Olivation.

V. I. E. BILL, DENOMINATIONAL EDITOR.

"Glory to God in the highest, and on earth

Peace, good will toward Men.

THOMAS MCHENRY, SECULAR EDITOR

NO. 21

OL XIII.

SPURGEON'S SERMONS.

DILEMMA AND DELIVERANCE. Thou, Lord, hast not forsaken them that seek

In the second place, let me notice THE DI-BUCKLER WHICH GOD HAS PROVIDED FOR HILDREN AGAINST THIS FIERY DART. Here it is the fact that God never has forsaken hat fear him, and that, moreover, he never

h, my brethren, if we could but once believe loctrine that the child of God might fall from e and perish everlastingly, we might, indeed, up our Bible in despair. To what purpose ld my preaching be—the preaching of a rick--a faith in a God that cannot and would carry on to the end? To what use the blood hrist, if it were shed in vain, and did not se blood-bought ones securely home? To schose the Spirit if he were not omnipoenough to overcome our wandering, to arrest sins and make us perfect, and present us less before the throne of God at last? That ine of the final perseverance of the saints is. lieve, as thoroughly bound up with the stand-or falling of the gospel, as is the article of ification by faith. Give that up and I see no el left; I see no beauty in religion that is hy of my acceptance, or that deserves my iration. An unchanging God, an everlasting mant, a sure mercy, these are the things that soul delights in, and I know your hearts love ed upon them. But take these away, and

have we? We have a foundation of wood, straw, and stubble. We have nothing solid. have a fort of earth works, a mud hovel igh which the thief may break and steal away reasures. Nay, this foundation stands sure The Lord knoweth them that are his ;" and oth so know them that he will certainly bring every one to his right hand at last in glory ut to return to our text, and to offer you some

words of comfort which may tend to quench fiery dart of the wicked one. The psalmist, "Thou, Lord, hast not forsaken them that thee." I call up before you now, one by s witnesses, the saints of God in the olden You are in great trouble to-day, and Sasuggests that now God has forsaken you. e hither, Jacob! we read thy testimony.
t thou a man of trouble? "Ah," saith he,
and evil were my days," Evil, man?—
meanest thou? "I mean that they were
of sorrow, full of perplexity, full of fear and

ble." And what is thy testimony, Jacob? have heard that thou didst seek God in pray-Didst thou not wrestle with the angel at the ok Jabbok, and prevail? Speak, man, and these doubting hearts, did God forsake thee? these doubting hearts, the thinks I see that hoary patriarch lifting up his als, and he cries, "I trembled to meet my her Esau, I stayed at the brook Jabbok. I said. "Lord, give deliverance from him in I think bloodthirsty." I crossed the brook of fear and trembling; but tell it, Olet it be wn for the comfort of others in like trouble me, I met my brother Esau, and he fell upon neck and kissed me. He would not take the ate which I offered him. He became my d and we loved each other. God had turnis heart, and he took no vengeance upon me. "continued the patriarch, "I was always a bting man, I was always a careful man; I had auch cunning and craft about me that I could trust anything in the hands of my Covenant and this always brought me into care and while; but," says he, "I bear my witness that ever had need to have troubled myself at all; had but left it all in the hand of God. all ld have been well. I remember," saith he, nd I tell it to you now when my son Joseph sold into Egypt what sorrow I had in my rt, for I said, 'My grey hairs shall be brought a sorrow to the grave, for Joseph my son is, lout a doubt, reut in pieces.' And then it pened on a day that Simeon was taken away me; and there came a message out of Egypt enjamin must go down. And I remember what I said: 'Joseph is not and Simeon is and now they will take Benjamin away. All e things are against me.' But they were not inst me," says the old man, "they were for every one of them. Joseph, that I said was war; he was sitting on the throne; he had ared for me a habitation in Egypt. As for equipment in a habitation in Egypt. As for each; he was a hostage there; and that was against me, for perhaps I should scarce have my sons down at all if it had not been for

hear a mourner say, " Mine is not a case of ble and sorrow; mine is a case of duty. I e a duty to perform that is too heavy for me, I am afraid I shall never accomplish it. Here sees another of the ancients to bear witness. Moses; let him speak. "I thought," said "when God called me from keeping the flocks by father in the desert by the mount of Horeb, our I never could be strong enough for the twhich I had been ordained. I said unto Lord, and who am I that I should go unto roah? And I said unto him again, Lord, knowest I am not eloquent; the children of will not believe me, for I shall not have lenough in oratory to persuade them to fol-my words. But the Lord said, Certainly l be with thee. And lo," says Moses, "as my s so was my strength. I had strength enough and before Pharaoh, strength enough to shake whole land of Egypt, and strength enough livide the Red Sea and drown all Pharaoh's s. I had strength enough to edure with an generation for forty years in the wilderness, agth enough to take their idol god and grand es, and make them drink the water the land strewn the atoms. I had strength agh to lead them on from day to day, to come defect the rock and it gushed with water, to speak d the rock and it gushed with water, to speak he heavens and they sent down the manna. I when I went up at last to my grave, and ted from the top of Nebo, I, who had once a fearful, saw with transport the land to which Lords people had been brought, and my soul taken away with a kiss, and I departed in ce." Hear that, then, O labouring one; the that helped Moses will help thee. Moses ght God, and God did not forsake him; nor he fosake thee.

aspe that they would bring Simeon. And says Jacob, "I retract every word I have against the Lord my God, and I stand be-

you to bear my testimony that not one good thath failed of all that the Lord God hath

ised. My shoes were iron and brass, and

SAINT JOHN, NEW-BRUNSWICK,

Shimei, all accused me. I was the song of the get the word that he has spoken concerning you. drunkard; I was the harlot's jest. Nothing was You come here in trouble this morning. Do you too bad for David. All mine enemies went not see that God is true? that your very trouble round about the city like dogs, that bay all night is a proof that he has not forsaken you? If you and rest not even at morning." And what didst never had any trouble, then God would have thou do, David? "Oh," said he, "I said, 'My, broken his promise, for did not Jesus Christ leave it, my hearers, God has not forsaken you, even though you be slandered. Remember, it is the lot of God's greatest servants to bear the worst character amongst worldlings. Whose character is safe in these days? What man among us promise-breaker? Shall I point my finger at you may not be accused of any indecency? Who of and say, "There's a man whose word is not to us can hope to stand immaculate when liars ere be relied on ?" Will you point that same finger so rife, and changes are so abundant? Be con- to God, and say, " His word is not to be taken, he tent and bear the slander. Remember, the high- is not to be trusted? er the tower the longer will be the shadow; and What! do you think your God is dishonorable often, the higher a man's character, the fouler that he will give a promise and break it? not will be the slander that comes out against him. keep it? forget it? fail to remember it? What! me, saith the Lord.'

come forth. Ye Hebrew children, ye stood in leave your child? would you forsake it utterly the midst of coals when the furnace was white You might hide your face from it for a while to with heat; did God forsake you? "No," they do it good, because it had been disobedient; but say, " our hair was not singed, nor had the smell | will you chasten your child always? never kiss of fire passed on our garments." Speak, O Dan it, never caress it, never call it your loved one? iel! Thou didst stand a night in the midst of It is not in a father's heart to be always angry the furious lions, who had been starved four days with his child. And will God forsake you? Will that they might devour thee in their hunger; what sayest thou? "My God," saith he, "hath sent his angel to shut the lions' mouths; my God, whom I serve, hath not forsaken me." But time would fail me if I should tell you of those who have "shut the mouths of lions quenched workind and disrespectful. I would show him the who have "shut the mouths of lions, quenched unkind and disrespectful. I would show him the the violence of fire, obtained promises, wrought door, and say, "Get thee gone! my father would victories, put to flight the armies of aliens;" yet we might enlarge for a moment upon the history of great martyrs. Has God left one of them? Father has forgotten you,' tell him to begone—you know too much of your Father ever to believe have been stretched on the rack; every nerve that. Say to him. "Get thee gone! it cannot has been strained; every bone has been disloca- be; get thee gone, Satan! Tell it to thy own ted. They have had their eyes plucked out; companions, but tell it not to the heir of heaven." they have had their flesh rent away piecemeal to Then again, Christian, Thou believest that God the bone with hot pincers; they have been dragged at the heels of horses, burnt on gridirons, world; and yet after having loved you so long hung up before slow fires. They have seen their eyes, their infants cut up in pieces before their eyes, their wives and daughters ravished, their houses an end. Singular thing! Eternal at one end and burned, their country laid desolate. But has God forsaken them? Has the world triumphed? Has God left his children? "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from other creature, shall be able to separate us from What! Jesus thy own brother, thy husband, thy the love of God, which is in Christ Jesus, our head, thy all; what! he forget? he forsake?

Another question is suggested, however, for your comfort, Christian; I have brought many witnesses to prove that Christ does not forsake and cries, "Thou Lord hast not forsaken them his children; let me ask you to step into the witness box. You say that God has forsaken you— I will put a question or two to you. When your wife lay sick, and there were three little ones in the house, and she approached to death, and ous PRIVILEGE TO SEEK GOD IN HIS DAY OF you cried in agony to God and said, "God, thou TROUBLE. hast forsaken me. My business fails me, and now my wife is to be taken from me! what shall I do with these little ones?" Answer this ques- be permitted to rust in the house? We must tion; did God forsake you then?" "Nay," you say, "My wife still lives; she was restored to me." But when one of your children lay a dying and the others were seized with fever, you then said, "My wife is again sick; what shall I do find your troubles stayed, your trials sweetly with this house of sickness? Now God has for-saken me; I shall never bear this trial." Did you and round to find peace. Would that we could bear it? "Oh, yes," say you, "I passed through it and I can say, "Blessed be the name of God, the affliction was sanctified to me."-Do you recollect the heavy loss you sustained in business? Not one but many; loss came after oss; every speculation in which you had been engaged broke down under you. You had many bills coming in and you said, "Now I shall not be able to meet them; and as a christian man you shuddered to think of bankruptcy. You even went up with your wife into your chamber-and you two went on your knees and poured out your case before God and asked him to help you .-Did God'leave you? "No," say you, "as by a miracle I was delivered; I cannot tell how it was, but I came out of it clean." And yet again another question to another one of you. Do you remember when you were in sin, before you had received pardon, your guilt was heavy upon you and you sought God and cried to him. Did God deny you? "No," you say, "blessed be his name, I can remember the happy day when he said, 'your sins which were many are all forgiven.'" Well you have often sinned since then.— But let me ask you, when you have made confes not lifted upon you once more the light of his countenance? "Well," you say, "I must say he has." Then, I ask you in the name of everything that is true and holy, nay, in the name of everything that is reasonable, how dare you say

Potreet the sion of sin, have you not been restored? has he that God has forsaken you now? Retract the hear some one say, "Oh, that just suits me. I word! Slay the thought! It cannot must not fear I have no faith; I am afraid! don't repent

"Each sweet Ebenezer you have in review, Confirms his good pleasure to help you quite

He would not have done this much for you, if he meant to leave you. Thus it cannot be, that he who has been with you in six troubles will leave you in the seventh. He has not brought you through so many fires to let you be burned at last.

"His grace shall to the end Stronger and brighter shine, Not present things, nor things to come, Shall quench the spark divine"

" St. Foun, Tan May, Mark. "

through the way, so this control to move in the man and the property of the body of

to refer you to another ancient saint; it is the saint who wrote this psalm—David. Let him stand up and speak. "Ah!" saith he, "from and do you dare to doubt God? He hath said the first day when I went forth to fight Goliath "While the earth remaineth, seed time and hareven to the end of my life I was the subject of vest, summer and winter, cold and heat shall shame and slander. Doeg, the Edomite, Saul, never cease;" and he keeps his word. And yet and multitudes of men, the men of Belial, like you think, though he keeps that word he will for-

soul, wait thou only upon God, for my expectation is from him." And didst thou prove that God was thy deliverer? "Ah, yes—yes," saith he, "I have pursued my enemies, and I have of the legacy; you shall have the rest:—"In the overtaken them. 'Thou hast smitten all my world ye shall have tribulation, but be of good enemies upon the cheek bone; thou hast broken cheer; I have overcome the world." So that the very the teeth of the ungodly." And so shall you find weather without, and your troubles within, ought

But remember, " no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou given you his oath. Can you think that he will shalt condemn. This is the heritage of the ser- break that? Because he could swear by no vant of the Lord, and their righteousness is of greater he sware by himself. Shall God be perjured? You would not think that of your mean-If ye need any other witnesses I could bring est fellow creature; will you think that of your them. Let Shadrach, Meshach, and Abednego greatest and best friend? Again, would you

> has loved thee from before the foundation of the temporal at the other. Strange supposition Put it away from thee. Besides, again, can Christ forget thee! Art thou not a member of his body, of his flesh and his bones? Has the Head forgotten a finger? Has he, who did hang upon he tree, and who wrote thy name in wounds upon his band and on his side, has he forgotten? Down blaspheming thought! Back to the hell

III. I now come to the third and last point, and on this I shall dwell very briefly-Man's PRECI-

from which thou dost spring! Down! down! down! My soul lifts up her head triumphantly,

that seek thee;" nor wilt thou do so, world with-

out end.

To what use, to what purpose is the buckler if we wear it not? Of what service the shield if it take hold upon the promise of a faithful God : we must seize the comfort which he offers ; but how stay at home in our closets with our God; we should find peace much better there. We go to our neighbors, we call our friends, we tell work for good. Yes, nothing but the evidence them our woes and ask their sympathy.

"Were half the breath that's vainly spent, To heaven in supplication sent, Our cheerful song would oftener be, Hear what the Lord has done for me."

Go Christian brother in your troubles and seel God. It is not possible that you can perish praying. If you could perish singing, you could not perish praying on your knees. Think ye that while you can plead a Father's love, and cry with the Spirit of adoption to him, that you can be forsaken? If you forsake the throne, then may you indeed have a fear that you are forsaken. But when the Spirit draws you to the mercy-seat, such a fear must vanish, for if thou art at the mercy-seat, God is there too. God loves the mercy-seat better than thou dost. He dwelleth between the cherubim; thou only goest there sometimes. But that is his abiding-place, his mercy-seat, where he always sits. Go thou, then, I tell thee, and thou canst not be destroyed; thy ruin is impossible, whilst thou dost cry, " Let us

as I ought. But I know I seek Christ. I am sure I am seeking him." Ah! so then this promise is thine. Take it home with thee. Suck it; get at its juice. Here, indeed, is a cluster full of new wine for thee. Take it home with thee : " Thou, Lord, hast not forsaken them that seek thee." Seek, and ye shall find; knock, and the door shall surely be opened to you.

May God now grant his special blessing for Jesus sake. Amen

A GREAE CHANGE IN FRANCE.-In France the most prominent men of letters, hitherto nom-inally Catholic, and for the most part really infithat the helped Moses will help thee. Moses get the spark divine"

Shall quench the spark divine shift of the most part really infight of the consistency of a ght of the fosake thee.

It sails another, "I am exposed to slander; it speak evil of me; no lie is too bad for them there as yet.

Still further to drive the thought away, I will the cainst me," Ah, my friend, permit me the spark divine shift of the consistency of a did, are now advocating the historical, literary, in ally Catholic, and for the most part really infighted with olive oil to the consistency of a ded, are now advocating the historical, literary, in any color, has a slightly bituminate the spark divine.

There is dew in one flower, and not in another, is of a dark brown color, has a slightly bituminate the originate period. The oil unites the other closes itself and the drop runs of the Romish Church, avow fearlies because we without dissolving it, and the composition has the property of absorbing infectious liquids the with olive oil to the consistency of a did, are now advocating the historical, literary, make the interest of paste or ointment. This species of paste or ointment. This species of paste or salve the through the spark divine.

There is dew in one flower, and not in another, while the other closes itself and the drop runs of the manner will be much firmer, and less oily in the bosom of the Romish Church, avow while the other closes itself and the drop runs of a dark brown color, has a slightly bituminate the composition of the manner will be much firmer, and less oily in the total current with the dew, and if we lack them, it is because we will not open our hearts to receive them.

town and happened and in the liver took of Principles.

THURSDAY, MAY 24 1860

BIBLE IN INDIA.

Mayor Davidson, an old Indian officer, at a missionary meeting lately held in Liverpool, Eng.

He was confident that the Bible was to this people the most interesting of all our English books, because they found in its history many illustrations of their every-day life; therefore, in many respects, they could understand the Bible better than we could ourselves. (Applause.) As a proof of this, he would hame an incident which occurred to a British officer with whom he was acquainted in India. His friend one day took a long ride in the country, and halted during the heat of the day at a village, where he rested in the usual receptacle for strangers, the village temple. The news soon spread around, that a white gentleman was in the temple, who could speak for me—that I may be a Christian. He could Mahrattee like a native—and the villagers crowd-say no more, and sat down. ed to see and converse with the stranger. He talked to them of their husbandry and other band of youth under my care, about six weeks domestic matters, showing to the astonished people that he was familiar with the ins and outs of the next Sabbath the sixth one is to make a pubtheir habits and customs. In the course of con- lie profession of religion—the other five have versation, one of the natives asked the English officer if he could tell them anything about "Usef," (which term they used to designate "Joseph,") and proceeding with his conversati- weighed down under a sense of sin, asking you on, the officer found out that the villagers were familiar with the history of that patriarch. (Hear.) the vows of God upon me, and confess Christ as He inquired how they gathered their information my Saviour before the great congregation. Pray about Joseph, when he was told that one of their number had visited a distant European station, where some one gave him a little tract, containing the history of Joseph (or Usef) in the Mahratta language. (Cheers.) This little tract was so highly prized, that the village accountant had been regularly engaged to read it publicly; and every evening the people assembled round the of the meeting. This day is the first time I have village well to hear the interesting account of ever been in it, though I have, for a long time Joseph and his brethren. These poor natives could know and feel what famine was, for they had been long accustomed to it; they had seen the corn reserved for years of scarcity, and they had been accustomed to have these stores doled out to them in scanty portion to save them from actual starvation, and to sov the seeds in their fields. (Applause.) These simple villagers had been so deeply interested in the little tract, that they informed the British officer of their convic-

TWO SIDES TO THE PICTURE.

An editor of a religious paper is like a horse, upon an inclined plane that his own weight moves, going. Early and late, the whole time, he must keep treading on. And while his work has no end, it is also trying to his body, to his mind, and to his temper. He must please everybody in what he publishes, and what he does not pub-

Never make a mistake, use a wrong word, or admit an improper article. There is no charity for his infirmities, no allowance for any fallibility in his judgment, and no tenderness for his feelings. Every article must be on the right subject, breathe a-proper spirit, and be just the right length-please those who have taste, and those who have none-those who think and those who do not-those who are Christians and those who who do not-those who lave families, and those who have none-old and young, male and female litttle and big-one and ill. He must tread on no one's toes, while his own toes must be public property. And many other things as hard to do, but too numerous to mertion.

This is only a part of one side of the picture in an editor's life. There is another, at which it is more pleasant to look.

He is preaching the Gospel every week to thousands, many of whom never heard it from the pulpit. Scattering light and intelligence through the land, giving strength and consolation to many a heart and exerting an influence for good upon society, that will be felt long after he is gone. Every enterprise and operation of the church, the mind and heart of every reader, feel its power. Amid his daily toils and per plexities, he is constantly receiving letters telling him of the good he is doing-letters of encouragment and sympathy; and thus, while a few, who have a talent for nothing better, enjoy the luxury of finding fault, thousands appreciate the labour and sympathize with the editor in his unceasing he has that he is doing good, could sustain any man in the labourious and trying work of build ing up a religious paper. When depressed, gloomy, almost dishearened, he receives a letter, telling of some afflicted heart that has been comforted, some Christian that has been aroused or some sinner that has been converted. Such evidence of the power of the Gospel that he is preaching, sustains and comforts his heart. Let editors look upon this side of the picture, and for their reward to the other world .- Exchange.

INSTANTANEOUS DISINFECTION-VALU

ABLE SURGICAL DISCOVERY. The Paris correspondent of the New York Express gives the following account of a valuable discovery, destined to effect a great amelioration in the treatment of ulcers, abcesses, flesh wounds &c. "At the last sitting of the Academy of Sciences, the celebrated Dr. Velpeau demanded permission to make an important communication, and announced that two young practitioners in question, Messrs. Corme and Demeaux, had paid him a visit for the purpose of presenting to his notice their discovery and explaining to him its results. Messrs. Corme and Demeaux have found a process for the complete and instantaneous disinfection of all animal matter. The action of the disinfecting agent arrests the progress of decomposition, and effectually prevents the generation of insects. The substance, prepared for pounds, and the expense in America would probably be still less. The following is the formula as given by the inventors themselves: Plaster of commerce, reduced to fine powder, 100 parts; of a mortar, or by any other appropriate or me-chanical means. The application of this compo-sition to the dressing of sores and wounds requires sition to the dressing of sores and wounds requires a particular preparation. A certain quantity of the powder, prepared according to the formula, is diluted with olive oil to the consistency of a paste or ointment. This species of paste or salve is of a dark brown color, has a slightly bituminous odor, and may be kept in a closed jar for an intefinite period. The oil unites the powder of God rains goodness and merey as wide as

instant it is applied to the sore which produces them. The application may be mediate or immediate. In the latter case, that is to say, placing the composition directly in contact with the sore, no pain whatever is produced; on the contrary, the salve has a decisive action, cleanses the sore and favors cicatrization."

> DAILY PRAYER-MEETINGS. Reported for the Examiner.

A young man stood in the doorway. He said his mother had, a few days before, sent a request to this meeting for prayer for an older unconverted brother. Now that brother hopes he is converted, and I am left alone. And I came here alone this morning to ask you if you will pray

A gentlemen said, I asked you to pray for a ago. Six of those youth have been converted, and

done this on preceding Sabbaths. You remember, said another, how a few days ago, I stood here a weak, irresolute young man, to pray for me. Next Sabbath, I expect to take

A VOICE FROM CONSTANTINOPLE. You have heard, said a gentleman, rising, a isitor from the Southwest, who has given his testimony to the value and importance of the meeting. I am from the East-the far East, and I wish to add my testimony, to the importance past, been no stranger to it. I am from Constantinople, and have charge there of a Seminary for boys, or young men, whom we are educating for usefulness in their native land. More than a year ago. I began to read to my pupils the published accounts of this Fulton street meeting and Jayne's Hall meeting in Philadelphia; and some of my pupils began to deeply sympathize with this intelligence, and to inquire when we should see God so blessing their own land as he was blestion that the God of Joseph was the only true sing his own people in America. I told them that when we had the same spirit of prayer we should see the same results. In accordance with their desire, we established a daily union prayer-meeting, from the establishment of that meeting, more than one-half of the members of my school were

That daily prayer-meeting has been continued to the present time; and the Lord has made it a blessing to many souls. I need not speak of the usefulness of this meeting. Its influence goes all abroad. It is felt everywhere over the Christian world. We have felt it in Constantinople. We feel its power all over the Turkish Empire, where there are Christians to pray. We feel that our country is about to be given to God, and Mohamed is to be cast down and Christ is to be exalted. We are confident that we are on the eve of great events. We are praying for the coming, among us, of Christ's kingdom. I want you to feel more deeply than ever the importance of are not-those who subscribe and pay, and those prayer. There is a power in prayer which we have got yet to learn. We have learned some-thing about it. But how little do we yet know. What rapid spread and triumphs of the gospel should we witness, if the whole church had in exercise the spirit of prayer, as we ought to have. We should see nations born in a day.

THE BOOK OF JOB.

Biblical critics seem agreed that our own Book of Job was written in the East. I call that, apart from all theories about it, one of the grandest things ever written with pen. A noble book; all men's book! It is our first, oldest statement of the never-ending problem-man's destiny, and God's ways with him here on this earth. all in such free, flowing outlines; grand in its sincerity, in its simplicity, in its epic melody, and repose of reconcilement. There is the seeing eye, the mildly understanding heart. So true, every way; true eyesight and vision for all things; material things no less than spiritual; the horse, -" hast thou clothed his neck with thunder?he laughs at the shaking of the spear !" Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody, as of the heart of mankind ;-so soft and great,—as the summer midnight, as the world with its seas and stars !- Carlule.

MAULMAIN.-We learn from the Missionary Magazine that the ban placed on the distribution of books in Burmah, by the usurper Tharawadi, when sovereign of Burmah, has been removed by the present king, and there is now no hindrance to a wide diffusion of Scriptures and tracts in Burmah proper. The demand for school books is still on the increase, and a wide and open field is presented for the instruction of the young.

The day will come when there shall be "upon the bells of the horses, holiness to the Lord." to it that holiness to the Lord be found upon the types and the press. It is impossible to exaggerate importance of a pure Christian literature. The involved in it. The social character, order and morals of the community are involved in it.

BAPTISTS IN CALIFORNIA.—The Circular of Sagramento has a full account of the recent convention of Baptists in San Francisco. Some twenty ministers and many laymen were present from all parts of the state. Rev. D. B. Chanev was chosen chairman, and Rev. J. B. Sexton, use, costs here about one franc for a hundred secretary, of the body. There are at the present time within the state 53 ministers ordained and licensed, 54 churches, and 1,580 communicants. Several new churches are to be organized soon. There has recently been organized a church concoal tar, one to three parts. The mixture of the two substances is effected with ease by the aid lowing is a list of the officers, all of whom were chosen by ballot; Pastor, Shuck Seon Sang; Deacon, Tsuy Fook; Clerk, Yong Fo; Treasur-

Manlou women and the court's affected. Lorone the last side and strend week,

Agricultural, Etc

An English correspondent of the Courier who formerly resided in N. B., writes as follows :-

"It is universally admitted that we have had

one of the largest and severest winters this count-

ry has known for a long time. About Christmas the frost was as severe as I ever felt in New Brunswick, for a few days. We had frost for 90 successive nights. During the day, rain and sleet alternating with a slight covering of snow. From the latter part of October, until the present time cattle have been unable to obtain herbage in the fields, and as yet they are only let out for watering. There is little difference between the stall feeding of this country and New Brunswick. In one sense it is Hobson's choice between your winters and ours, except that to some extent, we may plough, fence, and spread manure, which cannot be done with you. I must onfess, that my opinion as to New Brunswick tomg well adapted for Agricultural pursuits has indergone a comolete change. I have now arrived at the conclusion, that it might not only become a self-supporing, but an Agricultural Exporting Colony, under judicious management. Your farmers want Capital and agricultural knowledge. Too much stress is laid upon improving the breed of cattle. With your cold stables and barns, new and delicate breeds will soon get as bad and even worse than the old stock. You want a thorough change in the plan of your farm outhouses. The stables should be warm and ventilation arranged before the head of every animal. Sending C -- P -- here is just a waste of money. I highly approve of the mode adopted here for feeding cattle during winter, which I will mention as it may be adopted by your farmers with advantage. In the first place farmers here procure a 2 or 3 horse high pressure cylinder boiler, with pipes leading to two three or four large tubs in which chopped hav and straw mixed with a little bran or oatmeal (indian meal is better) is placed, which is steamed for three or more than a year ago. And within four weeks four days and is sufficient for feeding about twenty head of cattle four days. The covers should be kept on the tubs all the time, and the mixture is thus kept warm. A good bucket full of the preperation is given to each animal twice a day with a little hay. On this the animals thrive amazingly and shew so sleek and fat, they appear as if fit for the butcher. Winter fodder thus treated is equal to double the quantity given to the cattle in the old way. On some farms a two or three horse engine is fitted up, which chops the stuff, and is applied to a variety of other farm labour. Again attention is paid to the manure heaps, and to the erection of water tight tanks to retain the liquid manure. This latter is pumped into carts fitted with puncheons, and is distributed over the fields much in the same manner as you water your streets. The effect is magical. when the process is properly managed. A neighbor who milks thirteen cows, and sells the produce at 2d. per quart, told me the other day, that he realized £120 in twenty weeks, besides supplying a family of thirteen in number with milk and butter. Milk pays better than butter. although the butter yields 1s. 4d. per lb. Milk with you I believe is sold at 4d. per quart. Under a similar system to that I have just detailed. your farmers would grow rapidly rich.

TO MAKE BUTTER IN FIVE MINUTES WITHOUT A CHURN!

A correspondent highly recommends the following recipe :-- After straining the milk set it away for about twelve hours for the cream to 'rise." (Milk dishes ought to have good handles to lift them by.) After standing as above. set the milk, without disturbing it on the stove let it remain there until you observe the coating of cream on the surface assume a wrinkled appearance, but be careful it does not boil, as should this be the case the cream will mix with the milk and cannot again be collected. Now set it away till quite cold and then skim off the cream, mixed with as little milk as possible .-When sufficient cream is collected proceed to make it into butter as follows :- Take a wooden bowl, or any suitable vessel and having first scalded then rinsed it with cold spring water, place the cream in it. Now let the operator hold his hand in water as hot as can be borne The day has come when Christian men should see | for a few seconds, then plunge it in cold water for about a minute, and at once commence to agitate the cream by a gentle and circular motion. In temporal prospects and eternal hopes of men are | five minutes, or less, the butter will have come when, of course, it must be washed and salted according to taste; and our correspondent guarantees that no better butter can be made by the best churn ever invented.

To those who keep only one cow, this method of making butter will be found really valuable; while quite as large a quantity of butter is obtained by the common mode the skim-milk is much sweeter and pattable. In the summer season it will usually be found necessary to bring the cream out of the cellar (say a quarter of an hour before churning) to take excessive chill off in winter place the vessel containing the cream over another water to warm it; then continue to agitate the cream until the chill has departed.

Before washing the butter, separate all the milk you possibly can, as the latter will be found