

There is no isolated thing known to us in cre There is no isolated thing known to us in cre-ation. Everything is a part of something clea. Nothing lives except by depending on some other thing. The bird cats the insect ; the in-sect ato the leaf : the leaf fed upon the sap ; the sap came from the ground ; the ground draik at the cloud's lips ; and so you push all things leack, and find that one stands on another. In this arrangement of creation, we need food for every part of the body. The body was not built so that it should stay built, but so that it must be rebuilt, in part at least, every single day. The bone needs one food, the hair another, the nerve

in ther, and the muscle another. And, in ana-logy with this, the mind, just as much remands stimulus and accupation that shall give to it the nourishment and vitality which food gives to the body. Let us see how this is in fast. We have found out that one life feeds upon

We have found out that one file fecus upon another. As the body fecds on nourishment of various kinds, so it is true in our experience that one soul feeds upon another. The chill lives on the mother's and the father's in ward life, as much as upon the motion's outward. And then, as children grow up, they feed more broadly; they range wider p s ures. For though the sweetest food is under the parental roof, companionship begins to be sweet. And companions live on each other. They are dependent upon each other for solace of feeling and flow of thought.— The soul will not have solitariness. That is hunger. It loves to dwell with those congenial hunger. It loves to dwell with those congenial to it. In the ordinary and casual relations of life this is true. When men in companies inter-change their though's, nample their feelings, come together in social relations, they feed on each other. Every man is ro ted in somebody else. The soul is always feeling after a soul. And in higher relations this, which we see in the most familiar relations, becomes yet more eminent and observable. The mind that Lungers for knowl doe chings to the teacher, and the

for knowl dge clings to the teacher, and the pu-pil feeds up in the teacher's mind. The scholar pil feeds up in the teacher's mind. The scholar seeks the scholar. They love to contrast each other's thoughts and feelings. Artists seek those who have power to kindle the artist's inward life. Every man in the higher forms of deve-lopement seeks his fit companion, that his soul may feed at that companion's soul. But when natures are drawn together by affinities of disno-sition, and by responsive affections, then this life-food, this bread, which one soul is to an-other, becomes more apparent. For it is possi-ble that one may find in suitable natures, of

of manly life to you? Where can you in any legislature, is any statute, in any court, or in any camp, find your idea of justice satisfied on the very smallest scale? Now and then there is a motaerly or fatherly nature large enough in the little sphere of the household to make one feel that there is some sort of justice is this world.— And justice bedded i. love for children is noble. Conscience without love is a tyrant, and d spote to the last degree. But where out of the pouse-hild can you find anything that satisfies your And justice bedded 1. love for children is noble. Conscience without love is a tyran, and d spote to the last degree. But where out of the house-held can you find anything that satisfies your sentiments of justice, of veneration, of hope, of taith, and of love, in its various forms?—for of all the feelings noise is so complex as love, which an arrow sent to her heart. She read the tract

that of any other fee ing and every note of which is doubled and tripled. Where has any one found on earth the food he needed? Do you suppose God meant that men should find here the food

to comfort you, to tell you that he has been here, to assure you that you are travelling toward his, and to encourage you to go on. God never meant that our facuities should find that which should make them able to say, "Here I am willing to build three tabernacles." The mount of trans-figuration was not fit to abide upon. Bright as it was, when Christ departed its light went out; and if the disciples had built tabernacles there they would have been wretch; d in a little while they would have been wretch d in a little while. Still less in the lower spheres of their being did G d mean that men should find satisfaction. It is only when the soul begins to touch God that,

it begins to take hold of that food which it really ther's house and his affections. needs. And when one has begun to reach out toward God, and his soul has begun to find in him the satisfaction which it needs, he begins to find some conception of the exhaustlessness of that with which he is supplied. We find in our commerce will each other that there is no di-

minishing of the supply if one is actively wise.— If one's mind acts by thought-power, and with versatility, the more he pours out, the more he has to pour. It's man has oi! in his can, every

PERSEVERING PRAYER ANSWERED.

is doubled and tripled. Where has any one found on easth the food he needed? Do you suppose God meant that men should find here the food they ne d? Whoo mun travel in the woods, they sometimes leave for those that come after them little hints leave for those that come after them little hints sud suggestions, to sid them in finding their way. Sometimes they graze a tree, sometimes they pluck a plant, sometimes they have an article of fo d, that those who follow may see where they have been. Now God teaches us which way to go toward hum, by leaving here something and there somet thiag. He rever leaves so much as to make it worth a man's while to say; "I have enough, and I will not go any further." He leaves just enough to comfort you, to tell you that he has been here to assure you that ye u are travelling foward hit, and to encourage you to go on. God never meant A young man said : Eighteen months ago I

write very seldom, and then, when he did write, his letters would contain only four or five lines, hurriedly written. Many things conspired to make me feel that I was an outcast from my fa

It was in this state of things that I wrote to this meeting, asking those present to pray for the con-version of my father. I prayed for him continu-ally and earnestly myself, and I wished you to help me pray.

Now mark what fol owed. Almost immediatey after sending that request for prayer I received a letter from my father. It was not a letter of four or five lines, but it was a full sheet. It told me that he was in great distress about his soul,

merly been a farm-servant of her husband. After a good deal of entreaty on her part the

man consented to protect her and her children down to the sea-coast, about four hours' journey, on condition of receiving an order on her brother a wealthy man at Beirut, for ten thousand plastres. To to this she agreed, and they returned together to her house. She had not been absent more than an hour, but she found her two children cut into pieces, joint by joint, 'limb and trunk

One poor woman—I knew both her husband and herself well at D ir-el-Kamer, where they were wealthy people—t-id me that when the D uses attacked the town the second time, (I shouid mention that it had surfendered, and all the inhabitants had given up their arms some twenty- four days previously to the Druses, and had been promised protection by their sheiks,) her husband was hacked to pieces before her eyes with their large krives by the Dru-ses, who then declared they must kill all male children in the house. The mother tried to hide her two sons, th · one fifteen, the other nine years old. The Druses, however, found them out. She begged and prayed for their lives, and

She begged and prayed for their lives, and much motion as is experienced on ordinary steamendeavored to cover them in a corner with her ers. Many funny scenes occurred on board; person ; but the Druses hacked at the lads over and, notwithstanding the impossibility of getting ner shoulder, and gashed them until they both meals served in the style of our Fifth-avenue dropped down apparently lifeless. The Druses Hotel, and the absence of such conveniences for then made off, and the woman, thinking her two boys dead, remained in a sort of stupor for two hours, so far as she can calculate. At last she was roused by hearing the eldest lad call her in a faint voice, trying to assure her that he was not yet dead. On this she feit the body of her young-est boy, and found his heart beating She got some water, and after giving it to both her child-ren—so far as she could get them to drink it started into the town to see whether she could pardonable over-sight ; bu', in other respects, procure assistance to get herself and her boys we think few had but little cause to complain of away. She got as far as Seralio, or government their treatment on board. We were among the house, but there she found that some 500 Chris- number who paid for their tickets and statetians who had taken refuge, were being cut to rooms, and who neither wished nor received any pieces by the Druses, who had been invited to favors from the officers or directors ; and we were enter the precints of the buildings by the Turk- among the number who, if they did not get all ish soldiers of the garrison, these latter helping in they wanted to eat and drink the moment they the butchery, and being so far worse than the called for it, got it afterwards. We returned Druses that they abused in the most infamous with a good appetite, perfectly satisfied with the manner all the women. Seeing no help could trip and treatment, and more than ever convinced be obtained here, the poor woman turned to fly, that the Great Eastern is entitled to be called when she came across an old Druse who had for- the eighth wonder of the world.

ITALIAN PRISONS.

The prison reforms, commenced by Howard, do not seem to have reached as far as Italy, if one may rely on the correspondent of the London

an exact idea of what a prison in this coun ry really is. In those horrible and filthy holes hunsever d. (to use her words) 'as butchers cut up dreds of hum in beings are pluced, covered with sheep'-heads, legs, arms and bodies being hack- rags and swarming with vermin. Besides dised up into a shapeless mass of bloody flesh and gusting soup and scarcely digestible pieces of the government anows a baj fraction above one-half pence a day-to each prisoner. The gaoler is permitted to keep a restaurant to which the prisoners can appy for provisions at ready money. This man, therefore, it the sole lawful purveyor of the prisons, and can rise the price of provisions according to his plea-sure. When I visited the local prison of Rimini, saw two poor men who were nearly starved to death. I asked one of them how he had come to such a condition, and he told me, that he had sold his daily bajacco to the gaoler for three months to come. The custade, who was then present, observed that the poor fellow being very fond of wine, had drunk his nine bajochi all in one day the half-starved prisoner nade no more impression upon him than a starving rat would have donc.

many take very little interest in them, the fact, I think, would have borne me out. Last year was appointed a delegate to the Association held was appointed a delegate to the Association held at Fredericton, to lay before that body the re-cessity of organizing a Sunday School Conven-tion. They gave the movement their support. We found there were only 18 Schools reported in connection with the H5 Churches in the Pro-vince, and to remedy that we decided to hold an annu.l meeting on the 4th June in order to have prepared a tull report of all our Schools in time for the Associations, to be published in their Minutes. To accomplish this, early in the spring we cant black reports to all the Schools in the Province that we could learn of, to be filled out and returned, but only 15 complied. The Secretary then wrote 30 letters to parties, calling attention to the report, and but one replied. But we are told always to begin at Jerusalem. We will therefore see how it has been with the School connected with your (the Religious Edr'-) Church.

Had we any report from them at the last Association? NONE: Did they fill out and return the report sent them? No. Did they answer the letter sent them on the subject? No. Have they taken any interest in the Quarterly Meet-ing held by our Schools in the city and suburbs? No. Was the notice of the last two meetings, which I sent to them, given out in the School? No. Have you (the religious editor) attended any of those meetings? No. Was the notice of the February meeting, which I left at the office published? No. Have you manifested any interest in getting up this Convention ? No. Has there been any article in the Visitor setting forth its claims? I have seen none. These I consider sufficient to warrant the remark above referred to. Who then has made the false statement? Perhaps you will say (as you did a short time since when I asked you why if so interested in our Ju-ven.le Society did you allow your own to die for wan' of sympathy?)that it is none of my business. The other article referred to appears in the Msssenger, June 6th, and reads as follows. "The publication in St. John of Brussell St. Juuenile Missionary matter has been objected to by par-t es concerned in publishing here on the ground

that it is a local affair and would not interest New Branswick readers generally." 'The Editor did not publish that sentence as I sent it to him, nor have I any desire to shield myself in any such way, I will therefore give you the full benefit. I meant you, and said you in plain words, and the grounds I had for saying so are these. The second week after our report for 1859 was left in our office. I called to know why it was not in the paper. You (the religious editor) objected to publishing it, first on the ground of its length (though it was shorter than this years report which you manifested so much anxiety to get in order to publish.) After reasoning the matter with you a short time you yielded that point, and urged a second objection, viz., that we were a local society, that such matter did not interest your readers generally, and that you could not occupy your columns with it. This I am told by your Brother Minister you deny in toto. But you remember when I spoke to you about it, you did not pretend to deny it but tried to get out of it by saying you said it in reference to part of the report. If that was the case why should I have said to you, such matter may not be interesting to you, but it is a mistake to say your readers generally are not interested in the report of a So oi Children, which in one year raised nearly half as much for Missionary purposes as the whole Province as reported by the Board. No Sir, that will not do; the remark was made in reference to the report as a whole. The difference is; then Brussells St. wis, but now the Marsh Bridge is the Thorne. But should I allow you the benefitic that subterfuge, it would not protect you, all I said was that you objected to publish such maiter, and if the word object in the sense used will bear the construction you have put upon it you should not have used the word unless you are opposed You go on as though it meant you were opp to the Society. It means nothing of the kind, nor is there any such thing in the article either expressed or implied, but if a man has a guilty conscience he is very apt to see things that others cannot. Even had I soid so, judging from your acts previous to the present year, I think I should not have been far astray. Admit your logic to be correct, viz : to object to publish certain matter implies opposition to the Body making the request ; what will be your position in relation to a part of the Body of which you (when it suits your purpose so to do) pro-fess to be the organ. A member of the Marsh Bridge Church took a notice to the office, stating that Rev. E. B. DeMill would preach in the Sons of Temperance Hall on Sunday afternoon, at 3 o'clock, which you (the secular Editor) said should not go into the paper ; that you would not allow any thing in favour of the Marsh Bridge Church or DeMill to go into the paper; that you had the supervision of the paper, advertisements as well as other matter, and that you would not allow said advertisement to appear in the Chris-tian Visitor. According, then, to your mode of reasoning, you must be opposed to that Church and its pastor. I might go on to name other instances when the Societies Notices have been neglected or treated with indifference; but I have no desire to expose your foibles or jealous-ies farther than is sufficient to vindicate my own character, else I would have done so long since, for officers of the Society have long been dissatia fied, and have frequently said to me, " Send no more notices to the Visitor; send them to the Intelligencer." Still I continued to shield you, until I had to give a notice to Mr. Day, to put in his part of the paper as an advertisement, after trying for two weeks to get you to put it in as a notice. I then decided if I could not get our matter published without so much trouble, to send no more; thus matters stood until the letters from Bro. Crawley, which I sent to the Messenger, with your objection as above as my reason for doing so. The Editor of the "Messenger," in his answer to your word of explanation, says if you "had quoted the objectionable stateme and showed its incorrectness, it would have be more in accordance with the fairness of a Chris more in accordance with the fairness of a Chris-tian Journal." Had you done so the matter would have been settled ere this. To make the matter plain, and avoid further controversy, I have given these offensive remarks and my rea-sons for making them. Now if you, instead of any farther special pleading, will confine yourself to the question, and if my statements are not cor-rect, shew their incorrectness, this part of your trouble will soon be at an end. Yours truly.

may find in suitable natures. thought and taste, and affection, and the various activities of life, such a supply as shall leave nothing to be desired earthward.

And it is to be remarked that the lower four up on the scale a nature stands, the less it is de-veloped, the less it is civil:zed, the more it seek ford for the body and from matter; while, on the other hand, the higher we rise upon the scale, the more our nature is educated, the more characteristically we become men, the more we reach toward and touch the divine idea in our creation, the more do we find that our life, and our life-food, are in commerce with other natures For not they are close together whose natures touch natures, but they whose thoughts clasp thoughts. And this is the dividing line among men. Those whose joys are more of the sense and matter are below the middle line, while those whose joys are more of the spirit and soul are above it. And in these the supply is derived each from the other.

Books are men-fruit, digged out of the t ee They are better or worse than men. They are their noblest thoughts, but not their subtle-life and sympathy. The soul's finest aroma cai.no be fixed. After the best skill the rose is sweeter than its ottar. A true man is better than his best book ; and yet, a good book is the best part of a man that you or I can take. There is tua which is better in him, but we cannot get it. The back is so much of the man as will keep, as is fi to be universal, as can be parceled and hande about to those who need such food. Men seek living men first and most naturally, but when having been perplexed, and vexed, and harassed from having gathered them as boys gather chestnuts, handling the bur and eating the nut with many spines in aching fingers, they torn away from them, and librarics become their resorts.

Now that which makes students and -cholars so enthusiastic, that which is the food of the thinking and the reading, is, after all, but dried For what fruits are when we have drind them for winter, that are i raries. Men are

dried that they may keep better ! But the essential thing is the feeding of the aul upon soul. The truth is illustrated by the fact that when men feed they feed two wayslownward and upward ; d-wnward with the body id upward with the soul. The soul takes the pabulum that comes from the other tife.

We have learned, also, with what joy a nature dependent and inferior clings to and climbs upon one superior. Men are made to feed upward. The giraffe was not made to browse. That is the ox's business. He puts down his head and cats things on the ground, but the giraffe raises up his head and breaks off branches from tall trees, and cats them. Men, I say, are me ced upward. Lower natures are to draw pourisliment from higher once. They can thus sup-ply themselves without diminishing the source of

There is a corresponding a 'ap'ation in the Di-vine nature for the supply of the soul. It would es as though plants that had over ir trellis or prop, were reaching after r than themselves which they c up never find. No man ever overgiew that by he was meant to be supported. We overgre elations, we grow higher than our companion alls of their own carthly strength, in tead of hich they were meant to be supported, they are found overtopping their support, and, some flowers, turking back, and twining a God, ever grew beyond, higher or faster, than

If, then, it is worth every man's while to f worth his while to lift up his mind jurn the ed communion of God himself, who is and who give h wisdom liberally, and up braide

There is not one sing'e moral sentiment that can be satisfied with the developments which are perceived in this life. Have you a nature such

and implored me to tell him what he should do to pours out makes his supply one drop less. There

no springing up from the bottom to prevent diminution in the supply. It is not so with soul. The nature of that is to renew its supp.y. Christ., I am here to tell you that God auswered so that the more you draw from it, the more there is to give. The more the give, the more soul richer.

You may pour a flood of effection upon your child, mother, and there is a flood behind i'. You may pour a whole tide of affection on your coun-

t y, patriot, and there is just as deep a tide thundering hehin I that. You may bestow sympathy to the Rev. E. J. Pierce, a returned missionary in over so great abundance up in humanity, philanthropist, and your soul is mightier for the next bestowment. You where bosom swells with pity, let tenrs fall from your eyes, as drops tall from a bush covered wi h dew when shaken, upon those in want, and you have not less pity, but more. Is the hight robbed of dew because it deposits dew ? are the clouds ever empty because rain descends from them? Are the re not in

The higher faculties are the ones that grow larger and larger. The more a man uses them, the more is he enabled to ase them. The more they give forth, the more do they have to give. There is cheer and comfort in the fact that for the hunger of the soul there is an unwasting supply of food.

From the Boston Recorder. OLD SOUTH CHAPEL, PRAYER MEET-

A hoy whose parents were opposed to religion became interested in his Sabbath School. Hi His parents feared that he would become a Christian and shut him up in the chamber to prevent his attending Subbath School. When he was shut up, he began to think what he should difficulties to go to Jesus. He felt that it was a great trial to be prevented from going to the Sabbath School, and he knelt down and prayed. His mother fearing he would jump out of the window, went to his room, and looked baptism.

through the key-hole, saw him kneeling and heard him praying for his m ther. She unlocked the door and was soon kneeling at his side. The father went to the chamber and saw the mother and son kneeling, and was soon at their side. This little son was instrumental in bringing his

life. Every human being is by nature death of transpasses and sins. He never draws a breath of life. more can the disciple except they abide in they exercise, and the we is glorified by their frait.

A brother stated that one method of doing earth, good will to men." He writes: good was to distribute tracts in the cars. He celebrated his birth day, last year, by giving away four hundred tracts in the cars. This I four hundred tracts in the cars. This wing seed beside all waters, The same to his office, and said, that he came

Now I am here to-day to tell you that ny father, is saved through faith in the Lord Jesus

is that I persisted in my choice, and how glad he they have to give. Giving will make any man's is that he can give me to the glorious work of preaching the Gospel.

REVIVAL AT COBISCO, AFRICA.

The Rev. Mr. Clemens, a missionary of the Presbytorian Board in Corisco, Africa, in writing now in Philadelphia, speaks of a powerful work of grace at that station. He says: -" God has added to our church fourteen more members at the last communion season, and we now number forty-eight. We have three good and faithful ru'ing lders. I wish you were here to see what God hath wrought. Day after to-morrow we expect to form a Presbytery. There are still a num-ber in the classes who will be admitted next comnature itself indications of the truth that supply munion. The preaching is exciting much oppocomes from waste-th t giving makes room for sition. The natives are a raid that all the people will become Christians, and they are beginning to set themselves in opposition."

AN INCIDENT.

Rev. Mr. Beaubien, of Chicago, made some statements relative to his people, and requested prayer for a French lawyer who was convinced of the falsity of the Romish religion, and of the truth of Protestantism, that he might be convertto Christ. Rev. Mr. Peabody, who has been absont from the country twenty years, made a statement respecting the progress of religion in Tur-key. Sixty church s have been gathered. One Sabbath-school, on a given Sabbath, numbered 1,701. The last prayer meeting that Mr. Peabody attended was composed exclusively of Turks, The Grand Sultan frequently carries a copy of the Scriptures with him and reads to h,s nobles Mr. Peabody requested prayers for the success of His teacher had told him in all his the Gospel in Turkey. Mr. Beaubien led in pray-lities to go to Jesus. He felt that er for Turkey, and Mr. Peabody for the Catholics among whom Mr. Beaubien is laboring at Chicago. Here it was seen that Christians in the East and the West had one Lord, one faith, and one

THE MASSACRE IN SYRIA.

The butcheries perpetrated by the Druses on the Christians of the Syria Lebanon region are horrible in the extreme. They exhibit human nature under the fell power of fanatical violence, and show what it is capable of doing. Of the Dcu-Abiding in Christ, is the source of spiritual scs, who occupied a tract of country about 1165 square miles in the mountains Libanus and Antispiritual life, until he, who is the author of life, whom are able to bear arms. Their name is de-Libanus, there are said to be 160,000,-40,000 of upon the dead soul. He is the vine, and rived from one of their religious teachers, and his disciples are the branches. As the branch their sacred books, concealed in the earth con-cannot bear fruit of itsel exceptitabide in the vine tain doctrines selfish to the last degree, and disgraceful to humanity. Proof of what they bring Christ by a living f ith. Without Christ they can do nothing, but through his strengthening them, given below. These doctrines are said to be a do nothing, but through his strengthening them, they can do all things. Their Heavenly Father is glorified by their bearing much fruit. The orchardist values his trees not by the multitude of blossoms that they put forth, but by the fruit that they bear. Christ values his disciples not nises they make ; but by the faith that | ing bahrarities. They proclaim louder than any by the promises they make; but by the faith that ing outpaties. I they processity and efficacy they exercise, and the works they perform. God | human tongue can utter, the necessity and efficacy of that religion alone which-publishes "Peace on

"M re than 5000 wi lows who, until this Druse campaign, were happy wives and mothers have lost their husbands, fathers, brothers, and all male relatives, even to the male intant at the breast, and so stated that a conductor of a railroad o his office, and said, that he came mapel out of curiosity, was told that it villages, hamlets, and silk factories destroyed ood as going to the theatre. He thought throughout the mountain—all the property of the hould have some sport. "He came to Christians. There is besides a fearfully long to pray." The prayers and list of convents, churches and nunneries belong-need him of the reality of reli-sonal need of salvation. He plundered and then destroyed by the Durses. In

Some other poor women then joined her, and together they made their way to a mulberry dantation outside the town, where they passed the night. At daybreak they were discovered by a party of Druses, who, after stripping them to find whether they had any money on their persons, and taking away what little they possessed, told them they might go where they liked. Four of the poor creatures had babies, all under a year old. Of these infants two were girls and two boys; the former they did not touch, but the latter they said might grow up to be men and bear arms against the Druses. They therefor took the poor ittle creatures, and before their mothers' eyes, tore them up the middle and limb by limb-'-exactly,' to use the poor woman's own expression, as you tear up a fowl that is to be cooked with pillau.' Remember, all this was done, not in the heat of fighting, but deliberately, in cold blood And I have heard of eleven other exactly similar

cases of child destruction by the Druses, in nine of which Implicitly believe, having every reason to do so. Deir-el-Kamar contained, a month ago, a po pulation of 8000 souls, of which about 4000 were

children under ten years old. Of the men, not more than 150 have escaped ; of the women and girls, about 2000 have reached Beirut, and of the young children, less than 200 are alive.

EXCURSION OF THE "GREATEASTERN" TO CAPE MAY.

The American papers, as in duty bound-to disparage everything British, -are circulating the worst passible version of the "Great Eastern's" excursion trip to Cape May, but the following more candid statement from the "Scientific American" puts the matter in a somewhat different light : serie condered to saily that this

To give the Americans an opportunity of witnessing her sailing qualities, the directors of the 'Great Eastern" steamship determined to send her on a short excusion down the coast to Cape May. She left New York on Monday afternoon. July 30th, at 15 minutes to 5 o'clock, and arrived at Cape May at 7 o'clock, Tuesday morning. Spending the day at Cape May, she returned Tuesday night, arriving at the foot of Christopher street, New York, at ten o'clock, Wednesday morning. The charge was \$10 for the passage; the staterooms and meals b ing exten. She had about 2,000 passengers.

The trip, so far as the sa ling qualities of the ship is concerned, was successful. The navigation of the vessel by the officers, the discipline of that drives the paddle wheels, as well as the four smaller engines that propel the screw, were all admirable. The weather was fine, the sea smooth and the speed good ; but the arrangements for the care and comfort of the passengers were unsatisfactory. It seems that this duty was en-trusted to Mr. Cox, the steward of the ship, who showed that he was unaccustomed to catering for excursion parties. It seemed to us that his ion and effort on the part of the managers. Two of the English directors were on board-Messrs. Yates and Bold-and exerted themselves to make

AN INJURIOUS FERTILIZER .- Very severe prohibitious have been issued in France, England and Germany against the use of prudrette imperfectly prepared, it having been proven by careful experiments that the foecal matter of sinks

cannot be converted with safety into garden manure under five years' careful preparation. Pestilmen and lads, 35,00 women and girls, and 500 ential and other diseases are propagated by vegetables grown in soil thus manured. Yet it i stated th t these death-dispensing deposits are absolutely used in the market gardens around our large American cities in their natural state,

and many of the fcuits and vegetables as grown can be told by the no strils or the taste before they

are cooked, and in the process of cooking. It is the opinion of skillful medical observers, that nearly all the novel diseases which now afflict many American cities, owe their origin to the organic diseased matter taken up by vegetables and fruit grown in soil dressed by the focal matter of the sinks, and transferred to the stomach. Galleping consumption in persons whose families have been subject to this cerrible dis case, have been traced to the use of vegetables grown by pondrette. This is only one instance

out of a thousand .- Exchange. [Most of the manures used in China, Holland England and Scotland are transferred directly reas sinks to the soil ; but the former are regu larly cleaned out once ir twice a year .-- [Scientifi : American.



For the Christian Visitor

MESSRS. EDITORS :-- In your paper of 21st lune, you question the truthfulness of certain communications of m ne published in the "Christhe crew and the working of the huge oseillators tian Messenger." And in order that your readers may judge for themselves who have made the false statements, I will give a few facts. The first article in question appeared in the " Messenger" 18th April, the object of which was to interest our Nava Scotia friends in a Book cylled the "Sabbath School Bell." In speaking of the Sunday School, I remarked in failure was the result of short-sightedness and did not occupy that place in our thoughts, our gnorance, rather than from a want of a disposi- contributions, and our prayers that I thought it should ; further, in spinking of R v. C. E Cady, who had introduced the Book into his ople comfortable, if they did not succeed; and school at his own expense, and had just given a t is our opinion that the full and complaint of public concert which gave general satisfaction discomfort were owing much to the passengers I spoke of him as taking a deep interest in those themselves. They got disgusted at the outset mat ere, and that it would be well for our Sunday because it was impossible for the cooks and wait- Schools had we more such Pasto s; and this last because it was impossible for the cooks and wait-ers to prepare food and serve everybody at the s.me time. As soon as the ship had passed Sandy Hook, almost every one on board rushed for the dining cabins to order dinner. Hungry men are not the most patient, and, because they could not all be served immediately, they com-menced complaining; and many of them began to help themselves. Thus, disorder and discom-fort commenced, and it was imposs ble afterwards

Yours truly,

