

## THE CHRISTIAN VISITOR.

ST. JOHN, N. B., OCTOBER 18, 1866.

## Family Prayer.

We have reason to fear that too many of those who profess the religion of Jesus, and who have a place in Christian Churches, shamefully and wickedly neglect this important duty; and when family prayer is disregarded, the natural inference is, that in most cases private prayer is neglected also. To live without prayer is to live in positive violation of the direct requirements of God's word. Allow us to call attention to a few of the many passages of the Bible on this subject: "Seek the Lord and in strength, seek his face continually." Chron. 16: 11. "Seek ye the Lord while he may be found, call upon him while he is near." Isa. 4: 6. "And be awake a parable unto them to this end that men ought always to pray and not to faint." Luke 18: 1. "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God." Phil. 4: 6. "Continue in prayer and watch in the same with thanksgiving." Col. 4: 2. "Pray without ceasing." 1 Thess. 5: 17. "I will therefore that men pray everywhere, lifting up holy hands, without wrath or doubting."

2. This duty, so plainly taught, is as clearly enforced by example. Early in the world's history "began men to call upon the name of the Lord." Gen. 4: 26. And all along the centuries from that period the history of good men, as given in the sacred scriptures, teach us that much of their time was spent in supplications to their Maker. How appropriate and touching are the prayers recorded as offered by Noah, Abraham, Lot, Isaac, Jacob, Moses, Aaron, Joshua, Samuel, Elijah, Job, David, Daniel, and all the prophets. Their history is a history of prayer offered under all the varied circumstances in which they were placed. The short sketches given us of apostolic life are replete with the spirit and power of prayer; and we are taught that it was in answer to prayer that such mighty signs and wonders were wrought through their instrumentality. But the crowning example is that presented by the sinless Saviour. His life was emphatically a life of prayer. By day and by night he sent his supplications to his Father in heaven. Read his wonderful prayer as recorded in the 17th chapter of John's gospel: "These words spake Jesus, and lifted his eyes to heaven, and said, Father, the hour is come, glorify thy son, that thy son also may glorify thee." Read the whole chapter; it is just one continuous outpouring of his righteous soul to his Father in behalf of his chosen people. But this touching, blessed prayer is only one out of thousands doubtless offered by him while a pilgrim on earth.

"Gold mountains and the midnight air Witnessed the fervor of his prayer."

But then you say, what has all this to do with family prayer? We answer much. It is impossible to read these precepts and examples in the exercise of faith, and not feel that prayer has to do with the social element in man's nature, and that it is designed for social as well as for individual life. Then if you require more direct instructions regarding this subject you may find them in the form of prayer as given by the great Teacher to his disciples. The form of that prayer throughout teaches us that it was designed for social use. The plural is used instead of the singular. "Our Father who art in heaven. Give us this day—lead us—deliver us." If any through the fear of man cannot originate their own prayer for the family altar, let them use freely the Lord's prayer; nothing can be more comprehensive or appropriate.

When David returned to bless his household, he surely did not bless them without having family prayer. When Joshua resolved, saying, "As for me and my house, we will serve the Lord," he certainly did not expect to serve him without household prayer. Prayer, you must know, is a vital part of such service. Jehovah, by the prophet, threatens prayerless families with the inflictions of his anger. "Pour out thy fury upon the families that call not upon thy name." Not to acknowledge God therefore in our households is to offend the gracious Being that made us, and who bestows upon us all our blessings. How perfectly reasonable is this duty. The family have joys and sorrows, prosperity and adversity, necessities and gratifications, all in common; is it not therefore especially appropriate that they should mingle their supplications around one common mercy seat? Fathers are admonished to "bring up their children in the nurture and admonition of the Lord," and to train them in the way they should go. Can they do this and not teach them both by precept and example to pray?

Christian parents, if any of you are living in daily neglect of this solemn duty, we beseech you return to your first love. You have fearfully backslidden from God, and if the backslider in heart shall be filled with his own ways, what can you expect? How will you meet your children at the bar of God? May they not in the presence of the eternal Judge charge you with fearful delinquency? May not your garments be stained with the blood of your children's deathless souls? If any of you parents do not have family prayer, repent, we entreat you, of such a dereliction of duty, and show that your repentance is sincere by commencing at once, and let your life henceforth be a life of prayer.

## The Rewards of Drunkenness.

We have just read a little tract which puts these words in a very impressive aspect. The paragraphs are short, but full of point and force. Here is the argument drawn out by the author of the tract. We commend it to the prayerful reflection of our readers. He says—

If you wish to be always thirsty, be a drunkard; for the oftener and more you drink, the oftener and more thirsty you will be.

If you seek to prevent your friends raising you in the world, be a drunkard; for that will defeat all their efforts.

If you would effectually counteract your own attempts to do well, be a drunkard; and you will not be disappointed.

If you wish to repel the endeavors of the whole human race to raise you to character, credit, and prosperity, be a drunkard; and you will most assuredly triumph.

If you are determined to be poor, be a drunkard; and you will soon be ragged and penniless.

If you would wish to starve your family, be a drunkard; for that will consume the means of their support.

If you would be imposed on by knaves, be a drunkard; for that will make their task easy.

If you would wish to be robbed, be a drunkard; which will enable the thief to do it with more safety.

If you would wish to blind your senses, be a drunkard; and you will soon be more stupid than an ass.

If you would become a fool, be a drunkard; and you will soon lose your understanding.

If you wish to undo yourself for rational intercourse, be a drunkard; that will accomplish your purpose.

If you are resolved to kill yourself, be a drunkard; that being a sure mode of destruction.

If you would expose both your folly and secrets, be a drunkard; and they will soon be made known.

If you think you are too strong to be a drunkard, and you will soon be subdued by so powerful an enemy.

If you would get rid of your money without knowing how, be a drunkard; and it will vanish uselessly.

If you would have no resource when past labor but a workhouse, be a drunkard; and you will be unable to discharge any.

If you are determined to expel all comfort from your house, be a drunkard; and you will soon do it effectually.

If you would be always under strong suspicion of being drunk, for little as you think it, be a drunkard; for those who feel from themselves and family will rob others.

If you would be reduced to the necessity of shunning your creditors, be a drunkard; and you will soon have reason to prefer the by-ways to the public streets.

If you would be a dead weight on the community, and a curse to the ground, be a drunkard; for the will render you useless, helpless, burdensome and expensive.

If you would be a nuisance, be a drunkard; for the approach of a drunkard is like that of a dunghill.

If you would be hated by your family and friends, be a drunkard; and you will soon be more than disagreeable.

If you would be a pest to society, be a drunkard; and you will be avoided as infectious.

If you do not wish to have your faults removed, be a drunkard; and you will not care for good advice.

If you would smash windows, break the peace, and be locked up in watch-houses, be a drunkard; and it will be strange if you do not succeed.

If you wish all your prospects in life to be clouded, be a drunkard; and they will soon be dark enough.

If you would destroy your body, be a drunkard; for drunkenness is the mother of disease.

If you mean to ruin your soul, be a drunkard; for you may be excluded from heaven.

Finally, if you are determined to be utterly destroyed, in estate, body, and soul, be a drunkard; and you will soon know that it is impossible to adopt more effectual means to accomplish your end.

"All the crimes on earth," says Lord Bacon, "do not destroy so many of the human race, nor alienate so much property as drunkenness."

Drunkenness expels reason—strengths the memory—detaches beauty—diminishes growth—infuses the blood—causes internal, external, and incurable wounds—is a witch to the senses, a devil to the soul, a thief to the purse—the beggar's companion, the wife's woe, and children's sorrow—makes a strong man weak, and a wise man a fool. He is worse than beast, and is a self-condemner to others.

Health, and the robes himself of his own. He is worse than a beast, for no animal will deliberately intoxicate itself; but a drunkard swallows his liquor, well knowing the condition to which it will reduce him, and that these draughts will deprive him of the use of his reason, and render him worse than a beast.

By the effects of liquor his evil passions and temper are fired from restraint; and while in a state of intoxication, he commits actions, which, when sober, he would have shuddered to have thought of. Many an evil deed has been done, many a murder has been committed, when those who did these things were intoxicated.

Tremble, then, if ever you taste the intoxicating draught. Reflect, before you put it to your lips. Remember that you are forming a habit which will lead to the commission of every crime to which the propensities of your nature, rendered violent by indulgence, can urge you. Before you are aware, you may find yourself awaking from a fit of intoxication, guilty of offences against the laws of your country which will draw down just vengeance upon your head; abhorring yourself, and an abhorrence in the sight of heaven.

Drunkenness, persisted in, will assuredly destroy your soul, and consign you to everlasting misery. Hear what the word of God declares.

"Awake, ye drunkards, and weep." Joel 1: 5.

"Who hath wept? who hath sorrow? who hath contention? who hath wounds without cause? they that tarry long at the wine, they that say, we will not be moved. Look not upon the wine, at the last it biteth like a serpent and stingeth like an adder." Prov. 23: 29-32.

"We unto them that rise up in the morning, that they may follow strong drink; that continue until night, till wine inflame them." Isa. 5: 11.

"We unto them that are mighty to drink wine, and men of strength to mingle strong drink." Isaiah 5: 22.

"The works of the flesh are manifest, which are these: uncleanness, murders, drunkenness, revellings, and such like; of the which I tell you, that they which do such things, shall not inherit the kingdom of God." Gal. 5: 19, 21.

These are awful declarations, and they will certainly be fulfilled upon him who continues to delight in drunkenness; he cannot enjoy the love of God, he will not be received into heaven.

Separate yourself, then, from this ensnaring sin. "Touch not; taste not; handle not." IN ENTIRELY, you shall never fall. Wherever and however the temptation is presented, "avoid it—turn from it, and pass away." Turn also from every sin. "Commit your way unto the Lord," and he will "direct your paths." A glorious provision is made for your salvation, through the atoning blood of Christ. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. Commit your soul and your all to him. He will guide you through life, enable you to vanquish every foe, and crown you with victory in heaven.

## Successful Preachers.

Says the London Freeman, it is an inestimable comfort as well as benefit to the church of Christ, that the most successful preachers of modern days are plain though powerful men, dealing plausibly with a plain Gospel. The modest student, the simple local preacher, the timid country pastor, after joining in the living mass of worshippers at the Tabernacle of Bloomsbury, goes away without dejection of spirits. Recognising nothing in the staple of the discourse save the familiar truths of the great atonement, set forth with sympathy, power, and the lively grasp of present conviction—he goes on his way encouraged and not dismayed. "I too," he says, "am one of them. I have not their powers, but I have the weapons. I too can ask and it shall be given. Not in their measure, but in my own, and yet effective." Truly he may be thankful. God has not made pulpit success in these or in any other days conditional on the possession of learning like Jeremy Taylor, wit like South, or metaphysics like Foster. Still less has he yoked it to the elaborate exhaustive essays of our forefathers. The best and utmost effort of every human nature may well and usefully be devoted to him; but, whether from men of highest attainments or golden eloquence, the words that charm are, after all, the words of the dear old Gospel, and with prayer and earnest common sense, every faithful minister can employ, with a divine warrant, backed by all human experience, for success. Thank God for the plain, pointed, evangelical preaching, now prevalent in so many thousand places in our land; and where ever prevalent, procuring the attendance of crowded audiences, and the progress of thriving churches.

## Look at London.

A London preacher by the name of French, recently discoursed on the voice of God in plague and pestilence, in reference to the cholera plague in England, and among other startling things he calls upon his hearers to "look at London! this vast, this wonderful, this awful London, in which there are twice as many souls as there are in the largest division of France, and a quarter of a million more than in the most crowded county of England,—which is five times more populous than New York, four times more than St. Petersburg, twice more than Constantinople, two-thirds more than Paris, and one-fourth more than even Pekin,—which numbers more than the kingdom of Hanover, or Saxony, or Wurtemberg, or Denmark, or Scotland, or Upper and Lower Austria combined,—which gathers within itself men of all nations—more Scotch than there are in Edinburgh, more Irish than there are in Dublin, more Welsh than there are in some half-dozen of their own towns, more Jews than there are in Palestine, besides vast numbers of French, Germans, Italians, Danes, Swedes, Swiss, Spaniards, Portuguese, Greeks, Turks, Egyptians, and other Africans, Arabians, Persians, Hindoos, Chinese, Malays, Brazilians, Americans, American Indians, West Indians, and South Sea Islanders, and probably representatives from every other nation on the face of the earth,—here they are all living together with our native population in one mighty mass, and many of them becoming natural-

ized among us,—all more or less casting a leaven into the vast lump, and that a leaven of wickedness. Then, looking at our own people, what indifference to religion, what error, what profanity, what degradation, what vice abound among us! And all of these are the symptoms of a deep-seated and horrible moral disease, the convincing evidence that the masses of the people have not returned unto the Lord. What a scene must open up before the eye of God as He looks down upon this great Babylon of ours! How it must grieve Him at His heart! And this is a city for which He has done so much,—the lights of the Gospel blaze all about it, the messages of Divine grace ring continually among the people. "Yet have ye not returned unto Me, saith the Lord." Who can wonder that God is moved to adopt some extraordinary means for awakening the people from the slumbers of indifference and sin into which they have sunk? Oh! it is in mercy that the Lord sends plague and pestilence among us—in mercy rather than in judgment! It is true our sins deserve judgment; but our God is no vengeful being, hurling thunderbolts at those who rebel against Him, or long ago we had been given over to destruction. "He will not the death of any sinner, but rather that he should return from his wickedness and live;" and therefore when He has long cried, "Turn ye, turn ye," and men have turned not, He determines to visit them with plague, pestilence, famine, or other physical evil, with the hope that thereby they may be stirred up to return unto Him. Hence it is, we conclude, that having touched our cattle so that they sickened and died, He has now commissioned the destroying angel to pass over the land, "after the manner of Egypt," and smite the people with pestilence.

## Mr. Spurgeon's Work.

The labours of this prodigious worker are multiplying on every hand. One would suppose that a church of 3,500 members, and a congregation of an equal number, would be quite enough for any one man to attend to. But in addition to this he presides over a college containing some hundred students, and new and comprehensive schemes are just now being developed by him. The London Freeman thus speaks of these new plans:—

Mr. Spurgeon has been promised by a lady upwards of £20,000 to found an orphanage in connection with the Metropolitan Tabernacle. At present there are all the orphanages which can be given to this princely gift. The work must entail a large amount of time, labour and responsibility on Mr. Spurgeon, who is already actively engaged in forwarding other schemes of equal importance. There are the proposed day schools, and the establishment of a grammar school; the former is in a fair way of speedy realization, the ground, within a stone's throw of the Tabernacle, having already been secured; but the latter has not met with sufficient support, as yet, to justify commencing operations. The sale of New Park-street Chapel will place funds at command for the day-schools. Students at the college have long tried to obtain a congregation in the old chapel, but for various reasons success has not attended their efforts. The only course left to the Church was, it seems, to sell the building, and this has been done. Besides these works, various committees are being organized for different departments of Christian effort, and the committee for the promotion of denominational literature will probably be the first to meet. Colporteurs are to be engaged,—one has been in harness for nearly a twelvemonth,—and means will be taken not only to sell books and magazines, but to promote the circulation of *The Freeman*, and aid in the distribution of tracts, &c. A new hymn-book has been published for the use of Mr. Spurgeon's congregation, at the request made some years ago by many who considered that our denominational hymn books did not meet the peculiar wants of so large and mixed a congregation.

## Correspondence from Jacksonville.

The following letter from Rev. John Rowe, did not reach us until late last week:—

DEAR EDITOR.—You will be pleased to hear that the Lord has poured his spirit out on Jacksonville Church. I have been baptizing every Sabbath since my return from the Convention, and I anticipate baptizing more shortly. The Lord is working a deep work of grace in the hearts of many. Our hearts were made glad to see the manifestations of Divine power in the salvation of ruined sinners. God has greatly blessed this Church with pious, talented deacons, who take the deepest interest in the advancement of the cause. The Lower Church is also blessed in a singular respect. God is doing great things for us, and we give him all the praise.

Brethren Titus and Howard have been greatly blessed in organizing and carrying forward this revival. It appears to me to be a providential circumstance that they were there engaged in this delightful work of saving souls. I trust God will greatly bless our young men who are coming into the field, to gather souls unto the great harvest.

Eleven have been added by baptism, and more will soon be.

Yours respectfully,

J. Rowe.

## New Books.

The History of the Civil War in America, comprising a full account of the origin and progress of the rebellion, by John S. C. Abbott, complete in one volume, is now asking admission into the families of this city.

Those interested in the great American struggle for national life, and all who love to read of the marshalling of great armies, of military pursuits, of the battles of mighty warriors and "garments rolled in blood," of heroic deeds, such as are seldom witnessed on earth; of mammoth campaigns on the land; of night combats on the sea; and of touching scenes in the camp, in the field, in the hospital, and in the cabin, will love to read this new book. It is enriched by diagrams, maps and engravings of all sorts; and of which give additional interest to a work written in Mr. Abbott's best style.

The Life of ABRAHAM LINCOLN, by J. G. Holland, is also offered to the Saint John public. In writing this work Mr. Holland professes to free himself from the spirit of partisanship as far as possible, and to give us an honest portrait of Mr. Lincoln's private and public life. He describes his birth, childhood, youth, early manhood; his connection with the Black Hawk War; his entrance upon public life; his engagements in his legal profession; his marriage; his relations to Congress; his several political contests; his Presidential life in all its varied phases, and his melancholy death. Mr. Holland has done ample justice to his theme, and has given us the life in detail of a great and good man; which all persons, but especially our young men, may study with very great advantage. We regard Mr. Lincoln as a most capital representative of the very best features of American character and life; we should, therefore, seek to thoroughly comprehend it. This book is also embellished with some choice engravings, the most prominent of which is Mr. Lincoln.

These works are issued in good style by the publishing house of a newsmen and relative of ours—Mr. Gordon Ball of Springfield, Massachusetts, and are sold in this city by Mr. James E. Spear, a young colporteur, of gentlemanly bearing. We hope his success will be fully equal to his most sanguine expectations.

A series of meetings will be held with the third Baptist Church in Elgin, to commence (on v.) on Sabbath the 21st inst., at ten o'clock a. m., when uniting brethren and others are invited to attend.

In behalf of the church,

D. B. MACKAY, Pastor.

THE N. B. Home Mission Board held a special meeting in Brussels Street Vestry on the 8th inst. The members present were—Revs. Messrs. Bill, Spencer, Beckwith, McLeod, Carey, and Brethren Hart, Clerk, Smith, Burnham, Bell, Masters; also C. A. Everett and J. McCready. Brother Spencer in the chair. Corresponding Secretary was authorized to communicate with Brother K. M. of the American Free Society and Brother Rattray of the Baptist Publication Society, in reference to a supply of Tracts for Brother M. Kenzie. Read letter from Rev. W. M. Edwards, giving report of twelve months labor: on motion, received and amount due ordered to be paid. Read letter from Rev. W. A. J. Blakey, reporting three months labor at Grand Falls and St. Francis; he wishes to leave the St. Francis and labor at Grand Falls and Tobique: voted to pay the amount due and also to comply with his request, and further voted that the appropriation of \$100 be continued for one year. Read a letter from Rev. J. Herritt: on motion it was received, and the amount due ordered to be paid. Read letter from T. W. Crawley: on motion, received and amount due ordered to be paid. Bro. Jacob McCready proposes to give to this Board two lots of land in Carlton Co., containing 100 acres each, one in the Parish of Simonds, the other in the Parish of Kent, supposed by him to be worth \$300. Therefore Resolved, That this Board gratefully accept the generous offer of our Brother, and that a Committee be appointed to take charge of it, to make the necessary arrangements in the matter. Brethren Bill, Smith, and McCready were appointed said Committee. Bro. Beckwith made application for a mission for Rev. A. Eastbrook at St. Francis: on motion, voted to appropriate \$50 for one year, on condition that Bro. Beckwith raise one quarter of the amount. On motion adjourned. JAS. E. MASTERS.

Mr. Thomas Hutchings has accepted the appointment of agent and lecturer to the Grand Division Sons of Temperance, and visits Charlotte County this month on his mission—speaking at St. George, Milltown, St. Stephen, St. David, St. Andrews, Campbell, and Deer Island; and will probably institute two Divisions, one at St. George, and the other at Milltown.

An English paper states that within the short period of 24 years, or since 1842, no less than 500 clergymen of the Establishment have joined the Church of Rome, and a large number of the laity have followed their examples.

The following ministers and brethren have kindly consented to preach in the Pitt Street Baptist Church on the following Sabbaths, at 3 p. m. Bro. S. P. Davies, Oct. 21. Rev. E. C. Cady, Oct. 28. Bro. J. E. Bill, Nov. 4. Rev. I. E. Bill, Nov. 11. Bro. J. E. Bill, Nov. 18. Rev. W. V. Garner, Nov. 25. Bro. S. P. Davies, Dec. 2. Rev. G. W. M. Carey, Dec. 9. Bro. J. E. Bill, Dec. 16. Rev. E. C. Cady, Dec. 23. Rev. I. E. Bill, Dec. 30. Rev. W. V. Garner, Jan. 6. Bro. Geo. E. Day, Jan. 13.

## Secular Department.

## COLONIAL.

We congratulate the farmers on the beautiful weather they have had recently for gathering in their crops. The loss occasioned by the September rains is severely felt in some districts, but judgments are few when compared with the mercies. Are we not to have a day set apart for public thanksgivings for preservation from the cholera scourge, and for the unnumbered smiles of a benignant Providence?

The Advocate describes the schools of Albert County as in a very unsatisfactory state, and contrasts the successful exertions of Mr. Rand, Superintendent of Schools in Nova Scotia, with the efforts of our educational officials, in a way that is not very flattering to the latter. There is doubtless much need for improvement, in our entire educational system, from beginning to end.

Tea Meetings, Farmers' Suppers, and Bazaars, are greatly in vogue in the country just now. The most of them are for purely benevolent purposes. All such are our best wishes.

The New Bridge at Moncton is soon to be opened for public use. Mr. Steeves, the contractor, has persevered amid many discouragements and prognostications of failure; and we rejoice to hear that his toils are being conducted to a successful issue. The Bridge will be an immense accommodation to Albert County.

The Old Baptist Chapel at Norton is being converted into a new house. A tea meeting comes off to-day (Tuesday), to raise funds to help on the work. We regret exceedingly that our engagements are such as prevent us from complying with the wishes of our friends to be present, but we hope they will have a good time, and raise plenty of money.

According to the Telegraph our delegates in England are not to return home as soon as was expected; but remain in England until their mission is accomplished. The Canadians are expected in London about the middle of next month. In the meantime the representatives from Nova Scotia and New Brunswick are attending to Mr. Howe's anti-pamphlet, and explaining colonial affairs to the leading minds of Parliament. The London Star is Mr. Howe's organ. His old antagonist, Tupper meets him in his own organ in a rejoinder filled with Howe's former arguments in favor of the Union of the Provinces.

A new port is opened at New Bedford. The new cable from Prince Edward Island to New Brunswick is in its place. Eastern extension is said to look much more hopefully than it did some time ago. Mr. Smith thinks the work will now go on successfully.

Isabel L. Graves, Esq. of Hillsboro, and James Hannay, Esq. have recently been admitted Attorneys of the Supreme Court of this Province. We wish these young gentlemen success in the profession which they have chosen as their life work.

The Telegraph of Tuesday reports from the Police Court of Monday eleven cases of drunkenness. Such are some of the results of Sabbath tipping shops. Who desires their continuance?

Rev. Mr. Narraway is lecturing in Portland on "The contribution of Methodism to modern Christianity." A prolific theme.

The Journal understands that there are two large Shoe Manufactories about being established in this Province, one at St. Stephen and the other at St. George. It is their intention to use all the modern machinery, including the popular McKay Sewing Machine, applications having already been made to the Agents, Messrs. Valpey & Bro. of this city, for the machine and license to use the same.

Mr. Francis McPhelin, Sheriff of Kent, died at Richibucto on Sunday last.

At Fredericton during the present Michaelmas Term, Messrs. J. Allen Jack, C. Herbert Vail, and John P. Hudson were admitted Attorneys of the Supreme Court of this Province. Olen Richardson, Esq. of Richibucto, and R. B. Weldon, Esq. of King's County, were admitted as Barristers.—News.

## THE CROPS IN CARLETON COUNTY.

The Sentinel of last week reports severe frosts. The favorable weather of the past week or two has enabled the Farmers to complete their harvesting. The damage done by the wet weather we judge will be principally to Hay and Oats; but considering the fact that these crops were remarkably large, the aggregate of the harvest will not be so much more than one-fifth below the average. Of Wheat the quantity secured will be above the average and of a superior quality. Buckwheat is an immense crop, and not seriously injured. Potatoes are very large; very much injured by the "disease," but there will be enough for home consumption, and a considerable quantity to help feed the neighbors. Turnips and other roots will not be so much injured as the grain. The Sentinel regrets to learn that the Grist and Saw Mills of Mr. Isaac Wortman, River-de-Chute, were entirely destroyed by fire on Saturday morning last. The fire is supposed to have been the work of

an incendiary. The loss to Mr. Wortman is about \$12,000, no insurance—and to the people in the surrounding districts, the loss will be severely felt. It was one of the most complete milling establishments in the Province. We understand Mr. Wortman intends at once to rebuild.

ANOTHER MILL BURN.—We learn that the Grist and Saw Mills of James Tibbets, Esq., at Little River, were destroyed by fire on Tuesday last.

## NOVA SCOTIA.

The Journal says a letter containing \$600 was mailed in Digby for a firm in Halifax, when on opening the letter they found only pieces of brown paper. The Postmaster at Digby has been tried before a Court of enquiry, and acquitted.

The Bridgetown Free Press reports frost of universal severity for the season in Annapolis County, last Thursday morning. "The ground was frozen quite hard in many places, and ice thick upon stagnant waters." The Press fears that apples on the trees would be seriously injured. The Editor of the Free Press A. G. Gidney, Esq., is visiting the southern sections of Annapolis County, and writing racy letters for his paper.

## The Christian Messenger says:—

The Report of the Cemetery Committee of the City Council shows that during the past civic year there were 506 deaths in Halifax, of which 232 were buried in the City Cemetery, and 274 in the Catholic Cemetery. Of the former number 74 were under 10 years of age, or 30 per cent on the whole number. The following is the number of each of the religious denominations: Episcopalian, 97; Presbyterian, 42; Wesleyan, 39; Baptist, 32; other denominations, 19.

Of those buried in the Catholic Cemetery 123 were children, or 2 and three tenths per cent of the whole.

They had snow an inch deep at Truro and Amherst a few days ago.

## ENGLISH AND FOREIGN.

The crops in England suffered serious loss by the September rains.

The recent circular of Napoleon III., addressed to the representatives of France in Foreign Countries is a masterly document, and broadly illustrative of his marvellous power to adapt himself to the exigencies of the age. The London Freeman, speaking of this remarkable state paper, says:—

All Europe will read it with pleasure, its obvious intent being to satisfy France with the present state of things, and thus to assure Europe that France can have no motive for wishing to disturb it. Coupled with the retirement of M. Drouin de L'Huys from the Foreign Office, on account of his imprudent declaration that France expected a rectification of the Rhine boundary to be proposed in 1814, the dispatch must be regarded as a highly satisfactory event. It is by no means needless to concur in every view expressed, though these are, generally, far as far as they go, it is the purport itself of the Emperor's reasonings which is so satisfactory.

There was ground for some uneasiness, from the fact that the Emperor, who was not inclined, proposed for France a much loftier relative position. Instead of acting as now, simply "the part of mediator" which has not been without its glory, the Emperor had foretold for her the authoritative position of dictating, almost, terms of peace between worn-out combatants; receiving, of course, as fee, the reward coveted by all Frenchmen on the Rhine. The battle of Sadova dispensed such hopes. "At present," the Emperor said, "France is in a position to be in the world's affairs." It is by no means needless to concur in every view expressed, though these are, generally, far as far as they go, it is the purport itself of the Emperor's reasonings which is so satisfactory.

Surveying the past as it was, the Emperor sees that the Treaty of 1815 was sadly defective. He is not in France so completely, as to leave her Spain as the only country with which she could form an alliance. "A forty years' peace deprived this situation of danger, but it was marked by the bold standing up against her of a coalition of the three Northern powers, and France, enjoying security, 'at present,' the price of being deprived of her proper place in the world's affairs." Some will smile at this as an appeal to French vanity. Such persons will do well to remember that the bitter complaint of our landed aristocracy after the Danish war was, that England had no longer "her proper place in the world's affairs." We may think French ambition foolish, but are sure that England is the last country in Europe entitled to make the charge.

The Emperor can point to the complete breaking up of the coalition of the three Northern powers, which dates from the Crimean war, and boast that "the ruling principle now in Europe is liberty of alliance." Each of the great powers is now independent, and can form its own alliances; but the Emperor can hardly forget that their former coalition was due to those aggressions of France, which compelled all to regard her as the common enemy against whom security must be taken. He proceeds to show that "France should not take aim at Prussia as a neighbor, but as a security for the independence of Germany." If France is proud of her unity and nationality, she should rather consider that in acquiring nationality she has lost unity. "Germany," he says, "which draws her nearer to France." This is certainly a clever change from the policy, which, so lately as the treaty of Zurich, held it to be for the interest of France to keep Italy, and Germany too, weak by conflagration, that France might be relatively strong. Happy for France if she and her Emperor can now be content to look abroad on bordering States too strong to tolerate her, and too powerful to allow the thought of invasion. Happy for her, if the "profound modification of the political condition of Europe" shuts her up to ambition of the glories of peace.

England is not mentioned, nor even alluded to, though the country long most hostile to France. Ought we not to refer, then, to our relative position having undergone no modification, while no State has since the Empire, showed less hostility or more friendliness to France? Perhaps the remark on two secondary navies in the Mediterranean, and another in the Baltic, as favourable to "the liberty of the seas," may have suggested by the air, he so often heard in his exile here—"Role Britannia." To Russia and the great American republic the Emperor points as States which will contain within a century, a hundred millions of souls; but his reflection is that Europe, consolidated into large homogeneous nations by a kind of providential instinctive foresight of the destinies of the world,