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THE CHRISTIAN VISITOR

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ceived in Fire Risks, 1864, £743,674 stg. EDWARD ALLISON

Baptist Seminary

Go, Work To-Day.

do, work to day, The fields are whitened all,

Great was the grace that called thee from despair

Blest was the honr when first in silent prayer

Thou to whose ears the earnest pleadings come

Then stand here now no longer jule, "dumb.

Boundless the love that spoke thy pardon free;

Thy soul was bowed for Him who died for thee

Through the broad road that leads to endless

The countless thousands who with harrying feet

Are rushing, all unconscious, death to great!

O, child of Go I, the Gospel trumpet blow I

A death of shame, and grief, and direst pain,

The sons of earth the rest of heaven might gain,

Shall rest with thee the souls thy God hath

given a mayer out at the Standard.

Rev. Professor John M. Leavitt, a well-known

Episcopal clergyman, has just published a small

volume of poetry. One of the poems, occupying

thirty-six pages, is entitled Faith, a portion of which celebrates the victories of the Gospel in dif-

ferent ages and countries. The following apos-

trophe to our own Judson will be of special in-

Professor Leavitt's books : Taza vigas sidation

Judson ! the Love, with a millennial grace,

Which conquer'd thee, can conquer, two, a race

Speak from thy skies ! When tortar'd Avai

When torrid suns poured fire upon thy brain;

When sadly came doon the scorehing gale, With prison curses mix'd, thy infant's wail;

When prostrate she, thy angel, nay, thy wife, From pagan bounty held her guardian life; Ah, then, by demons mock'd by man oppress

Did Love subdue the storm within thy breast

Expand thy sail, and play upon thy brow.

When, burst thy fetters, softest breezes now

Beneath the moon waft o'er a placid stream. From scenes which frown like pliantoms of

Shall love still bind thee to that cruel shore

How can thy heart sigh over Burmah more?

When weeping sad beneath the Hopia shade, Where all that made earth bright for thee is laid, Still shall thy form bow down for Burman there?

Still shall love triumph in that dark despair? Where frowns Helens o'er the sullen wave,

Where Sorrow's tear drops on another grave,

Still shall thy lingering eye look o'er the sea?

Still borns the wish that Durmah shall be free

Dark mountains pile on Burmah's path to-day; In Burmah's tongue th' Eternal Word shall fly Thy spirit-kindled Love can never dic.

Then, Judson, then, on some celestial height

Where play the splenders of immortal light, Far down through other shall thine eyes explore

The Church, by Heaven ordain'd, crown Bur-

slups. The taxt, psalmody a; ends s'hamenigt

While Burman's authems peal along the skies

A Sermon delivered on Sunday morning, June 5, '64

DEDICATED TO T.E BISHOP.

"And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi. 15, 16.

In the preceding verse our Lord Jesus Christ gives us some little insight into the natural cha-

gives as some little insight into the natural character of the apostles whom he selected to be the first ministers of the Word. They were evidently men of like passions with us, needed to be rebuked even as we do. On the occasion when our Lord sent forth the eleven to preach the gospel to every creature, he "appeared unto them as they sat at meat, and upbraided them with their unbelief and hardness of heart because they believed not them which had seen him after he was risen;" from which we may surely gather that to preach the

which we may surely gather that to preach the Word, the Lord was pleased to choose imperfect men; men, too, who of themselves were very weak in the grace of faith in which it was most

important that they should excel. Faith is the conquering grace, and is of all things the main requisite in the preacher of the Word; and yet the bonored men who were chosen to be the leaders of the divine crusade needed a rebuke con-

cerning their unbelief. Why was this ! Why, my brothren, because the Lord has ordained ever-

more that we should have this treasure in earther

upon the spotlessness of our characters, but upon the fact that it comes from him. You have be-lieved in spite of our infirmities, and not because of our virtues; if, indeed, you have believed our

ward because of our supposed perfection, your faith would stand in the excellency of man and not in the power of God. We come unto you often with much trembling, sorrowing over our follies and weaknesses, but we deliver to you God's Word as God's Word, and we beseech you

to receive it not as coming from us poor sinful mortals, but as proceeding from the Eternal and Thrice Holy God; and if you so receive it, and

On Ava's turrets see the cross arise,

Baptismal Regeneration.

Let gold allure ; let Satan on thy way

O, labor well, and when the " harvest home"

Is shouted by the blood-washed hosts

Tell a lost world that Christ, the Saviers, d

That, through the merits of the crucified,

There in the light of that eternal throne,

O, think not lightly of the Gospel call, doll

The first of the contract of t

Hold fast the form of sound words." 2d Timothy, i. 13

or it is still on the advance in Water Street, Lord's abundant, and a respected merhed.

SAINT JOHN, N. B., THURSDAY, JANUARY 21, 1869.

These brave men so wielded the sword of the Spirit as to put to flight all their foes; and this that I sincerely assent and consent to a doctrine which I do not believe, would to my conscience direct cut at the error which impeded them. Never did they dream for a moment of adapting the gospel to the unhallowed tastes or prejudices of the people, but at once directly and boldly they brought down with both their hands the mighty sword of the Spirit upon the crown of the opposing error. This morning, in the name of the Lord of Hosts, my Helper and Defence, I shall attempt to do the same ; and if I should provoke attempt to do the same; and if I should provoke some hostility—if I should through speaking what I believe to be the truth lose the friendship of some and stir up the enemity of more, I caunot help it. The burden of the Lord is upon me, and I must deliver my soul. I have been loath enough to undertake the work, but I am forced to it by an awful overwhelming sense of solemn duty. As I am soon to appear before my Master's bar I will this day, if ever in my life, bear my testimony for truth, and run all risks. I am content to be east out as evil if it must be so, but I cannot, I dare not hold my peace. The Lord knoweth I have nothing in my heart but the purest love to the souls of those whom I feel impact that as an honest man I shall resign the office, for how could I profess one thing in your declaration of faith, and quite another thing in my own preaching? Would I accept your pay, and then stand up every Sab-bath-day and talk against the doctrines of your purest love to the souls of those whom I feel impact that as an honest man I have shall resign the office, for how could I profess one thing in your declaration of faith, and quite another thing in my own preaching? Would I accept your pay, and then stand up every Sab-bath-day and talk against the doctrines of your purest love to the souls of those whom I feel impact the office, for how could I profess one thing in your declaration of faith, and quite another thing in my own preaching?

eratively called to rebuke sternly in the Lord's they give their solemn assent and consent to what derable number will censure if not condemn me, of immorality perpetrated in England, and is most but I cannot help it. If I forfeit your love for pestilential in its influence, since it directly teaches but I cannot help it. If I forfeit your love for truth's sake I am grieved for you, but I cannot, I dare not, do otherwise. It is as much as my soul is worth to hold my peace any longer, and whether you approve or not, I must speak out. Did I ever court your approbation? It is sweet to everyone to be applauded; but if for the sake of the comforts of respectability and the smiles of more calculated to debauch the public mind than of the comforts of respectability and the smiles of men any Christian minister shall keep back a part a want of straightforwardness in ministers; and of his testimony, his Master at the last shall require it at his hands. This day, standing in the very things which their own Prayer Book teaches, immediate presence of God, I shall speak honestly they imagine that words have no meaning among what I feel as the Holy Spirit shall enable me: ecclesiastics, and that vital differences in religion

baptismal regeneration. We will confront this dogma with the assertion that baptism without faith saves no one. The text says, "He that believeth and is baptised shall be saved;" but whether a man be baptised or no, it asserts that "he tism does not save the unbeliever; nay, it does not in any degree exempt him from the common not in any degree exempt him from the common doom of all the ungodly. He may have baptism, or he may not have baptism, but if he believeth not, he shall be in any case must surely damned. Let him be baptised by immersion or sprinkling, in his infancy or in his adult age, if he be not led to put his trust in Jesus Christ—if he reinvineth an unbeliever, then this terrible doom is pronounced upon him-" He that believeth not shall be damned." I am not aware that any Protestant Church in England teaches the doctrine of baptismal regeneration except one, and that happens to be the corporation which with none too much humility calls itself the Church of England. This very powerful sect does not teach this doctrine merely through a section of its ministers, who might charitably be considered as evil branches of the vinc, but it openly, boldly and plainly declares this doctrine in her own appointed standard, the Book of Common Prayer, and that in words to express, that while language is the channel of conveying intelligible sense, no process short of violent wrestling from their plain meaning can ever make them say anything else.

Here are the words; we quote them from the Catcchism which is intended for the instruction of youth, and is naturally very plain and simple. This very powerful sect does not teach this doc

of routh, and is naturally very plain and simple

metaphysical refinements. The child is asked its name, and then questioned, "Who gave you this name?" "My godfathers and godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Is not this definite and plain enough I prize the words for their candor; they con not speak more plainly. Three times over the thing is put, lest there should be any doubt in it. The word regeneration may, by some sort of juggling, be made to mean something else, but here there can be no misunderstanding. The child is not only made "a member of Christ"—union to more that we should have this treasure in earthen vessels, that the exceliency of the power may be of God and not of us. If you should find a perfect minister, then might the praise and honor of his usefulness accrue to man; but God is frequently pleased to select for eminent usefulness men evidently honest and sincere, but who have some manifest infirmity by which all the glory is east off from among them and laid upon himself, and upon himself alone. Let it never be supposed that we who are God's ministers either excuse our faults or pretend to perfection. We labor to walk in holiness, but we cannot claim all that we wish to be. We do not base the claims of God's truth upon the spotlessness of our characters, but upon the spotlessness of our characters, but upon the spotlessness of Christ and children. baptism is scarcely less plain and outspoken, sec-ing that thanks are expressly returned unto Al-mighty God, because the person baptised is regenerate. "Then shall the priest say, Seeing, now, dearly beloved Bruthren, that the child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God

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from all who aspire to the work of the ministry, but also from all who hear the message of mercy. Protestant Church, which, every time its minister A clear understanding of those words is absolutely necessary to our success in our Master's work, for if we do not understand the commission it is not at all likely that we shall discharge it aright. To

would involve the crime of treason against the who do not believe in baptismal regeneration." authority of Christ and the best interests of the souls of men. O for grace to be very jealous here.

Wherever the Apostles went they met with obstacles to the preaching of the gospel, and the more open and effectual was the door of utterance the more numerous were the adversaries.—
These brave men so wielded the sword of the gravely question, their morality. To take oath that I sincerely assent and consent to a doctrine right perjury; but those who do so must be judged by their own Lord. For me to take money for defending what I do not believe—for me to take the money of a Church, and then to preach against what are most evidently its doctrines—I say for me to do this (I judge others as I would that they should judge me) for me, or for any other simple, houest man to do so, were an atrocity so great, that if I had perpetrated the deed, I should consider myself out of the pale of truthfulness, honesty, and common morality. Sirs, when I accepted the office of minister of this congregation, I looked to see what were your articles of faith; if I had not believed them I should not have accepted your call; and when I change my shall resign the office, for how could I profess one thing in your declaration of faith, and quite another thing in my own preaching? Would I they do not believe is one of the grossest pieces men to lie whenever it seems necessary to do so immediate presence of God. I shall speak honestly what I feel, as the Holy Spirit shall enable me; and I shall leave the matter with you to judge concerning it, as you will answer for that judgment at the last great day.

I find that the great error which we have to contend with throughout England (and it is growing more and more), is one in direct opposition to ing more and more), is one in direct opposition to the last well known to you as the doctrine of the last with differences in religion are merely a matter of tweedle-dee and tweedle-dum, and that it does not much matter what a man does believe so long as he is charitable-to-wards other people. If baptism does regenerate people, let the fact be preached with a trumpet tongue, and let no man be ashamed of his belief in it. If this be really their creed, by all means matter who subscribing to the Prayer Book, believe in baptismal regeneration, and preach it plainly. God forbid that we should censure those who believes that baptism saves the soul, because they adhere to a church which teaches the same doctrine. So far they are honest men; and in England, wherever else, let them never lack a full toleration. Let us oppose their teaching by all Scriptural and intelligent means, but let us respect their courage in plainly giving us their views. I hate their doctrine, but I love their honesty; and as they speak but what they believe to be true, let them speak it out, and the more clearly the better. Out with it sire, be it what it may, but

do let us know what you mean. For my part, I love to stand foot to foot with an honest forman. To open warfare, bold and true hearts raise no objection but the ground of quarrel; it is covert earnity which we have most cause to fear, and best reason to loathe. That crafty kindness which inveigles me to sacrifice principle is the serpent in the grass—deadly to the incautious wayfarer. Where union and friendship are not cemented by truth, they are an unhallowed con federacy. It is time that there should be an end put to the flirtations of honest men with those who believe one way and swear another. If men believe baptism works regeneration, let them say so; but if they do not believe it in their hearts, and yet subscribe, and yet more, get their livings by subscribing to words asserting it, let them find congenial associates among men who can equivo-cate and shuffle, for honest men will neither ask nor accept their friendship on appropriate wer work

m baylonda bas (To be Continued) at avaid avaid rabas) of 744 (wolf out a For the Christian Visitor. Baptist Seminary Rhetorical Exhibition, Wednesday Evening, Dec. 23rd.

As no mention of the Rhetorical Exhibition of the Seminary has appeared in your columns, I send you the programme for publication. Competent judges have pronounced it one of the best ever given by the Institution. The Hall was densely crowded, every inch of standing room was occupied, and the attention of the audience sustained to the close. The scholars of both departments took lunch with the Principal at the

close of the Exhibition. There are now 82 students, and prosperity still marks our history. donts, and prosperity still marks our history.

Music—Calin o'er the listening water; The Baron's Last Banquet—St. Clare Hurd, Medford, Mass.; The Walking Dictionary—James Ricketson, Springfield, Simon Hammond, Grand Falls, and Sterling Yerxa, St. Mary's; Regula—Wm. Wilson and John Myles, Douglas; Music—Brightly Beaming; Douglas to Lord Randolph—John F. Wilkinson, Fredericton; The Rehearsal—John F. Wilkinson, Duncan Clark, Harry Burden, Allison Currie, and English Braley, Frederictor. Centreville, J. J. Armstrong, Bridgetown, N. S., P. Kelly, Bliesville, F. Masters, St. John; Down-

ton, St. Mary's; French Rechtations, L. A. White Centreville, F. Masters, St. John, A. Freeze, and Miss Bell Yerxa, Fredericton, Miss Kate Allan, St. John, and Miss L. Sterling, Nashwaak; Music - Marseillaise, Hynn; David and Goliab, A. Freeze and John Forrest; Student, Farmer and Minister J. J. Armstrong, Bridgetown, N. S., P. Kelly, Blissville, and W. Wilson, Douglas : Music-Hark ! 'tis the Fairies Song; Horatius at the Bridge-Fred. Reed, St. John.

The Isles of the Sea An Inviting Picture. The last report of the London Missionary So ciety contains an admirable resume of the triumphis of the Gospel in Polynesia -especially in the South Pacific. Speaking of the physical aspects of that ocean world, it says 1 le Ason" edi

"Rare in the world are these scenes of enchanting beauty. Yet nowhere did heathenism descend to deeper degradation; nowhere did it develop blacker vices and commit more hellish crimes. Incessant war, merciless cruelty, infanticide, indescribable vice, in many places cannibalism, made the strong races a ceaseless terror to each other and to the world outside them. Over millions of their brethren such beathenism and wickedness hold the same sway still. In all but Western Polynesia the Gospel has swept this heathenism away. The four great Societies which have sent their brethren forth as messengers of mercy, have gathered into Christ's fold 800,000 people, of whom fifty thousand are members of the Church. They have together expended on the process less than £12,000,000; a sum which now-a-days will only make a London railway, or furnish the navy with six iron clads. Yet how wonderful the fruit of their toil! 'The wolf wells with the lamb, the leopard lies down with he kid. The destruction of life has been stayed. Beautiful as were these lands by nature, culture has rendered them more levely still. Everywhere the white chapel and school have taken the place of the heathen marai. The trim cottages which Christianity gave them peeps everywhere from its nooks of leaves. Land and people are Christian now. The victories of peace have taken the lace of war. Resources have multiplied, wealth has begun to accumulate. Books, knowledge, order, and law, rule these communities. Large churches have been gathered, schools flourish, good men and women are numerous. Not a few have offered themselves as missionaries to heathen islands; and in zeal, self-sacrifice and patient service, have equalled the earnest men of

"All over he Southern groups of Polynesia this is the work which missionaries have been doing. This is the influence which they have exercised, and these are the fruits of their devoted toil. It is not merely Admiral Fitzroy, and Cap tain Erskine, and Admiral Wolkes, who testify to hundreds of whalers run gladly every year to get the refreshment which their hard toil renders so grateful. From icebergs and boundless seas, and heavy gales of wind; from the exciting chase, the capture, the boiling down of their huge prey; and from all the filthy, weary work of whaling life, they now run north to New Zealand and Samoa, to Tabati and Rarotonga; not only to refit their vessels and to replace their broken gear, but to buy fresh meat and vegetables and offee; to get medicine for their sick; to revel in oranges, plantains, and water-melons; to feast the eye on green mountains and cultured valleys: to walk among white cottages and flower gardens, and groves of palms; to attend Sabbath services, and be reminded of their Christian training and their Christian homes. Where have unaided men, however wise, produced a moral change like this! With us the Guspel alone has done it, and to God we give all the praise."

How Shall Ministers Prepare their Sermons Ob, sit down in your study, bar the door, and say to all callers, "You must not disturb me." Then take your authors; read, study, meditate. Be determined to make a grand sermon. When your mind is full of it, then seize a pen and make it to do the bidding of the intellect. Garnish it here and there with a little poetry, so that it may not prove too dry; and when you have completed it, preach it over to the imaginary congrega-This is the way some ministers—and popular ones, too—makes their sermons. The people stare and wonder at the immense learning, and the rhetorical finish, and the eloquent diction They retire, complimenting their minister, declaring they don't wish to hear any better preach-

ing than that Auother minister goes to work in a very different way. He says to himself :- "I must watch for these souls as one who is to give an account." He, too, shuts his study door and bars it. He must not be interrupted. But why? Because he is on his knees asking God's Holy Spirit to direct his mind, and take out of his heart the selfish desires of human applause. "What subject shall I take?" he inquires, "which will be most tikely to benefit spiritually my hearers?" But the answer must be found outside the study. So he goes among his people, and accertains as far as possible what kind of soul feed they need. Having got the clue, he goes back to his study, and with much prayer he renews the work of preparation. He literally prays the sermon into pungency and power; or, if Christian experience be the theme, he is enabled to lead his flock into green pastures and beside the still waters. s in that sermon; and when he delivers it, the people say, "It was good for us to be there."
He neither asks nor receives any compliments.
His reward is, first, in having discharged his duty; and second, in Boring that some soul has been convicted of ain; or some Christian heart been lifted out of the depths of despair.
Which of these two is the best mode of pre-

paring sermons !- Christian at Work.

Boys, Read This-Hold On. Hold on to your tongue when you are just rea-

atrike, steal, or do any wrong.

Hold on to your feet when you are on the poi of kicking, or running away from study, or pur-suing the path of error, shame or crime. Hold on to your temper when you are angry, excited or imposed upon, or others are angry

THE OFFICE OF THE

58 PRINCE WILLIAM STREET. SAUNT JOHN, N. B.

REV. A. E. BALL Edutor and Proprietor. Address all Communications and Business

Che Christian Bisitor

is emphatically a Newspaper for the Family It furnishes its readers with the latest intelligence,
Religious and Secular,

Letters to the Editor, Box 194, St. John, N. P.

For the Christian Visitor

The Intercolonial Railroad.

Mr. Epiron -Permit me to say a few words concerning the Interculonial. Discovering the caprice and injustice of carrying what should have been the Intercolonial Route to an outercolonial Route, it causes me to speak, and not leave it till our chance will be forever gone without recall—a loss which can never be repaired. By this I wish to impress upon the minds of the people the wrongs imposed upon them; and their leading features I will try to illustrate. First, the three millions already stipulated to the Provinces to build the Road is a large sum to be saddled upon us, but our fears are that a further sum of two or perhaps three millions more will be required to complete the road; and after it is finished, where is the benefit of it to New Brunswick f We have nothing to send to Canada but our coal; now the consequence is, instead of sending to Canada, which we could have done free of duty, the only alternative will be to export to the States and pay a duty, a sure and certain sluiceway to drain the money from the Province, and the people in Canada must suf-fer the consequence; for if sent to St. John and hen to Canada it will cost fifty cents per ton more than it would, had the central route been adopted. That line would have passed over a bed of coal fourteen miles in length, by fourteen in

breadth, and an article too which cannot be surpassed for blacksmith use. There could be an anchor made, by using this coal, of two thousand weight, which cannot be done with other coal. The blacksmaths of Canada therefore are deprived of benefits which would have accrued to them, had the Central route been adopted, for instead of taking it to the cars on waggons, or by seews carrving two hundred tons towed by small steam ngs and hoisted with buckets right into the cars, the fifty cents already referred to, by having to transport to St. John, will come out of the consumer by this operation. We can trade with the United States, they will take all kin's of lumber, such as boards, scantling, and coal as well; but I have always been a true Confederate, and cannot endure to see our trade driven from our markets, besides paying a duty from which we would be exempted could we deal in our own domain ; but presume the result will be that companies will torm and complete a road from Woodstock to intersect with the nearest road to Canada, which will tend to close up the present contemplated route, by the North Shore, as the people of St. John are not such fools as to travel one hundred and eight miles direct from Canada, to get to Capada. The trade of St. John is more than the trade of the whole Province put together; and I imagine that they with their trade will in a future day go by Western Extension via Woodstock to River du Loup, and the people from Grand Lake and Newcastle will send their coal to the foot of near to the water's edge, and where they can export at pleasure, either to Canada or the States. The road we were told was to be built by the most feasible way : but I think that grab and gain has taken the place of common sense, as the ongest and the most expensive cannot be the most feasible, besides it has left the heart of New Brunswick unopened, which, had it went by the Central, would have increased both its wealth and population. Besides it was contemplated to be a military road, and how can this be as it does not touch at or near any military station, between Halifax and River du Lonp, passing by St. John, Fredericton, and Presquile. Experience has taught me something concerning New Brunswick

dream, but rise in my strength to expose any thing in the shape of injustice. JOHN McLEAN, J. C. P. P. S.—St. Andrew paper please copy; and the political papers generally, if they will copy they will oblige me. Yours truly, J. McL. Grand Lake, Jan. 5th, 1869.

-it is my natal place-I have seen it in infancy,

and now I am old. I have been conversant with

its changes both politically and commercially, and

I think it is my bounden duty to speak, when I

see anything like oppression or extravagance, and not wait till the night of tribulation comes like a

Write Home & sid le and

1 5 16 11d 10d Tiol Williams

There can be no excuse for any young man who never writes home, or whose letters to the old folks there-whose dreams are ever of her son - are few and far between, and not worth much even when obtained. It is sad to think that there are young men who let weeks and months pass away without a letter to their pa rents or their brothers and sisters, who, when they do write, only send a line or two, with some lame excuse for their not doing more; a line or two saying nothing, just containing some stereotyped statement, or vague utterance, which gives no information. Why, the value of a letter from a young man to the far-off town or village home consists in its little details; its affectionate gossip; its account of any circumstances or incident that may have profitise in it of advantage; its story of hopeful struggle; of dawning snecess; or its references to new formed friendships, to books read, churches attended, lectures listened to, with a thousand things besides, which may be small in themselves, but which show an interest in the home-circle, and manifest the beating of the child's heart within the man's. Young men are not aware what pain they may inflict by apparent neglect; how letters, brief and unfrequent, may give rise to fear and doubt, and occasion anxions days and wakeful nights! Now, don't neglect home ! Don't seem indifferent to your own fastrangers, Keep the chain of communication bright by use; and write freely and fully, with unrestrained confidence, that it may be felt that there is neither blight on the affections nor error in the life which is too often the cause of that lapse in filial or fraternal correspondence, which, though the result also at times of mere thought lessness, is always unkind and sometimes crue

when others are talking. Cutting finger nails in company. Leaving meeting before it is closed. Whispering in meeting. Gazing at strangers. Leaving a stranger without a seat. Want of revcenter of a superior. Reading aloud in company without being asked. Receiving a present without some manifestation of gratitude. Making yourself the topic of conversation. Laughing at the mistakes of others. Joking others in company. Correcting older persons than rourself, especially parents. Commencing to eat as soon