

New Brunswick Baptist,

AND CHRISTIAN VISITOR.

The Organ of the Eastern and Western New Brunswick Baptist Association Churches.

Glory to God in the Highest, and on Earth Peace, Good Will toward Men."

VOLUME XIV.

SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, OCTOBER 30, 1861.

NO. 43

MINUTES

Of the Fourteenth Session of the Western New Brunswick Baptist Association.

REPORT OF THE UNION SOCIETY.—CONCLUDED.

Macanaquac.		
PALMER WOODWORTH, Secretary-Treasurer.		
John Kilburn and wife, for 1860,	Rev. G. R. Campbell,	0 5 0
Received from P. Woodworth S. S.	Joseph Soot,	0 5 0
Mrs. Barbara Soot,	Samuel B. Smith,	0 5 0
John Kilburn,	Wm. Donnelly,	0 5 0
Collection for H. M. Francis Kilburn,	David Jewett,	0 5 0
Geo. Good,	Chas. McKean,	0 3 9
Mrs. Baily,	Moses Dykeman,	0 1 3
Moses Fleming,	94 Jas. Currie,	0 2 6
Charlotte Soot,	Calvan Currie,	0 5 0
Thos. Jewett,	Benj. Soot,	0 5 0
		11 0

Oak Bay.		
J. GARCELON, Secretary-Treasurer.		
Mrs. H. Towle,	O. Doten,	0 0 74
H. Towle,		0 2 6

St. Stephen's Lodge.		
Mrs. McSinton,	Mrs. Eliza Hopps,	0 5 0
Capt. Greenwood,	Caroline Williams,	0 5 0
Frederic McKenney,	Robt. Ayrey,	0 0 74
R. H. Hannah,	Mrs. A. Robinson,	0 5 0
E. McKenney,	Miss R. Young,	0 5 0
L. M. Young,		0 5 0

Received from DEACON EASTBROOKS, Sec'y-Treas. £3 16 0

Keswick New Church.		
Received from MISS DUNPHY, Collector.		
Jonathan Yerxa,	Oscar Yerxa,	0 1 3
E. Merrithew,	Charlotte Merrithew,	0 1 3
James Yerxa, Junr.,	Sarah Merrithew,	0 2 6
Abraham Long,	Rhoda Sisson,	0 2 6
Emeline Hawkins,	Emeline Sisson,	0 0 74
Fanny Yerxa,	Elizah Yerxa,	0 5 0
Geo. Dunphy,	Jas. Smith,	0 7 6
Abraham Merrithew,	A. Friend,	0 2 6
Joseph Wery,	A. Friend,	0 1 3
Jane Wery,	Cyrus Burt,	0 1 3
Robert Allen,	Mary Pickard,	0 1 3
Nelson Merrithew,	Eliza Atherton,	0 1 3
Abraham Nason,	A. Friend,	0 0 74
Mrs. N. Merrithew,	Margt. Cranberry,	0 0 6
Mary J. King,	Jonah Blev,	0 1 3
Timothy Waters,	J. N. Hollett,	0 1 3
Sarah Wery,	Jas. Merrithew,	0 1 3
Mary Saunders,	A. Friend,	0 0 74
Eliza Waters,	A. Friend,	0 0 74
Sarah Wery,	A. D. Yerxa,	0 5 0

Manzerville.		
GEORGE MILES, Secretary-Treasurer.		
Sarah McGill,	Maria J. Tredwell,	0 5 0
Dea. G. A. Tredwell for 1860,	Anna Hoben,	0 5 0

Rushcroft.		
Deacon J. SMITH, Secretary-Treasurer.—List not published last year.		
Deacon J. Smith,	Susan Phillips,	0 5 0
Mrs. Connolly,	Mary Smith,	0 7 6
Amanda Nason,	Robt. Smith,	0 5 0
Mary Carr,	Miss L. Smith,	0 5 0
Caroline Phillips,		For 1861.
Mrs. Mary Phillips,	Deacon J. Smith,	0 10 0
Mrs. Frederick Phillips,	Sarah Smith,	0 5 0
Mrs. Adam Noble,	Mary Smith,	0 10 0
Adam Noble,	Rev. J. Williams,	0 10 0
Abraham Nason,	Alex. Haining,	0 5 0
Edw. Downs,	Lev. Smith,	0 5 0
Amos Grass,	R. A. Hart,	0 5 0
Mr. and Mrs. John Grass,	Nelson Sewell,	0 5 0
David Smith,	Mrs. N. Sewell,	0 2 6
Thos. Phillips,		0 2 6

Jacksonville New Church.		
SAMUEL BURT, Secretary-Treasurer.		
MISS JANE NEVENS and MISS EMILY BURT, Collectors.		
F. E. Good,	John Burt, Esq.,	0 5 0
L. R. Harding, Esq.,	Moses Hovey,	0 5 0
Geo. E. Good, Jr.,	Samuel Burt, Jr.,	0 1 3
Adam Kearney,	Mrs. J. Burt,	0 1 3
Mrs. Nevens,	Wm. Hannah,	0 5 0
Jane Nevens,	Mrs. Margaret Hannah,	0 5 0
Isabel Nevens,	G. G. Everett,	0 5 0
Mrs. B. Campbell,	Charlotte Everett,	0 1 3
Samuel A. Webb,	Mrs. Mary Hannah,	0 2 0
Geo. W. Holmes,	John Hannah,	0 3 0
Gideon Holmes,	Mrs. Samuel Burt, Sen.,	0 5 0
William Holmes,	Charles True,	0 5 0
Owen J. Finigan,	W. A. J. Currie,	0 1 3
Myr McLean,	R. B. Cunningham,	0 1 3
Ludlow Esq.,	William Simpson,	0 1 3
George Grass,	Anthony Fitzpatrick,	0 5 0
Rev. B. Hughes,		0 5 0

Saint Andrews.		
Deacon O. RIBBOUT, Secretary-Treasurer.		
Received without names,	Collected by Miss A. Thom.	£11 9
Miss E. Thompson,	son,	0 5 74
John Grant,		0 3 9

Bocabe.		
Mrs. Rachel Hanson,	Eliza Hanson,	0 5 0
Julia Hanson,	M. J. Simson,	0 5 0
Jennet Glass,	G. L. Foster,	0 1 3
Mrs. Wheton,		0 1 3

Canning.		
Deacon Thos Bridges,	Mrs. Thos. Bridges,	0 5 0

By W. J. Blakney, £0 15 0

Lower King's Clear.		
JOSEPH DUNPHY, Secretary-Treasurer.		
D. H. Curry,	Thos. Dunphy,	0 5 0
George Curry,	Prudence Dunphy,	0 2 6
E. H. Libby,	Presilla Esty,	0 2 6
Mrs. E. H. Libby,	A. J. Friend,	0 3 0
Geo. Sutherland,	Evellina Dunphy,	0 1 3
John Camber,	John Dunphy,	0 5 0
Mrs. R. Woodworth,	N. Smith,	0 5 0
Joseph Dunphy,	D. David Curry for 1860,	0 5 0
Joel Everett,		0 2 6

Upper Kingsclear.		
GEORGE HAMMOND, Secretary-Treasurer.		
George Hammond,	Dea. Moses McNally,	0 5 0
Wm. Hammond,	Wm. Soot,	0 5 0
Ada E. Hammond,	Luella Soot,	0 1 3
Archibald Hart,	Sarah Grant,	0 0 74
Rec'd from Dea. Holyoke,	E. S. Hammond,	0 5 0
do. do. for Education,	John Moffat,	0 1 3
George Wery,	Leander Cliff,	0 2 6
Dea. R. Holyoke,	Mrs. Mary A. Nevens,	0 5 0

Cardigan.		
Deacon B. RICHARDS, Secretary-Treasurer.		
Received from Treasurer,		£3 1 24

Fredericton.		
G. G. HUNT, Secretary-Treasurer.		
Received from Treasurer,	Richard Phillips,	\$0 6 0

Received from Collectors per Rev. B. March, £2 2 0

Poetry.

AUTUMN.

BY W. T. DEACON.

The summer days are over,
Have past away and gone,
And tranquilly and soberly
The Autumn hurries on;
And twilight with her mellow hue
Comes quicker than she used to do.

The rose has lost its fragrance,
The hyacinth its smell,
And all the pretty violets
Have withered in the dell;
And summer gales have past and gone,
To bring the far-cold winter on.

The rivulets in solitude
Of desolation glide;
For where are all the merry birds
That sported on the tide?
They're vanished from the scene betimes,
To sing their song in other climes.

The sunbeam o'er the ocean
Fades swifter than before,
And halts the twilight festival,
Of villagers no more;
With speed he runs his daily race,
Then drops into his hiding place.

The nightingale has ceased her song,
The lark his carol shrill;
And e'en the woodland echo now,
Is silent on the hill;
And you may wander far and near,
Without a note to cheer your ear.

The forest pines are shedding
Their honours on the ground,
And gloomingly the Zephyr breathes,
Their requiem profound;
And tell you as he passes by,
Of winter and his tyranny.

And we are growing old my friend,
And drooping with degrees;
And as the breath of winter sweeps
The blossoms from the trees;
So we in our Autumnal prime,
Are riddled by the hand of time.

But spring in all the loveliness
Of nature shall return,
And dewy dappled meads again
With hazy green be burn;
While we shall know no second spring
No summer in our withering.

Then let us lift our thoughts above
In meditative prayer,
And tell our tale of sorrow
To Him who dwelleth there;
And he shall bid our spirit glow,
Amid the chill of age's snow.

And as the summer flowers appear,
More beautiful while they fade,
And tranquilly and lovely
Meet death along the glade;
So we shall look as well as they,
And fade as sweetly in decay.

Spurgeon's Sermon.

Jacob's Walking Exclamation:

A SERMON DELIVERED BY THE REV. C. H. SPURGEON, AT THE METROPOLITAN TABERNACLE, NEWINGTON, LONDON.

"And Jacob, awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not."—GENESIS XXXIII. 16.

Concluded.

II. BUT HOW ARE WE TO RECOGNISE THIS PRESENCE OF GOD? What is the Spirit which shall enable us constantly to feel it?

The presence of electricity is very soon discovered by those bodies which are susceptible of its action. The presence, for instance, of iron in a vessel is very soon detected and discovered by the magnetic needle. There is an affinity between them.

That carnal men should not discover God here I do not wonder at: that they should even say, "There is no God," is no marvel, because there is nothing in their nature akin to him, and therefore they do not perceive him. They lack all the affinity that can discover his presence.

To commence, then, if you would feel God's presence, you must have an affinity to his nature. Your soul must have the spirit of adoption, and it will soon find out its father. Your spirit must have a desire after holiness, and it will soon discover the presence of Him who is holiness itself.

Your mind must be heavenly, and you will soon detect that the God of Heaven is here. The more nearly we become like God, the more sure shall we be that God is where we are.

To a man who has reached the highest stage of sanctification the presence of God becomes a more sure fact than the presence of anything else beside. In fact, he may even get to such a state that he will look upon the fields, streets, inhabitants, and events of the world as a dream, a passing background, while the only real thing to him will be the unseen God which his new nature so clearly manifests to him, that his faith becomes the evidence of things not seen, the substance of things which sense cannot perceive. Likeness to God is first necessary for the clear perception of his presence. Next, there must be a calmness of spirit. God was in the place when Jacob came there that night, but he did not know it, for he was alarmed about his brother Esau; he was troubled, and vexed, and disturbed. He fell asleep, and his dream called him; he awoke refreshed; and the noise of his troubled thoughts was gone, and he heard the voice of God.

"In solemn silence of the soul,
My heaven and there my God I find."

More quiet we want, more quiet, more calm retirement, before we shall be able, even with spiritual minds, to discover the sensible presence of God.

But then, next, Jacob had in addition to this calm mind, a revelation of Christ. That ladder, as I have said in the exposition, was a picture of Christ, the way of access between man and God. You will never perceive God in nature, until you have learned to see God in Grace. We have heard a great deal about going up from nature to nature's God. Impossible. A man might as well attempt to go from the top of the Alps to heaven. There is still a long gulf between nature and God to the natural mind. You must first of all perceive God incarnate in the flesh of Christ, before you will perceive God in the creation which he has made. We have heard a great deal about men worshipping in the forest glades, who never frequent the sanctuary of the saints. You have heard much, but there was little truth in it.

There is often great sound where there is much emptiness, and you will frequently find that those men who talk most of this natural worship are those who do not worship God at all. God's works are too gross a medium to allow the light, and the road to him is a rugged one if we go the way of the creatures. But when I see Christ, I see God's new and living way, between my soul and my God, most clear and pleasant. I come to my God at once, and finding him in Christ, I find him everywhere else besides.

More than this, no man will perceive God, wherever he may be, unless he knows that God has made a promise to be with him and is able by faith to look to the fulfilment of it. In Jacob's case God said, "I will be with thee whithersoever thou goest, and I will not leave thee." Christian, have you heard the same? Is the twenty-third Psalm the song of your faith? "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me." Have you conscientiously perceived that though men forsake you, God stood with you? Could you join the song of one who said,

"When trouble like a gloomy cloud
Has gathered thick, and thunder'd loud,
He near my side has always stood,
His loving kindness, O how good!"

Then to you it will not be difficult to perceive the presence of God. You will in fact look upon it as so real that when you open your eyes in the morning, you will look for him with praise, and when you close them at night, it will only be that you may repose under the shadow of his wings. I wish we could get back to the spirit of the old Puritans; they believed in a present God always. We speculate about the laws of nature, we are always talking about organic matter and so on, but with them it was God and God alone. We look to the barometer about the rain, and very properly in some sense, they looked to God, and they prayed, God either to stay the clouds of heaven, or to pour down the refreshing fountains upon the thirsty earth. We are talking about attraction, finding out the laws by which the worlds are governed, the Puritans looked to the Lawgiver rather than to the law, and to the present power of God manifest in his present hand, rather than to matter itself, or in the laws of matter. Oh to feel God everywhere, in the little as well as in the great, in our risings up and in our sittings down, in our goings forth and in our comings in! I can conceive of no life more blessed, and of no spirit more akin to the spirit of the glorified, than the mind and heart of the man who lives in God, and knows and feels that God is ever present with him.

III. This brings me, very briefly, to one or two concluding remarks upon the PRACTICAL RESULTS OF A FULL RECOGNITION IN THE SOUL OF THIS DOCTRINE OF GOD'S OMPRESENCE.

One of the first things would be to check our inordinate levity. Cheerfulness is a virtue; levity a vice. How much foolish talking, how much jesting which is not convenient, would at once end if we said, "Surely God is in this place." The next time you are being indolgent in mirth—I mean not innocent mirth, but that which is connected with uncleanness, or with any sort of ill—think you see a finger lifted up, and you hear a voice saying, "Surely God is in this place." Let your recreation be free from sin; let your amusements be such that you can enjoy them while God looks on. If, too, we felt that God was in this place, how much of our conversation should we talk of him and of Christ. This afternoon what will many of you talk of? Sunday afternoon talk is generally a great difficulty to some professors. They do not like to go right down into what they think worldly conversation, so they generally talk about ministers. They consider that to be a spiritual subject; and generally this talk about ministers is more wicked than talk about the devil himself, for I had rather you should speak religiously concerning Satan, than irreligiously concerning even the angels of the churches. There is one tale related about this minister, and another tale about the other, and the conversation ministers no edification. If they heard an angel say, "God is in this place," the afternoon of the day of rest would be spent in much more profitable conversation. But suppose that I have some here, to-day, who have been lately exposed to personal danger and peril; brethren, do you not think if in the midst of the storm, or in time of disease, you had heard a voice saying, "Surely God is in this place," you would have been perfectly at rest? The anxious air grows pure if he be there. The lightning cannot scathe, or if they scathe "tis bliss; the storm cannot devour, nor can the blizzard of grief engulf; or, if they do, 'tis bliss if God be there; what need have you at any time to fear? What is your nervousness, what wickedness, when the Eternal God is your certain refuge? A Christian in alarm at weapons in the hand of his God, surely he distrusts his father, and doubts the heart of his loved one! "God is in this place, though I know it not." I speak to some, too, who are in great poverty. You will go home to-day, and there are bare walls. Perhaps the seat you sit upon has many of the rushes torn away, and the table may be but very scantily furnished, and very homely at the best. "Well," but you will say, "surely God is in this place."—What comfort for you! You may remember the old Christian's exclamation as you sit down for a blessing, "What, all this, and my God present with me!" Better this, and feel his presence, than be possessed of the best of the world's dainties, and not know that he is here. Perhaps you have to-day some sore trouble at home.—There is a Christian wife who has to go

home to an ungodly husband; or sons and daughters who have to go home to a household which is anything but what it should be. Do not be afraid to go home, and as you cross the threshold say, "Surely God is in this place." I think as John Bunyan passed over the threshold of the dungeon of Bedford Jail, if he could have known that he should be twelve years there, but that in those twelve years he would write the "Pilgrim's Progress," he would have said, "Surely God is in this place."—And you, if you are called to enter a den such as Bunyan called his dungeon, can say, "Surely God is in this place," and you make it a palace at once. Some of you, too, are in very deep affliction. You are driven to such straits that you do not know where things will end, and you are in great despondency to-day. Surely God is in that place. As certain as there was one like unto the Son of God in the midst of the fiery furnace with Shadrach, Meshach, and Abednego, so surely on the glowing coils of your affliction the heavenly foot-prints may be seen, for surely God is in this place. You are called to-day to some extraordinary duty, and you do not feel strong enough for it. Go to it, for "Surely God is in this place." You have to address an assembly this afternoon for the first time.—Surely God is in that place. He will help you. The arm will not be far off on which you have to lean, the divines strength will not be remote to which you have to look. "Surely God is in this place."

But were I to multiply pictures, I might not describe the condition of one-tenth of my hearers. Let me rather leave it to you or to the blessed Spirit of God to make an application to your own lot, and you shall find this to be a very well of comfort springing up with clear transparent water of life. "Surely God is in this place."

And lastly, if we always remembered that God was where we are, what reverence would it inspire when we are in his house, in the place particularly and specially set apart for his service! I do not think we always feel in the assembly of the saints as we should do. It is not the place that is holy—holiness cannot attach itself to anything but moral virtues and to intelligent beings. There cannot be holy bricks and possible; but where two or three are met together in Christ's name, there is He in the midst of them. He is here, and yet how many come out of form and fashion.—Some few think rather more of the dress they come in than they do of what they shall hear, or of what spirit they shall come in. Oh! be dressed, stay not for another pin, but stay for another prayer if thou wilt, that thy soul may be dressed, for often thou comest with thy body decked out, but with thy soul naked before God for want of preparation in coming up to his house. And when we sit here, what thoughts come in! What buyers and sellers transact business here! How have some of you been looking to the cares of house-wives, and some of you been busy with your shops! At home you do not take the shutters down on the Sunday, but you keep them up; I wish you would keep them up in your souls. You do not go into the field and look after the crops, but some men bring the crops into the house of God and look at them there. You would not take down the ledger and cast up your accounts to-day, (though some do that, but at the same time you have a ledger in your brains, and are busy with that when you ought to be thinking of your God. And I have noticed this, too, that in so large a house as this, so many have to be occupied in showing persons to their seats, keeping the pews and arranging the services, there is such a tendency in the minds of such to have their minds dissipated from the solemn occupation in which they are engaged. I think there ought never to be employed in churches and chapels pew-openers who are not converted, for they will not be converted afterwards. I suppose the case of a pew-opener being converted after taking the office was never known. Those persons who have to do with the externals of the House are just those persons who seldom know anything of the internal. They are occupied with the shell; they cannot think of the kernel. As with the grave digger and with undertaker's men, the least thoughtful of all, the most careless of all men, so is it with them who are most in the sanctuary, they are often furthest from God. Oh may we remember "Surely God is in this place," and it will give us awe when we come into his immediate presence!

But once more, what a restraint from sin would this thought be if it could be painted upon your very soul. A man once took his child with him while he went out to steal from a neighbor's stack, and he said to the boy, "Look about you for fear anybody should see your father." The boy had read the Scriptures, so, having looked all round, his father said, "Have you looked all round?" He said, "No, father, there is somebody looking." "Who is it?" "Father, you have not looked up, and there is God looking down upon you." The man's conscience was pricked. Sinner, you look round you, there is no one in the chamber, you perpetrate the crime. Look up! The father with murderous thoughts in his mind gets his son into an unfrequented lane, no eye he thinks beholds him; but the divine watcher looks on and finds helpmates on earth to keep watch too. Man, there are eyes in every wall. Nature is God's great photographic photographing every act you do, every thought that you feel as it prints itself upon your brain and upon your brow. You shall find at the last great day the picture of everything that you have done preserved, for he shall speak to the beam out of

the wall and it shall tell what you said, and he shall speak to the wall itself and it shall reveal the picture of the uplifted hand and of the dark deed. You are always seen. Eyes watch you; through the thick darkness he beholdeth. The spirits which he sendeth abroad to and for are ever at your elbows, and he himself is there. Now go and sin in the presence of God if thou darest; curse him to the face if thou darest; go home to-day to break his Sabbath if thou darest while he looks on. Surely men would not offend in the very presence of the Judge! They would not break the laws with the Lawgiver himself before their very eyes. Let him then abide in your thoughts.

"Nor let your weaker passions dare
Consent to sin, for God is there."

A New Heart—What it is?

Children often hear and sometimes speak about a "new heart." But do they quite understand what the words mean?

A teacher once asked a little girl in her class: "Do you think you have a new heart?"

"Yes, teacher, I hope so," replied the child.

"What makes you hope so?"

"Because I love the things which I used to hate, and hate what I used to love."

"That was a good answer. All of us 'by nature' love sin. We would rather please ourselves than please God. We do not wish to think about him, nor serve him. But when he gives a child a new heart, that child begins to love what is good and right—would rather please God than please himself—tries to imitate the gentle and holy Saviour—and wishes to do God's will more than anything else in the world. Dear children, have you a new heart?"

Then there will be a "new life." You know, what we wish to be we shall try to be. If a child really has a new heart, he will be obedient, gentle, truthful; he will love prayer, the Sabbath, the Bible—things that once he did not care about.—When he does wrong, he will be very sorry, and will pray and try that he may be kept from sinning again. If there is not this new life, it will be of no use for any one to make believe he has a new heart.

"But, teacher, perhaps some of you are thinking that there may be good conduct without a change of heart. Perhaps there may, in part, and for a time.

Sometimes in the spring I see little children go into the fields to gather flowers, and perhaps they will pull out of the hedge a flower branch without leaves, and stick on every thorn a daisy or a butter-cup, then come home to their parents with joy, crying out:—"See, see, what a beautiful bunch of flowers we have brought you!" It is very pretty for a while, but the flowers do not belong to the branch; they never grew there; very soon they will all be withered, and the bunch will be fit for nothing but to be thrown away.

Those butter cups and daisies teach us a lesson about good conduct which does not spring from a sanctified heart. Such actions seem fair, but they have no root. They were not done because right and holy, but perhaps from a desire of praise, or a fear of punishment, or something of that kind. They may seem good, but there is no real goodness in them, and at last they will be found all vain, and useless, and dead!

A Minister's Wife.

Somebody at the West, not finding in the Scriptures any statement of the qualifications and duties of the wives of ministers, thinks that recourse must be had to "the other rule of faith and practice, public opinion; from which," the writer says, "we learn that a minister's wife must be,

"1. Like Mary, always sitting at the feet of Jesus, in possession of the one thing needful, regardless of every worldly interest."

"2. Like Martha, she should do all the serving, yet without being encumbered by it."

"She should be a little more prompt than Sarah of old, and have refreshments always ready for those travelling angels whose visits at the minister's house are not few and far between."

"4. Like Dorcas, she should 'keep constantly on hand a supply of ready-made clothing to bestow upon all the poor saints and sinners in the community where she resides, with a spare box for the beneficiaries in college, and the servants who have escaped from the blessings of the patriarchal institution."

"5. Like the prophetess Anna, she should not 'depart from the temple, day or night,' for the multiplied meetings of the church and benevolent societies require an almost constant attendance in the sanctuary, and it is the duty of the minister's wife to attend to them all."

"6. Like the widow of Sarepta, she must have the art of using meal out of one barrel, and oil out of one cusec, the year round, without diminishing the quantity."

"Lastly, she must be apt to please everybody—becoming all things to all men, women and children—grave or gay, refined or rude, intelligent or ignorant, affable or reserved, as suits the company in which she may chance to fall."

If you find a person circulating malicious reports about his neighbours, it may be set down as an invariable rule that any such person is dishonest. Not only dishonest, but from his infamous disposition, dangerous to all with whom he may be acquainted. He circulates false impressions, and sets people upon an erroneous course of judgment and conduct in respect to others, which may frequently be ruinous to their property. It does a general injury to so

ciety, more than to the party slandered, as it destroys confidence. The person who is guilty of circulating malicious reports must necessarily be deceitful, and therefore dishonest; he must be abandoned to every principle of moral feelings. In ancient times, when a man was convicted of being a slanderer, he was stoned to death as a danger and a curse to the whole community.

In modern times there is even a better remedy than this—it is to cease all association with such characters. Treat them like lepers, abandon them to their kind, which is social death, one by which they serve as an example to others. This rule is observed among all intelligent people, and should be invariably carried out till the desired object is accomplished.

Japan, the Great Britain of the East.

Japan is the Great Britain of the East. Its three Islands—one, the chief, giving the name to the empire—lies off the continent of Asia, opposite China, which is its France, with its Denmark, Sweden, and Russia in the Corea, Manchuria, the region of the Amoor, and the south-seeking Russian.

The sea-coast of China is mostly flat, though in some parts high, bare, and rugged; but as you draw in to the coast of Southern Japan, scenes are disclosed like those which meet the eye on the south side of Cape Ann, the Isle of Wight, Staten Island, or on the woody hill-sides of the coast of Devonshire. The shore is bold, and the waters deep, and there is a beautiful diversity of hill and vale; and taking your double glass you see groves of evergreen, hills cultivated to their tops, deep green with blades of wheat, and brilliant with the yellow of the rape-seed. On closer inspection, you see the fields divided and the lanes and roads lined with hedge-rows, straight, close-clipped, and flowering, as in Warwickshire, while the English ivy and the creeping box, and the creeping vine enshroud the trunks of the trees, garnish the branches, cover the stone walls, creep up the sides and over the roofs of the houses, and peer forth through crevices in rocks, between tiles on house-tops, and through the joints of solid masonry—all indicating a climate humid, temperate and equable.—R. H. Dana, Jr.

Agricultural.

From the Boston Cultivator.