

The Provincialist.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume X. No. 52.

HALIFAX, N. S., THURSDAY, DECEMBER 30, 1858.

Whole No. 494

Poetry.

A Thanksgiving.

While yet the present year
Dwells with us, lingering here
Amidst the fall November's fatal blast,
We meet to celebrate
The mercies which have late
And early, through the year so nearly past,
Surrounded us; and they have been
Like angel visits,—but not few, nor far between.

Because they are so rare,
First love, then light, then life,
Rush hither from our hearts' deep gratitude;
And, following—too thick
For lips, however quick,
To utter them,—come forth, with ardent words,
A host of mercies, numberless,
Beyond the ken of saint or seraph to express.

For these we bless the Hand,
Which air and sea and land
Have had such cause to bless; and though we
deem
That 'tis the highest notes
That swell from angels' throats,
Would be inadequate unto the theme,
We will remember, as we sing,
The rose within the bud is no vain offering.

And deep within the heart
Are notes which do not part
From their warm birth-place, even to be
sung.
'Tis there they love to dwell,
Without a voice to tell
Profanely their sweet music to the tongue;
Their utterance but a moment free,
The heart would die of grief for its lost ecstasy.

And hushed there, alas!
For all the joy that struggles,
But is not—straggles for a passing breath
The universal sigh
For some who are not rich;
It may be absent, and it may be death;
But all have felt this agony;
And few, when separate, but ask the reason why.

The answer to that cry?
The visions that pass by?
The rocks of fate that love hath split upon!
Inevitable woe!
The cold sepulchral No!
The letter newly opened with thereon
A stranger's hand and a black seal!
And ruthless wrongs which jealous doubt for-
bade to heal.

They mingle with the joy
That otherwise must cloy
With its exuberance: they make the heart
Aching rest
To mingle with the bliss
In expectation; whispering apart
That we are but sojourners here,
And that our city with foundation waiteth there,
November, 1858.

Religious Miscellany.

Ministers and People.

(Continued from the Homilet.)
"That we may be delivered from unreasonable men."—1 Tim. ii. 2.
5th. The men are unreasonable toward their ministers, who complain of the real authority he holds. There are not a few men in these days, in most congregations, who look with a jealous, and sometimes with an indignant eye upon every indication of growth in the authority of their minister. They would do away with pulpits, not because of their ugliness or inconvenience, but because they think that it would be a step toward bringing their minister down to a level with the people. For the same reason, they are mortal enemies to bands and gowns, and every badge of office. They would do away with pew rents, and keep his income down, that his power may not rise. I am no advocate for priestly power; nor do I care for any professional badge; but I do recoil with a sickened heart from the miserable spirit of these men, and pronounce, with the emphasis of conviction, their conduct unreasonable. Let me say to you—the men of this class—that you cannot destroy the authority of a true preacher, however much you may wish—however much you may try; that authority is moral, not official; it is the authority springing from superior mental and moral attributes, not from professional position or dress. It is the authority of influence, not of law,—the authority which the greater brain and nobler heart must ever have over the inferior. This is the only authority a true minister gets, or cares about; and this he must have, so long as he is a preacher, whether he be a layman or a priest. Let me say to you—the men of this class—that you cannot destroy the authority of a true preacher, however much you may wish—however much you may try; that authority is moral, not official; it is the authority springing from superior mental and moral attributes, not from professional position or dress. It is the authority of influence, not of law,—the authority which the greater brain and nobler heart must ever have over the inferior. This is the only authority a true minister gets, or cares about; and this he must have, so long as he is a preacher, whether he be a layman or a priest.

sure to have that real power amongst his people which the new Testament claims for him and which is that of a Ruler."

6th. The men are unreasonable towards their minister who receive his spiritual services without a proper secular acknowledgment. No true minister will ever preach with an eye to secular results, all mercenary considerations will be borne down and engulfed by the ever deepening current of spiritual sympathies and aims. His main purpose will be, not to acquire wealth, but to win souls. Still in common will all men, he has physical and domestic wants. Food, clothing, and shelter are as necessary to his existence as to that of any man; and according to present arrangements of society, these are only to be supplied with money. When he is to receive this?—As a general rule, it comes only as the reward of labor. His labor, his office is the labor of the flock; for it is in the law of the land, not of his own brain and heart; it is a constant draw upon the very fountains of nervous energy. Nor is there any work so useful to society. In the reason of things, therefore, has any worker a stronger claim to secular support than he? If his labor is the most arduous and the most useful, ought it not to secure the man who performs it the most ample secular returns? Paul recognizes and enforces this natural and common sense claim. "Who goeth a vineyard, any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock and eateth not of the milk of the flock? For is it written in the law of Moses, Thou shalt muzzle the mouth of the ox that treadeth out the corn. Doubt God take care of oxen? If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?—ye have had the Lord's ordinance, that they which preach the gospel shall live of the gospel." In the light of these words, how unreasonable does the conduct of some people appear in relation to their minister. There are men who receive, and expect, large services from him, and who make little or no return. For a petty pound or two per annum, he must preach to them thrice in the week, and pay them frequent visits; or else they set up their complaints against him and seek to spread a spirit of dissatisfaction through his sphere. There are families in connexion with congregations who spend more on perfumery, or on toys for their children, than to support the man who is giving his best energies to save their souls. A man takes a pew in the church, pays his five or six pounds per annum,—a less sum than he pays his scullery-maid,—and for that he expects twelve months preaching and great practical attention. What is still worse—still more unreasonable, he regards the pulpit sum he subscribes, rather as a charity than a debt. Charity indeed!—Call the money you pay to your grocer, draper, physician, or landlord, charity; but in the name of all that is true in reason and justice, do not call that which you pay to your minister, charity. It is your best interest, your holiest interest,—who gives to you the choicest products of his sanctified intellect, charity! It is he that shows charity, not you; your gold is a miserable compensation for the sweat of his brow, his brain and ever anxious heart. This is a point on which it is time to speak out: false delicacy has too long prevented the preacher from expounding and enforcing the doctrine, that "the Lord hath ordained that they which preach the gospel shall live of the gospel." I hold it to be the duty of every Church to keep their minister's mind free from all secular anxieties, not only by providing him and his family with all the current necessities of the hour, but by the instrumentalities of Assurance Societies, freeing his mind from all solicitude about the circumstances of his family in case of his death. I have heard of churches who annually send large sums to the support of missionaries abroad, whose own pastors are bowed down in spirit, through the constant pressure of secular difficulties. I believe in the obligation of missions; but in the name of reason, I protest against ministers thus persecuted in the name of the duty of every Church to keep their minister's mind free from all secular anxieties, not only by providing him and his family with all the current necessities of the hour, but by the instrumentalities of Assurance Societies, freeing his mind from all solicitude about the circumstances of his family in case of his death.

The Wisdom of the Cross.

Calvary is therefore the place where all the terrors of Divine majesty concentrate themselves; the cross a scaffold, and a place of the horrifying revelation of that wrath which burns down to the lowest hell. Certainly so it is. That bloody scene has, however, another side. While the world's Calvary appears as a hill, from whence comes our help, and as the mountain of our liberty; the cross as the standard of our liberty and the true tree of life. The greatest conceivable problem is solved in the cross of Christ, and a contradiction reconciled, that which there could not have been in any other more striking. He that dwells in heaven is faithful, just, and holy, and a consuming fire; and yet he must pronounce the wicked pious and treat transgressors as righteous. Is he able to do this? Not without denying himself, and being at variance with himself. We cannot judge otherwise but in this manner; we must regard it as impossible, and the understanding of the most enlightened seraph would have been unable to discover in what manner this impossibility could ever have become a reality. While he beholds the highly exalted and only wise God! the greatest of all enigmas is solved, and the way to render possible that which is impossible discovered. Hear what Paul says, with an emphatic repetition: "To do as he saith, is to be like him; his righteousness, that he might be just, and the justifier of him that believeth in Jesus." Have you understood it? The bloody execution is the basis on which God, without inflicting upon his holiness, truth, and justice, can now readily justify the ungodly, absolve the accused, and baptize those who are worthy of death.—F. W. Krausacher.

The True Salvation.

But, you will say, do not all Christians desire to have Christ to be their Saviour? Yes. But here is the decent; all would have Christ to be their Saviour in the next world, and to help them in the next; but they die, by his power, and merit with God. But this is not willing to have Christ for their Saviour; for his salvation, if it is had, must be had in this world; if he saves you, it must be done in this life, by changing and filtering all that is within you; by helping you to a new heart, and a new mind, and the blind to see, the lame to walk and the dumb to speak. For to have salvation from Christ is nothing else but to be made like unto him; it is to have his humility and meekness, his mortification and self-denial, his renunciation of the spirit, wisdom and peace of the world; his love of God, his desire of doing God's will, and seeking only his honour. To have these tempers formed and begotten in your heart is to have salvation from Christ; but if you will not have these tempers brought forth in you; if your faith does not seek and cry to Christ for them in the same reality, as the lame seeked the blind to see, the lame to walk, and the dumb to speak. For to have salvation from Christ is nothing else but to be made like unto him; it is to have his humility and meekness, his mortification and self-denial, his renunciation of the spirit, wisdom and peace of the world; his love of God, his desire of doing God's will, and seeking only his honour.

The Praying School-Boy.

Dr. Arnold, in the Rugby school, often gained the respect and secured the return of refractory pupils, by trusting them.—This is happily illustrated in the recent work entitled "School Days at Rugby." The story, though clothed in the garb of fiction, is founded on facts. Tom Brown, the hero, after two years of comparative idleness and disorder, is converted into a pious, kind, and supporter of discipline, partly by the concession of his teacher, and the delightful exhibition of youthful piety in a delicate little boy intrusted to his guardianship. Brown had been famous for fishing and hunting on forbidden grounds, for success in athletic exercises, and many resistance to the cruel system of flogging in vogue in English schools. He had been often reprimanded and sometimes flogged for his misdeeds. Dr. Arnold discovered a noble nature beneath his rough exterior. He determined to develop his good qualities. He therefore placed under his care as a room mate, a timid, feeble boy who had just entered school, and who could hardly make his way among the rude boys there without a protector. Brown felt, at once, the responsibility of his new position, and determined not to disappoint the confidence of his teacher. Rough as he was, he was melted by the kind and loving deportment of his ward.

A scene in the hall containing twelve beds, where the younger pupils slept with their overseers, reveals the first rising of virtuous resolution in the soul of Tom Brown. His room-mate, Arthur, after a whispered request for leave to wash his face and hands before retiring, in obedience to the instruction of his mother, knelt in prayer. The scene is thus described: "On went the talk and laughter. Arthur finished his washing and undressing, and put on his night gown. He then looked round more nervously than ever. Two or three of the little boys were already in bed, sitting up with their chins on their knees.—The light burned clearly, the noise went on, it was a trying moment for the poor little

lonely boy; however, this time he did not ask Tom what he might or might not do, but dropped on his knees by his bedside, as he had done every day from his childhood, to open his heart to Him who heareth the cry and beareth the sorrows of the tender child and the strong man in agony."

Tom was sitting at the bottom of his bed unfastening his boots, so that his back was to ward Arthur, and he did not see what had happened, and looked up in wonder at the sudden silence. Then two or three boys laughed and sneered, and a big brutal fellow, who was standing in the middle of the room, picked up a slipper and threw it at the kneeling boy, calling him a snivelling young shaver. Then Tom saw the whole, and the next moment the boot he had just pulled off flew straight at the head of the bully, who had just time to throw up his arm and catch it on his elbow.

Keep Near the Cross.

Brethren, we must keep near the Cross. We must do it if we wish heroic impulse in the work. When we would awaken patriotic fire in our young men, we gather them around the dear body of a hero who has poured out his life amidst the shouts of victory on the deck of one of our country's vessels, or upon the battle-fields of our beloved land. But what is this compared with the conduct of our Redeemer? He bore in his own body the sorrows of the whole world, and fought singly the battles of the universe against the mightiest foes of God and man who gathered to oppose him. The shout of victory went up indeed, the victory of the universe gained once and forever, but it was around his dead body.—If then you would gain heroic impulse for any conflict, for any exertion, for any noble deed, it is here, as you look up to that Cross, and its bleeding Victim. Whatever you are to do or to suffer, He hath done more and suffered more.

The Difference.

The catacombs of Rome illustrate the difference between the faith of the heathen and the Christian, in the fact that the latter use in epitaphs the words *deposuit, dormit, quiescit*, instead of the heathen *sepulchrum, abscipit, defunctus, buried, snatched away, dead*. Their adoption of the new word cemetery, sleeping-place, spoke their faith in a resurrection. Another marked contrast is to be seen in the words of mourning for the departed. The heathen, in their grave-stones, often see such things as chairs, sofas, and other articles of furniture, and the inscription: "I, Propeus, who lived twenty years, left up my hands against God who took me away innocent. Proclus set up this." But among the Christian graves of the first centuries is nothing of the sort. They teach us, as trusting in the resurrection, as in the following: "To Adolphe, a worthy and deserving virgin, and rests here in peace, her Christ commanding." Occasionally the word *dolens*, grieving, is used, and twice only the "undeserving," so common among the heathen. Here one of these instances is among the Roman: "To the incomparable child, who lived seventeen years, and undeserving of death) gave up life in the peace of the Lord." How does the heathen world refuse to blend with the Christian in this inscription? Brevity and simplicity characterized all. Frequently the tombstone only the name and the year, with perhaps a rude symbol of faith or love hastily scratched beside it, and the revival of blood. Again, the mere word "Victor," and again, "Light of the house."

Happy Through Grace.

Christians might avoid much trouble and inconvenience if they would only believe what they profess.—That God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings to be removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case, God has been blessing me in every way, and I have been deprived of the name and the power, but as every one was removed, he has come in and filled up its place; and now, when I am a cripple and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety.—Last Days of Dr. Poyson.

The Rock that is Higher Than We.

The world is, to Christians, a place of troubles and temptations from which they daily beseech God to deliver them, and to place them on the rock of their salvation, which rock is Christ. Founded on him by faith in his sufferings and exaltations, we may defy all the storms and tempests that can be raised against us by the adversary, while, as from the top of a lofty mountain, we behold the waves dashed themselves in pieces beneath his feet, and know what is proper for him to do, and for us to suffer; we know neither this, and this conviction is an anchor for the afflicted soul, sure and steadfast.—Horne.

Have the courage to obey your Maker at the risk of being ridiculed by man.

Keep Near the Cross.

Brethren, we must keep near the Cross. We must do it if we wish heroic impulse in the work. When we would awaken patriotic fire in our young men, we gather them around the dear body of a hero who has poured out his life amidst the shouts of victory on the deck of one of our country's vessels, or upon the battle-fields of our beloved land. But what is this compared with the conduct of our Redeemer? He bore in his own body the sorrows of the whole world, and fought singly the battles of the universe against the mightiest foes of God and man who gathered to oppose him. The shout of victory went up indeed, the victory of the universe gained once and forever, but it was around his dead body.—If then you would gain heroic impulse for any conflict, for any exertion, for any noble deed, it is here, as you look up to that Cross, and its bleeding Victim. Whatever you are to do or to suffer, He hath done more and suffered more.

The Wealthy Man is Heaven's Treasure.

I believe, if you think seriously of this matter, you will feel that the first and most liberal application is just as necessary as a one as any other—that the story does not specially mean what it says—while thought, will and intellect, and all power of body and position, are indeed given to us, and therefore, to be laid out for the Giver, our wealth has not been given to us, but we have worked for it, and have a right to spend it as we choose. I think you will find that this is the real substance of our understanding in this matter. Hearty, we say, is given by God—it is a talent; strength is given by God—it is a talent; position is given by God—it is a talent; money is proper wages for our day's work—it is not a talent, it is due. We may justly spend it on ourselves, if we have worked for it. And here we are to be careful of the use of this, were it not that the very power of making money is itself only one of the applications of that intellect or strength which we confess to be talents. Why is one man richer than another? Because he is more industrious, more persevering, and more sagacious. And who made him more persevering or more sagacious than others? That power of endurance, that quickness of apprehension, that calmness of judgment, which enables him to seize the opportunities that others lose, and persist in the lines of talents? are they not, in the present state of the world, among the most distinguished and influential of mental gifts?—John Ruskin.

Religious Intelligence.

Christianity Restored.

From the American Traveller.

SIMODA, JAPAN, August 15, 1858.

Townsend Harris, Esq., U. S. Consul General for Japan after long continued and most judicious efforts, a short time since succeeded in negotiating a treaty with the government of Japan, opening new ports to American commerce, and admitting American citizens to visit Japan on permanent terms. More than all, and better than all, the treaty provides that Americans may practice their religion, and propagate it throughout the empire, and erect churches wherever they please, the two stipulations being, however, subject to the approval of the Japanese government. It was to bring the negotiations to a close by the official signature of the treaty, which occasioned our trip up to Jeddo Bay, of which I have informed you.

It was desired by Mr. Harris—himself a highly exemplary Christian gentleman—and cordially approved by our commodore, that upon the signing of the treaty, and our return to Simoda, this great and unexpected event should be religiously celebrated by holding public worship in his honor on the following Sabbath. As the rights of Missionaries were not secured until the 17th of August, the number of men on board both ships being nearly one hundred—enough to make a very considerable congregation—most of whom were desirous to attend the services, though in a private dwelling house, and that a one story Japanese house, a small part only could be accommodated. "Sunday, August 1st, 1858, Commodore Tatnall, and Captain Pearson, and Captain Nicholson leading the way, the boats put off, and soon the party, marching through the streets amidst crowds of wondering but respectful and quiet natives, reached the consul's house, to which some were seated in chairs, some on sofas, some on boxes and benches, but the most on the floors covered with soft mats.

The Awakened Catholic.

He was a young man; the Spirit of God touched his heart. He came to the Fatherland, and was employed in the service of a Protestant church on the Sabbath in the night of his employer, who was a Roman Catholic. His employer was a contractor for laying pavements; and this young man was employed by the day as a laborer. One day, Monday, morning the following suggestive dialogue occurred. He was asked by his employer—
"Did you go to a Protestant church yesterday?"
"I did, sir."
"And leave your own church?"
"I did."
"We want your services no longer."
"Have I been unfaithful in my work?"
"No."
"Have you any other fault to find with me?"
"None."
"Must I go?"
"Yes, we do not want you any longer."
"Oh the tender mercies of the Roman Catholic Church! Here is a poor young man who dares to be anxious about his soul—who dares to ask, 'What shall I do to be saved?'—who dares to go into a Protestant church on Sunday, and for this he is dismissed from employment; he is banished from his friends; he is treated as an outcast—so far as the Roman Catholic Church can do it. Rome never changes—what she has done she does now as far as she can or dare.—N. W. Christian Advocate.

Gathering of Roman Catholic Bishops.

The Weekly Register (Roman Catholic organ) says:—An event of considerable importance has been chronicled this week—viz. the assembling together of a larger number of prelates than has ever taken place under any circumstances in England since the so-called Reformation. The archbishops and all the bishops of England met for the transaction of business at the archbishop's house, York-place, on the morning of Tuesday, and in the evening of that day the number of prelates was increased by the arrival of bishops from Scotland, America, Canada, and India. His eminence the Cardinal Archbishop presided, and his brother prelates at dinner—no less than twenty-one archbishops and bishops sitting down together. There was a reception afterwards, which was attended by the Bishops, and many of the Catholic clergy and gentry, including the Provost of Westminster, the Vicars General, most of the members of the Faculty of the Downside College, Canon Maes, of Bruges, &c., Lord Petre, the Hon. Charles Longdale, Sir J. Acton, the Count de Torre Dias, &c., &c.

Tractarianism and the Society for the Propagation of the Gospel.

The National Standard says:—We have no such foolish idea as to fancy that we shall be able to compel the real governing committee of the Society for the Propagation of the Gospel to acknowledge that they are rank Puseyites, and that Puseyism is the thing which they love, honour, and promote—but nevertheless, we feel it due to the public that the real character of their proceedings, and the genuine nature of the principles of the Society should be universally known, and therefore we relate the following facts. On Monday, the annual meeting of the York Society for the Propagation of the Gospel was held in that city, under the presidency of its Archbishop, The Rev. Wentworth Roughton, a relative of Lord Fitzwilliam, and therefore, of course, holding one of his Lordship's livings, attended the meeting as the representative of the Society in London. This gentleman

Keep Near the Cross.

Brethren, we must keep near the Cross. We must do it if we wish heroic impulse in the work. When we would awaken patriotic fire in our young men, we gather them around the dear body of a hero who has poured out his life amidst the shouts of victory on the deck of one of our country's vessels, or upon the battle-fields of our beloved land. But what is this compared with the conduct of our Redeemer? He bore in his own body the sorrows of the whole world, and fought singly the battles of the universe against the mightiest foes of God and man who gathered to oppose him. The shout of victory went up indeed, the victory of the universe gained once and forever, but it was around his dead body.—If then you would gain heroic impulse for any conflict, for any exertion, for any noble deed, it is here, as you look up to that Cross, and its bleeding Victim. Whatever you are to do or to suffer, He hath done more and suffered more.

The Wealthy Man is Heaven's Treasure.

I believe, if you think seriously of this matter, you will feel that the first and most liberal application is just as necessary as a one as any other—that the story does not specially mean what it says—while thought, will and intellect, and all power of body and position, are indeed given to us, and therefore, to be laid out for the Giver, our wealth has not been given to us, but we have worked for it, and have a right to spend it as we choose. I think you will find that this is the real substance of our understanding in this matter. Hearty, we say, is given by God—it is a talent; strength is given by God—it is a talent; position is given by God—it is a talent; money is proper wages for our day's work—it is not a talent, it is due. We may justly spend it on ourselves, if we have worked for it. And here we are to be careful of the use of this, were it not that the very power of making money is itself only one of the applications of that intellect or strength which we confess to be talents. Why is one man richer than another? Because he is more industrious, more persevering, and more sagacious. And who made him more persevering or more sagacious than others? That power of endurance, that quickness of apprehension, that calmness of judgment, which enables him to seize the opportunities that others lose, and persist in the lines of talents? are they not, in the present state of the world, among the most distinguished and influential of mental gifts?—John Ruskin.

Religious Intelligence.

Christianity Restored.

From the American Traveller.

SIMODA, JAPAN, August 15, 1858.

Townsend Harris, Esq., U. S. Consul General for Japan after long continued and most judicious efforts, a short time since succeeded in negotiating a treaty with the government of Japan, opening new ports to American commerce, and admitting American citizens to visit Japan on permanent terms. More than all, and better than all, the treaty provides that Americans may practice their religion, and propagate it throughout the empire, and erect churches wherever they please, the two stipulations being, however, subject to the approval of the Japanese government. It was to bring the negotiations to a close by the official signature of the treaty, which occasioned our trip up to Jeddo Bay, of which I have informed you.

It was desired by Mr. Harris—himself a highly exemplary Christian gentleman—and cordially approved by our commodore, that upon the signing of the treaty, and our return to Simoda, this great and unexpected event should be religiously celebrated by holding public worship in his honor on the following Sabbath. As the rights of Missionaries were not secured until the 17th of August, the number of men on board both ships being nearly one hundred—enough to make a very considerable congregation—most of whom were desirous to attend the services, though in a private dwelling house, and that a one story Japanese house, a small part only could be accommodated. "Sunday, August 1st, 1858, Commodore Tatnall, and Captain Pearson, and Captain Nicholson leading the way, the boats put off, and soon the party, marching through the streets amidst crowds of wondering but respectful and quiet natives, reached the consul's house, to which some were seated in chairs, some on sofas, some on boxes and benches, but the most on the floors covered with soft mats.

The Awakened Catholic.

He was a young man; the Spirit of God touched his heart. He came to the Fatherland, and was employed in the service of a Protestant church on the Sabbath in the night of his employer, who was a Roman Catholic. His employer was a contractor for laying pavements; and this young man was employed by the day as a laborer. One day, Monday, morning the following suggestive dialogue occurred. He was asked by his employer—
"Did you go to a Protestant church yesterday?"
"I did, sir."
"And leave your own church?"
"I did."
"We want your services no longer."
"Have I been unfaithful in my work?"
"No."
"Have you any other fault to find with me?"
"None."
"Must I go?"
"Yes, we do not want you any longer."
"Oh the tender mercies of the Roman Catholic Church! Here is a poor young man who dares to be anxious about his soul—who dares to ask, 'What shall I do to be saved?'—who dares to go into a Protestant church on Sunday, and for this he is dismissed from employment; he is banished from his friends; he is treated as an outcast—so far as the Roman Catholic Church can do it. Rome never changes—what she has done she does now as far as she can or dare.—N. W. Christian Advocate.

Gathering of Roman Catholic Bishops.

The Weekly Register (Roman Catholic organ) says:—An event of considerable importance has been chronicled this week—viz. the assembling together of a larger number of prelates than has ever taken place under any circumstances in England since the so-called Reformation. The archbishops and all the bishops of England met for the transaction of business at the archbishop's house, York-place, on the morning of Tuesday, and in the evening of that day the number of prelates was increased by the arrival of bishops from Scotland, America, Canada, and India. His eminence the Cardinal Archbishop presided, and his brother prelates at dinner—no less than twenty-one archbishops and bishops sitting down together. There was a reception afterwards, which was attended by the Bishops, and many of the Catholic clergy and gentry, including the Provost of Westminster, the Vicars General, most of the members of the Faculty of the Downside College, Canon Maes, of Bruges, &c., Lord Petre, the Hon. Charles Longdale, Sir J. Acton, the Count de Torre Dias, &c., &c.

Tractarianism and the Society for the Propagation of the Gospel.

The National Standard says:—We have no such foolish idea as to fancy that we shall be able to compel the real governing committee of the Society for the Propagation of the Gospel to acknowledge that they are rank Puseyites, and that Puseyism is the thing which they love, honour, and promote—but nevertheless, we feel it due to the public that the real character of their proceedings, and the genuine nature of the principles of the Society should be universally known, and therefore we relate the following facts. On Monday, the annual meeting of the York Society for the Propagation of the Gospel was held in that city, under the presidency of its Archbishop, The Rev. Wentworth Roughton, a relative of Lord Fitzwilliam, and therefore, of course, holding one of his Lordship's livings, attended the meeting as the representative of the Society in London. This gentleman

Keep Near the Cross.

Brethren, we must keep near the Cross. We must do it if we wish heroic impulse in the work. When we would awaken patriotic fire in our young men, we gather them around the dear body of a hero who has poured out his life amidst the shouts of victory on the deck of one of our country's vessels, or upon the battle-fields of our beloved land. But what is this compared with the conduct of our Redeemer? He bore in his own body the sorrows of the whole world, and fought singly the battles of the universe against the mightiest foes of God and man who gathered to oppose him. The shout of victory went up indeed, the victory of the universe gained once and forever, but it was around his dead body.—If then you would gain heroic impulse for any conflict, for any exertion, for any noble deed, it is here, as you look up to that Cross, and its bleeding Victim. Whatever you are to do or to suffer, He hath done more and suffered more.

The Wealthy Man is Heaven's Treasure.

I believe, if you think seriously of this matter, you will feel that the first and most liberal application is just as necessary as a one as any other—that the story does not specially mean what it says—while thought, will and intellect, and all power of body and position, are indeed given to us, and therefore, to be laid out for the Giver, our wealth has not been given to us, but we have worked for it, and have a right to spend it as we choose. I think you will find that this is the real substance of our understanding in this matter. Hearty, we say, is given by God—it is a talent; strength is given by God—it is a talent; position is given by God—it is a talent; money is proper wages for our day's work—it is not a talent, it is due. We may justly spend it on ourselves, if we have worked for it. And here we are to be careful of the use of this, were it not that the very power of making money is itself only one of the applications of that intellect or strength which we confess to be talents. Why is one man richer than another? Because he is more industrious, more persevering, and more sagacious. And who made him more persevering or more sagacious than others? That power of endurance, that quickness of apprehension, that calmness of judgment, which enables him to seize the opportunities that others lose, and persist in the lines of talents? are they not, in the present state of the world, among the most distinguished and influential of mental gifts?—John Ruskin.

Religious Intelligence.

Christianity Restored.

From the American Traveller.

SIMODA, JAPAN, August 15, 1858.

Townsend Harris, Esq., U. S. Consul General for Japan after long continued and most judicious efforts, a short time since succeeded in negotiating a treaty with the government of Japan, opening new ports to American commerce, and admitting American citizens to visit Japan on permanent terms. More than all, and better than all, the treaty provides that Americans may practice their religion, and propagate it throughout the empire, and erect churches wherever they please, the two stipulations being, however, subject to the approval of the Japanese government. It was to bring the negotiations to a close by the official signature of the treaty, which occasioned our trip up to Jeddo Bay, of which I have informed you.

It was desired by Mr. Harris—himself a highly exemplary Christian gentleman—and cordially approved by our commodore, that upon the signing of the treaty, and our return to Simoda, this great and unexpected event should be religiously celebrated by holding public worship in his honor on the following Sabbath. As the rights of Missionaries were not secured until the 17th of August, the number of men on board both ships being nearly one hundred—enough to make a very considerable congregation—most of whom were desirous to attend the services, though in a private dwelling house, and that a one story Japanese house, a small part only could be accommodated. "Sunday, August 1st, 1858, Commodore Tatnall, and Captain Pearson, and Captain Nicholson leading the way, the boats put off, and soon the party, marching through the streets amidst crowds of wondering but respectful and quiet natives, reached the consul's house, to which some were seated in chairs, some on sofas, some on boxes and benches, but the most on the floors covered with soft mats.

The Awakened Catholic.

He was a young man; the Spirit of God touched his heart. He came to the Fatherland, and was employed in the service of a Protestant church on the Sabbath in the night of his employer, who was a Roman Catholic. His employer was a contractor for laying pavements; and this young man was employed by the day as a laborer. One day, Monday, morning the following suggestive dialogue occurred. He was asked by his employer—
"Did you go to a Protestant church yesterday?"
"I did, sir."
"And leave your own church?"
"I did."
"We want your services no longer."
"Have I been unfaithful in my work?"
"No."
"Have you any other fault to find with me?"
"None."
"Must I go?"
"Yes, we do not want you any longer."
"Oh the tender mercies of the Roman Catholic Church! Here is a poor young man who dares to be anxious about his soul—who dares to ask, 'What shall I do to be saved?'—who dares to go into a Protestant church on Sunday, and for this he is dismissed from employment; he is banished from his friends; he is treated as an outcast—so far as the Roman Catholic Church can do it. Rome never changes—what she has done she does now as far as she can or dare.—N. W. Christian Advocate.

Gathering of Roman Catholic Bishops.

The Weekly Register (Roman Catholic organ) says:—An event of considerable importance has been chronicled this week—viz. the assembling together of a larger number of prelates than has ever taken place under any circumstances in England since the so-called Reformation. The archbishops and all the bishops of England met for the transaction of business at the archbishop's house, York-place, on the morning of Tuesday, and in the evening of that day the number of prelates was increased by the arrival of bishops from Scotland, America, Canada, and India. His eminence the Cardinal Archbishop presided, and his brother prelates at dinner—no less than twenty-one archbishops and bishops sitting down together. There was a reception afterwards, which was attended by the Bishops, and many of the Catholic clergy and gentry, including the Provost of Westminster, the Vicars General, most of the members of the Faculty of the Downside College, Canon Maes, of Bruges, &c., Lord Petre, the Hon. Charles Longdale, Sir J. Acton, the Count de Torre Dias, &c., &c.

Tractarianism and the Society for the Propagation of the Gospel.

The National Standard says:—We have no such foolish idea as to fancy that we shall be able to compel the real governing committee of the Society for the Propagation of the Gospel to acknowledge that they are rank Puseyites, and that Puseyism is the thing which they love, honour, and promote—but nevertheless, we feel it due to the public that the real character of their proceedings, and the genuine nature of the principles of the Society should be universally known, and therefore we relate the following facts. On Monday, the annual meeting of the York Society for the Propagation of the Gospel was held in that city, under the presidency of its Archbishop, The Rev. Wentworth Roughton, a relative of Lord Fitzwilliam, and therefore, of course, holding one of his Lordship's livings, attended the meeting as the representative of the Society in London. This gentleman

Keep Near the Cross.

</

Poetry.

The Dying Year.

BY WILLIAM CULLEN BRYANT.

Now doth the dying year, Tardier to rise, and earlier to his bed, More gorgeously gild with gleaming gold the year.

Whenever his race is run, The many colored leaves Are sweeping o'er the heath with rustling sound, And swallows empty and deserted nests are found.

Beneath the eaves, The frequent blast Groans in the night, and moans in lashing rain, Rends the dead limbs, and leaves the rified trees, Skeletons of the past.

The winds that moan, The leaves that whir, and the limbs that fall, The flight of birds and dying, and the fall, With many a groan.

These, life does typify; Misfortune is the blast, and treasured joy the name, And friends the birds that fly the wintry eaves, Whence comes adversity.

Miscellaneous.

The Beggar and the Birds.

"What a miserable world this is!" exclaimed Kromon, the beggar, as he sat one day at the gates of the city of Bagdad;

"I would to make it over again I would exceedingly much, if I could only command no kings and certainly no cadis—every one should do that which is right in his own eyes—it should be possible to get money without working for it and knowledge without learning. Oh! what a miserable world is this! Of what use are the tribes of children forever interrupting one with their noisy play? Without doubt we should be rid of some thousands—and their mothers? Why are women such tender creatures? In any world they should be as strong as horses, and dig and plant, and go to battle like their husbands. Then, in regard to gold, and silver, and precious stones, there should be plenty for every one, or else none at all, and the same of pilfers, law breakers and robbers. As to disease and misfortune I would abolish them altogether; just as I would poison, plague, storms and earthquakes, and whatever else tends to shorten life. Oh, what a beautiful world I could make of this! However, I feel inclined for a nap at present, so I will remove to yonder grove for the benefit of the shade."

The self-complacent beggar accordingly laid himself beneath a large plane tree, and presently snored off to sleep. A bird which slumber he was visited by the following dream:

He fancied himself where he was, lying under a plane tree; but he also imagined he heard an extraordinary noise among the branches. On lifting up his eyes to discover the cause, he found the tree filled with all manner of birds, screaming, singing, whistling and chattering. They were more numerous than all the beggars of Bagdad and grievously annoyed our friend Kromon. By and by the trees became quiet, the birds arranged themselves on the boughs in companies, according to their kind; and the beggar discovered that it was a parliament of birds, met to deliberate on the state of the feathered world.

The golden eagle sat aloft in silent majesty; and a venerable horned owl opened the business of the meeting by entreating the members to conduct the meeting with decorum, and bear in mind that wisdom was never confined to birds of one generation. He was followed by a superb red and green parrot who scratched his head and spoke as follows:

"I conceive that for many ages birds have been grossly abused by nature; and I had the meeting of the present generation that the rights and privileges of all who have claws and beaks are about to be understood. I do not speak for myself. My fate makes me the associate of man, the favorite of ladies, I am fed with dainties and observe all that passes in dining and drawing rooms. For myself I have little reason to complain: I speak as a patriot; why should not all birds have the privilege of patron? It is not gross partiality that we should have all good things."

The speaker ceased not tremendous applause. The crow spoke next. "I agree with the parrot," said he, "in blaming nature; but I disagree with him as to the mode of change her with respect to me. I am a deeper. There ought to be no gilt cages, no fine plumage, no sweet voices among us. Why is one kind of bird to be exalted over another? and yet this will ever be the case as long as we are in the world. I am a farmer, by clearing the fields of grubs and worms, and am considered a loved bird only because I am useful; while the nightingale, who does nothing but sing, is considered a favorite because she sings sweetly. Why does not man treat me as I am treated? What is a nightingale to a bird like myself? Is she one?"

Here he was called to order and a beautiful dove spoke next. "I do not condemn the crow for his mode of complaining. My regret is that distinction does not make amends for concious weakness. What signifies my delicate plumage and tender note when I hear the eagle's wing and the hawk's cry?"

Here the owl attempted to speak but was prevented by a magpie. "My beak," said the chattering bird, "is harder still. My plumage is beautiful but so are mine; I talk but no one will listen to me, I am persecuted by an avian enemy."

Here the magpie was interrupted by a sparrow.

"Why am I to be shot for a dumping case?" said the sparrow.

"And why," said the hawk, "am I to be shot by none but the nightingale?"

"Why are we to be preyed upon by kites and hawks?" cried the birds in a chorus.

"Let us rebel," cried the tom-tit.

"Let us be as it do and hawks ourselves," said the jenny wren.

"Let us leave man to pick up his own caterpillars," said the sparrow; "the world will come to an end without us."

"It will! it will!" repeated the little bird.

At this point of the dream debate Kromon fancied he thus addressed the congress of birds: "With the exception of the eagle and owl, who, to do them justice, are sensible, well behaved bipeds you are a set of foolish, self-willed creatures, not worthy of wearing feathers. Listen now to reason; and since birds cannot blush, hide your heads under your wings for shame. In the first place, Mr Parrot, if every bird is to live in a gilt cage and hang up in a drawing room, pray, where is a man to live himself?"

In the second place, I ask Mr. Crow whether he clears the farmer's fields of

worms from love to the farmer or the desire of a good meal?

"Thirdly, if any one of you, after a reasonable enjoyment of life, object to being killed to feed men, why, I ask, may not the grubs and flies also object to being killed to feed you?"

"Fourthly, if you were all of one kind, all eagles or all kites, would there not be ten times more fighting among you than there now is? And what, I demand, must you live upon?"

"Fifthly, if you object to dying altogether, and yet trouble your numbers every year, how is the world to hold you all?—And as for you sparrows, chaffinches, larks, wrens, &c., who is it that steals man's corn, eats his cherries and picks his pears? Little mischievous varlets, as you are, your lives are forfeited fifty times before they are taken."

"Lastly, I entreat you all, from the eagle down to the tom-tit, to look away from your own individual interests to that world of which you form so small a portion. I do assure you it is infinitely better on the whole, that you should differ from each other than you do, that some should be strong, some weak, some beautiful, some ugly some wear fine coats, some plain ones. Now become, every one of you, and instead of wishing to amend nature, try to amend your own manners."

In a minute all was silent. It was now Kromon's turn to be reproved. He dreamed that a tall figure strode by his side, and said in a stern voice, "Presumptuous mortal! thou hast no position with the fowls of the air, yet thou art an intruder upon their domain. Thou wouldst mend what does not need mending. No disease and no misfortunes how could man exercise the virtues that fit him for paradise? As to death is it not a blessing to the righteous? And if thou art not a blessing to it, it is not one to thee? If all possessed riches who would do the work? And if no one had riches who must pay for that work? If every one was wise who must learn? And if every one was ignorant who must teach? Thou thinkst the world would be happier if there were no laws or rulers—no such thing! Where there are two battles there would be twenty; where there are five robbers there would be fifty; and for one lazy, discontented vagabond, like thyself, there would be a thousand industrious men. Go about thy business, Kromon, and instead of wishing to mend the world, try to mend thy own manner."

This dream made Kromon a wiser man. He gave up being a beggar and hired himself as a fisherman. He became a contented and respectable member of society.—Dollar Newspaper.

Struggles of the Great.

There is a milder and sweeter form of poverty, the more of many energy and have climbing thoughts, attended by love, and faith, and hope, around whose steps the mists of adversity blow, and from whose countenance all the virtues gather strength.

I call around you upon the struggling and the great, that in every department of life guide and control the times, and what their origin and early lessons? Were they, as a general rule, rocked and dandled on the lap of wealth? No. Such men emerge from the homes of debt and compulsion, or struggling poverty. Necessity sharpens their faculties, and privations sacrifice their moral nature. They learn the great art of renunciation, and enjoy the happiness of having no wants. They are full of industry and industry of duty. There is not an idle fiber in their frames. They put the vigor of a resolute purpose into every act. The edge of their minds is always kept sharp. In the shocks of life, men like these meet the solidly nurtured and adapted to the duties of the business world, the vessel of porcelain. Lift your hearts above the region of dull hopes and cowardly fears. Put on that even temper of mind which shall be a shield in success and a light in adversity. It is wealth and distinction that render them in a thankful and moderate spirit; if they do not come, fit their places with better goods. Remember that all which truly exalts and exalts a man is found in him by use as indispensable as food and air. Do not be puffed up by your own virtues, but be pleased to be used. Put yourselves upon God's immutable laws, and fortune and evil will be no more than vapors that curl and play far beneath your feet.

Notes & News.

The Great Gold Nugget of Australia.

THE AUSTRALIAN correspondent of the London Times gives the following account of the last great gold nugget found in that country: "The great extent of the current month has been the discovery of a mighty nugget of pure gold, at Ballarat, weighing 2217 ounces. This, the last and largest mass of the metal yet discovered, is thus described:—

"This wonderful nugget is about 20 inches long by six or seven broad, and nearly as many deep. It had a narrow crevice of being two ounces instead of one, for at a point one-third from the end, its continuity is only maintained by a narrow neck, which is so slight that the men were afraid to handle their prize, lest they might break it in two. In shape, it is a grotesque resemblance to a skater's nose, a head and shoulders, the narrow part being the neck, and the broad part the head. It looks like a cornucopia, with a peninsula attached to it by a narrow isthmus. It bears upon its sides the marks of several hard blows from the pick."

Clerical Horsewhipping.—The Roman Catholic clergy have adopted a summary mode of checking the great social evil of intemperance. A Longford paper says that as a priest was passing through that town the other day he noticed an unfortunate woman on the road. He stepped down off the car, took the whip from the driver, and, without any previous notice, lashed her with the whip, the sound of which might be heard 100 yards off. Having to some extent gratified himself, following and lashing her for 30 or 40 yards, he returned to the car and pursued the journey onward. The unfortunate woman made no resistance, but ran and crouched like a spaniel dog, nor was there a person sufficiently near to save her. In the country districts where horsewhipping is common, however, the priest has always a disposition to treat the degrading treatment, and public opinion is likely soon to put an end to it.—Irish Paper.

The New Metal.—Aluminium is now much used to jewelry, especially bracelets, pines, and combs; in cabinet making it is used for inlaid work; its lightness renders it extremely convenient for pencil holders, tables, seals, small statues, medallions, vases, and the like; for spectacles, as it does not blacken the skin, like silver.—But one of its most useful applications is in using it for the covers of gas lamps, which renders the effect of sulphuretted gas, which is very poisonous, and which is very dangerous, which silver and brass do not.—Galignani's Messenger.

THE PRINCE OF WALES.—In the neighborhood of the Drachenfels, where the heir to Queen Victoria was lately enjoying the privilege of the morning, distinguished himself in a rather peculiar manner. He collected all the loose boys of the district—all the thorough Teuton blackguards available—and, showing them a prize of ten dollars, he promised that this money should be handed over to the boy who had done best, was first at the summit of a particular rock. But the prince conditioned that he himself should be a competitor, and on a trial of speed and wit, the future king outran the plebeians, crowded the mountain first, and could if pleased—which he graciously did!—have re-spoeked the dollars.

TO AVOID SNEEZING.—It is not a superstitious notion that sneezing may be an indication of having caught a cold. There was taken as a precaution to avoid sneezing upon a constitution at present weak, and even stop sneezing through which the air may enter. Sneezing is the effect of a convulsion of the diaphragm, or muscle separating the chest from the abdomen. The sudden check of the uniform condition of the respiring apparatus, may on sneezing. Therefore, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented. The air which is inhaled when a fit of sneezing is coming on, if suddenly breathed out, will, if forced, be thrown into the chest, and, if suddenly arrested, the force there is increased, and a fit of sneezing is produced. There are three ways of avoiding sneezing:—1. To stop the air from entering the chest, by stopping or changing the cause, the effect is prevented.

1859