lamb; and I defy you to make that lamb, by any doctrine, and redress its lips with blood. It cannot do it—its nature is changed. A friend on board the steambath, when we were coming across from Ireland, asked one of the sailors, "Would you like a nigger song?" "No," said he, "I do not like such things." "Would you like a dance?" "No," said he, "I have a religion that allows me to swear and be drunk as often as ever I please, and that is never: for I hate all such things with perfect hatred." Christian men keep from sin because their nature abhors sin. Do not imagine we are kept back from sin because we are terrified with threats of damnation; we have no fear, except the fear of offending our loving Father. But we do not want to sin—our thirst is for holiness and not for vice. But if you have a kind of religion that always keeps you in restraint, so that you say, "I should like to go to the theatre to-night if I dare,"—if that is what you say, depend upon it, your religion is not of such value. You must have a religion that makes you hate the thing you are loved, and love that which you once hated—a religion that draws you out of your old life and puts you into a new life. Now, if a man has a new nature, what doctrine of Election can make that new nature act contrary to its instincts? Teach the man what you will, that man will not turn again to vanity. The Election of God gives a new nature; so, even if the doctrine were dangerous, the new nature would keep it in check.

But once more, bring me hither the man—man shall I call him?—bring me the beast or devil that would say, "God has set his love upon me before all worlds; my name is on Jesus' heart; he bought me with his blood; my sins are all forgiven; I shall see God's face with joy and acceptance; therefore, I hate God, therefore I live in sin." Bring me up the monster, I say; and when you have brought up such an one, even then I will not admit that there is reason in that vile lie that damnable calumny, which you have cast upon this doctrine, that it makes men live in licentiousness. There is no fact that can so nerve a man to piety as the fact that he was chosen of God ere time began. Loved by thee with an unlimited love that never moves, and that endures to the end—O my God! I desire to spend myself in thy service.

"Love, so amazing, so divine, Demands my life, my soul, my all," and gratitude to God; for this rich mercy constrains us, compels us to walk in the fear of God, and to love and serve him all our lives.

Now, two lessons, and then I will send you away. The first lesson is this: Christian men and women, chosen of God and ordained unto salvation, recollect that this is a doctrine everywhere spoken against. Do not hide it, do not conceal it for Remembrance Christ has said, "He that is ashamed of my works, of him will I be ashamed." But take care that you do not dishonour it. Be ye holy, even as he is holy. He has called you, stand by your calling, give diligence to make your calling and election sure. Put on as the elect of God, bowels of compassion, holiness and love; and let the world see that God's chosen ones are made by grace, the choicest of men, who live nearer to Christ, and are more like Christ, than any other people upon the face of the earth. And let me add to you, if the world sneers at you, you can look your enemy in the face and never tremble. For this is a degree of nobility, a patent of dignity which you never need blush for, but which will keep you from ever being a coward bowing your knee before pomp and station, when they are associated with vice. This doctrine has never been liked, because it is a hammer against tyrants. Men have chosen their own elect ones, their kings, dukes, and earls, and God's election interferes with them. There are some that will not bow the knee to Baal, who hold themselves to be God's true aristocracy, who will not resign their consciences to the dictation of another. Men rail, and rave, and rage because this doctrine makes a good man strong in his loins, and will not let him bend his knee, or turn back, and be a coward. Those Ironsides were made mighty, because they held themselves to be no mean men. They bowed before God, but before men they could not and would not bow. Stand fast, therefore, in this your liberty, and be not moved from the hope of your calling.

One other word of exhortation; it is the second lesson. There are some of you who are making an excuse out of the doctrine of Election, an excuse, an apology for your own unbelieving and wicked hearts. Now, remember the doctrine of Election exercises no constraint whatever upon you. If you are wicked you are so because you will be so. If you reject the Saviour you do so because you will do so. The doctrine does not make you reject him. You may make it an excuse, but it is an idle one; it is a cobweb garment that will be rent away at the last day. I beseech you lay it aside, and remember that the truth with which you have to do is this, "Believe on the Lord Jesus Christ and thou shalt be saved." If you believe, you are saved. If you trust Christ, he will work in you, or what you may, the wide world over, because I do not know whether I am elected." You cannot know that until you have believed. Your business is with believing. "Whosoever," there is no limitation in it. "Whosoever believeth in Christ shall be saved." You, as well as any other man. If you trust Christ, your sins shall be forgiven, your iniquities blotted out. O may the Holy Spirit breathe the new life into you. Bowing the knee, I beseech you, kiss the Son lest he be angry. Receive his mercy now, steel not your hearts against the gracious influence of his love; but yield to him, and you shall then find that you yielded because he drew you; and that he drew you because he had loved you with an everlasting love. May God command his blessing for Jesus' sake. Amen.

(From the Colonial Presbyterian.) THE REVIVAL IN RESTIGOUCHE. NEW MILLS, Restigouche, April 19th, 1860.

DEAR FRIENDS:—It truly affords me extreme pleasure at your request, to transmit some notes to you of the religious movement which is at present going on at New Mills.

The work, commenced in such circumstances, and accompanied with such glorious results, shows very vividly that the Lord has visited these parts in his sovereign mercy. Many of the young of late were much giving to dancing parties, in defiance of the warning voice of the faithful servant of God, Mr. McMaster, and the entreaties of a few who had learned the importance of time in the light of another world. About four weeks ago the young and thoughtless were summoned to another scene of revelry, which was too willfully obeyed by those who had cast off all fear of God. Only a very few hours before the commencement of the festivity, a God-fearing man lifted up his solemn testimony against such meetings to some who were bent on spending a portion of their precious time, granted to them by the sovereign disposer of all events, to prepare to meet the feeble voice of this child of God, were heard in vain. He had, however, another weapon to wield than simple persuasion. He would betake himself to the throne of grace, and ask the Lord to arrest the unthinking in their mad career. Up to the hour when the children of God gather round the family altar, to ask forgiveness for the sins of the departing day; to render thanks to the giver of every good and perfect gift for past mercies; to solicit strength for their future journey; and to supplicate grace for a perishing world; everything seemed to go on as was anticipated by the worshippers of the Goddess of Pleasure. These heartfelt prayers must first ascend to heaven perfumed with the blood of the Lamb, before the Lord will make bare his holy arm to pluck brands from the burning. It would appear that no sooner did these petitions enter into the ear of the Lord of Sabaoth, than they returned richly fraught with an abundant answer, and as if the blessing were held in suspense until then. As the event showed, it was decreed in the counsels of Heaven, that the place of intended mirth would be turned into a place of weeping, for a little before midnight a pause was made, and an awful pause it was: a sinner struck down before the moral Governor of the Universe, under most powerful conviction of sin, and in most agonizing accents imploring mercy to her never-dying soul. Only a short time intervened when another female was laid prostrate by the same irresistible influence, with an overwhelming view of the realities of eternity presented before her. Others in that once giddy, but now deeply thoughtful, assembly, were overpowered by a sense of their exceeding sinfulness, and constrained for the first time in their lives earnestly to pray for mercy. What a spectacle! Seven are grappling with the pains of hell, which have gotten hold of them, all are filled with the most profound awe.

While all this was going on the man of God, who had a few hours before delivered his own soul from the blood of men by sounding a faithful note of alarm, was reposing himself in the bosom of his Lord, after having committed himself to Him who neither slumbers nor sleeps. It was not destined for him to sleep long that night.—His great Master was to send him as an angel of mercy to sinners in the jaws of despair. He was first awakened from his slumbers by melodious sounds falling upon his ear, which might be, for aught we know, the lessening accents reaching this world of the song sung that night in heaven at the repentance of some of the sinful souls of men. The astonished man started to his feet.—In a few seconds the music died away, as if it were not permitted to the best of men in this world long to listen to the melody of the upper sanctuary. Like Samuel of old the child of God lay down once more to rest, reflecting in his mind what could be the meaning of this strange event. He was not allowed to rest and wonder long. A quick dispatch is sent to him from the scene of distress by those who thought him presumptuous enough to interfere with their festivities. All now wished for an interest in the good man's prayers. He instantly obeyed the summons. He soon found himself amidst sinners in mental agony. No man was ever placed in more solemn circumstances. He acted the part of a kind physician to such bleeding hearts, "by the grace of God given him." He prayed with the despairing and pointed them to the blood of Christ, which taketh away all sin. The remainder of the following night, and almost every hour of the following day, were spent in prayer and praise, and in reading the sacred word of God. As a proof of the faithfulness as well as tenderness of the man of God, a poor sinner, under deep conviction, cried out, "Mr. —, the Lord brought me here," the reply was promptly given, "The Devil brought you here, but the Lord met you here in mercy."

The flame which commenced in such unlooked for circumstances, quickly spread in the neighborhood. The people as by natural instinct assembled in vast crowds to call upon the name of the Lord. Meanwhile, a hasty message was sent to Mr. McMaster, who was assisting at the communion of the Lord's Supper at Escuminac to return to his flock with all convenient speed. On his return he immediately instituted meetings to be held in the Church during the day, and in some settlements in the evening, which were conducted by the affectionate pastor, and the writer of this communication, with the assistance of a passing visit of the Rev. Mr. McDonald. For ten days meetings were held in the Church during the day, and in the evening in some adjoining place, with increasing interest. All manual work during that eventful period was nearly suspended, and the entire parish. While so many spiritual stores were being laid on the temple scarcely the noise of a hammer was to be heard. Such a blessed time was an apt memorial of the eternal Sabbath which is waiting the children of God in another and better world. The least bustle in the affairs of this world seemed altogether discordant with the sacredness of the scene.

The services were peculiarly solemn and deeply affecting. Sometimes the whole audience seemed to be moved under the preaching of the word of God. The prayers which were offered up, and the Psalms which were sung, had often a most melting influence on the large congregations. In almost every meeting which was held there were outward demonstrations of the presence of the Lord. One here and another there would be laid prostrate before the Lord, crying for mercy in the most mournful accents. Some of the most needed for carelessness in Divine things were

Peace, good will toward Men."

THURSDAY, MAY 10, 1860.

brought under the all-conquering power of the Spirit. No degree of hardness of heart could withstand his almighty power. It has, however, been chiefly from the ranks of the young that the Redeemer has been taking his trophies.

Such prostrations of the physical powers under conviction are not entirely confined to the public assembly. In the family circle, on the way side, while engaged in their lawful callings, some are overcome. No place can hide the sinner from the inspection of the eyes of Him, which are as a flame of fire, nor shelter him from the influence of his Almighty power. The waves of the water of life are rolling on, and subduing the enemies of the King in all directions.

Conviction of sin is not the only work which the blessed spirit is carrying on here. He is also acting the part of a Comforter to many a down-cast soul. Some are rejoicing in God their Saviour. A few are truly sick of love.

Some of the subjects of the work of the blessed Spirit are so prostrate that they cannot move a single member of their body. They are there while as lively, and rather more intellectual than ever. Every utterance which they make in that state is perfectly coherent. They are there with all the powers of their souls dealing with the realities of eternity. Every faculty of the mind is roused to its highest exercise. The body is powerless but the soul is strong.

It has been said by those that the subjects of the movement see strange visions. I have not met with any who have seen such visions, nor have I heard of any who have said that they saw strange sights. The only sight which they see is the sight of their own wretchedness and helplessness in the sight of an infinitely Holy God. Such a humbling view of themselves is sufficient to account for all the mortal agony they experience.

Diets for public worship are still held every night in one or more places, attended by hundreds of deeply anxious souls. The glorious work is deepening and widening under the blessed influence of the Spirit. Many a goodly cedar is being planted by the great husbandman, taking root downward and bearing fruit upward.

Besides other circumstantial proofs that the work is of the Lord I cannot forbear to mention the singing of the songs of Zion by the congregation. The penitence, the hallowedness, the depth of feeling in the singing are sometimes overpowering. Some who have withstood other means, have been overcome under the awful sacredness of the music ascending to heaven as pure incense.

It is impossible to form a correct estimate of the number of true converts, and the number of those under conviction of sin. These things can only be known by the searcher of hearts. It is not true humility, however, to conceal the work of the Lord. Many precious souls have found peace in believing. A good proportion of the congregation are under deep conviction of sin. All are under a most profound awe.

Many have been led by mere curiosity from distant parts to attend the services. No sooner did they enter the assembly of the saints, than they felt they were not in the circumstances, nor in the place for lightness of mind. A solemn feeling, unsought for, came over their soul, which plainly reminded them that they were in the immediate presence of the God of Heaven.

The beloved Pastor, and some praying people, previous to the movement were deeply exercised about the spiritual welfare of the congregation. Their prayers have been more than answered.

May I please the great Head of the Church to extend this blessed work over all the Provinces! Will we, the ministers of the everlasting Gospel, and will the people of God not awake from our too long slumber? The eye of our Master is upon us, and ready to reprove us for leaving our first love.

At some future day I will send a few remarks to you how the work of the Lord is progressing here, for the benefit and encouragement of the Church, and may the Lord make this good news the means of extending his own cause on the earth.

I am, yours very truly,  
THOMAS NICHOLSON.

THE BIBLE IN AFRICA.—Some months ago the bishop of Jerusalem sent a supply of Bibles to the King of Abyssinia, in his own language.—He received them with great joy, and began at once to distribute them, telling the priests to whom he gave them that henceforth they must teach the people out of this book in the vernacular. The missionaries who labor there have gained a great influence over the mind of King Theodore. They build roads and bridges, introduce useful arts of all kinds, distribute Bibles, and recommend the truth by their conversation and their lives. The king has so far recognized their civil services as to raise them to the rank of nobles. He has recognized them to be right in those points where the doctrines of the Bible differ from the traditions of the Abyssinian church, and in token of it has received the sacrament of the Lord's Supper with them.

MINISTERIAL SUPPORT.—A writer in the Southern Presbyterian says—I never knew a prosperous church that did not give its minister a support that was liberal, compared with the means of its people. I never knew a church that gave its minister a liberal support that was not prosperous. I never knew a man who paid a liberal subscription to his pastor, that was not paid back by Providence more than double the sum. I never knew a church member who was stingy to his minister, who, in the long run, was prospered in his worldly business.

BEECHER ON FAULT-FINDING. The spirit of the passage forbids that we should make the failings of other men a source of amusement to ourselves—and now I am coming to you. I will admit that there is a playful, god-humored kind of badinage that is harmless. The reprehension or exposition of a man's faults in a light, genial spirit, is often the best way of telling him of them. I do not, therefore, say that all innocent raillery and good-natured reprehension is to be disallowed. On the contrary, it may be allowed. It must be genuine, however, proceeding good, and not pain. But he that makes the mistakes, the foibles, the faults, the misconceptions of men—the ten thousand infelicities of human life—the subject matter of comment, of jest and social enjoyment, and personal amusement, is simply a barbarian. He is not a Christian; he does not belong to that category.

It is one of those things that are monstrous in the sight of God. Could you do it to your child? A mother may tantalize her child; she may frolic with it; she may do a thousand things with it,

causing it to hover vibrating between a tear and a smile, sometimes on one side and sometimes on the other, just for a moment; but she instantly presses it to her bosom, and covers its face with kisses, so that there are no shades left upon its spirits. And there is such a thing as innocent raillery. But to watch to see what is awkward in others; to search out the infirmities of men; to go out like a street-sweeper, or a universal scavenger, to collect the faults and failings of people, to carry these things about as if they were cherries or flowers; to throw them out of your bag or pouch, and make them an evening repast or a noonday meal, or the amusement of a social hour, enlivened by unfeeling criticisms, heartless jests, and cutting sarcasms; to take a man up as you would a chicken, and gnaw his flesh from his very bones, and then lay him down, saying, with fiendish exultation: "There is his skeleton;" this is devilish! You may call it by as many pretty names as you please, but it is devilish! and you will do nothing worse than this when you go to hell, for you may expect to go there if you have such a disposition, and do not change it. Talk about cannibalism! Cannibals never eat a man till he is dead. They are nearer Christ than you are, a great deal.

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THOMAS McHENRY, SECLAR EDITOR AND MANAGER.

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give it to their poor children without any compunction or apparent idea of its pernicious consequences; they do not appear to consider that it is impure, and that all impure food is poisonous to a greater or less extent, and those who partake of it in any way whatever are overtaxing their digestive organs, and sowing the seeds of functional derangement and organic disease of stomach, and predisposing all their organs to premature decay. Any person that considers for a moment would object to having state butter enter into the blood and tissues and become parts of their vital economy.

It is to be hoped, Mr. Editor, that you will encourage improvement in this department, for this reason that it has a direct influence upon the interests and health of our people.

I remain, Sir, your most obedient servant,  
A. DURHAM FARMER.

THE CATTLE DISEASE IN MASSACHUSETTS.

This terrible epidemic, by its continuous spreading, threatens to become one of the greatest scourges that has ever visited the country. The imagination is appalled at the contemplation of the thousands of herds from Maine to Texas being visited by this wasting and fatal malady.

The suffering and anxiety from the loss of property and from the dread of its loss among the agricultural community, and the fear of diseased meat in all our cities, may be partly conceived but cannot be fully realized. It seems that the Legislature of the State has been aroused by the importance of the matter. A law has been passed for the appointment of three commissioners to investigate the subject, and authority has been given them to have slaughtered, at the expense of the State, all the cattle that are sick or that have been exposed to the contagion, to have their bodies buried and the barns in which they have been kept purified—even burning the hay if the commissioners think it necessary.

The commissioners are Richard S. Fay, of Lynn, Mass.; Paoli Latrop, of South Hadley, Mass.; and Amasa Walker, of North Brookfield, Mass. They have caused fourteen animals to be killed, that they might trace the progress and character of the disease in all its stages. It is purely a disease of the lungs, affecting the animal in no other organ, and seems to be certainly contagious. A cow that died the night before the commissioners arrived was examined, and both her lungs were a mass of frothy, cheesy corruption. One cow that was taken sick so long ago as the 1st of January, and seemed to be recovering, appearing bright and healthy, was slaughtered; the left lobe of the lungs was sound, but from the right was taken a mass of pus, looking like rotten cheese, of more than a pint in measurement. She might possibly have thrown off the disease and lived, had she not been killed. Another cow in the same herd, and showing stronger signs of the disease, had a similar but greater mass of pus in the lungs, and with it a large amount of watery fluid. An ox that looked bright and well, and ate and chewed his cud as if in a healthy condition, was among the slain, and one of his lungs was a mass of corruption.

Another singular case was that of a cow that calved some ten days ago; one lung was healthy, but in the other the disease was developing itself in scattered balls or masses of pus, looking like liver on the outside, but, on cutting, like rotten cheese; and her calf was found to have the disease in precisely a similar stage. The presence of the disease is detected by the breathing of the animal which makes a croupy noise or like breathing through a quill.—Scientific American.

THE CATTLE DISEASE IN MASSACHUSETTS.

The history of the disease in this country, so far as is known, is as follows:—In the month of May, 1859, there arrived in Boston from Holland four Dutch cows, directed to W. W. Cheney, of Belmont. These cows were black, thick skinned, large, and said to be great milkers. On landing they appeared hungry, thirsty, and on the 21st of May, one of them was seen to be feeble; they had to be carted to Belmont, some six miles from Boston. A few days after arrival, on the 31st of May, one of the cows died. On the 2nd of June a second died; and on the 30th of June a third died. The fourth is now alive and doing well. In all, Mr. Cheney has within a year lost 27 head of cattle of other importations, then on his premises. The disease was not supposed contagious till recently. The first symptoms of the disease are a drooping of the head, a cough, a refusal to eat, and a panting for breath.

At present the disease is confined to a territory about twelve miles square, a territory abounding in cattle. All trade is suspended, the cattle are forbidden, under a penalty, to be sold; and the herds are ordered by the Commissioners to be closely kept on their premises.—Albany Argus.

WHITE MAPLE SUGAR.—A Montpelier, Vt., correspondent of the Boston Traveller, writes:—The art of making good maple sugar is now fast advancing, and the time is near at hand when it will vie in purity and whiteness, with the most beautiful samples of the cane sugars. But our sugar makers are beginning to find out methods of producing pure white sugar without going through any subsequent refining process. They have discovered that the sap, as it comes from the tree, is perfectly colorless, and that if it can be freed from the old difficulties of making white sugar, therefore, they are now adopting new methods of the usual wooden tubs or boilers. And in the boiling, they use shallow pans set in brick arches, so that the fire can only come in contact with the bottoms of the boilers. The substitution of enamelled iron pans may, perhaps, be all that is now required to perfect the process.