

The Freeman and Westeyman.

Devoted to Religion, Literature, Science, Education, Temperance, Agriculture and General Intelligence.

Volume VII. No. 7.

HALIFAX, N. S., THURSDAY, FEBRUARY 15, 1855.

Whole No. 292.

No Night in Heaven.

"No night is there." The sun of love is beaming
Upon the happy denizens of heaven;
Its pure effulgence from God's presence streaming
Shines ever on the hosts of the forgiven.

"No night is there?" for cloudy disputation
Is left behind upon the sinful earth;
With notes of cheerful praise and adoration,
All voices blend to sing the Saviour's worth.

"No night is there?" for want and pain are ended;
Sin and temptation they shall know no more;
And unbelief, with all that God offended,
Departed as they left the mortal shore.

"No night is there?" for eye to eye each seeth,
There no harsh judgments, no distrust intrude;
Before love's light all misconception fleeth,
And each esteems the other as he should.

"No night is there?" for none shall know the anguish
Of separation or estrangement keen;
Under the Lamb's chastisement none shall languish,
For there his glorious face unveiled is seen.

O then, while here, in darkness and in sorrow,
We wait with trembling hope the summons home,
A ray from heaven to light our path we'll borrow,
Nor e'er beyond its hallow'd influence roam.

Revival Preaching.

I have shown that conversion is a real revolution of the soul; not a mere change in externals; but an entire transformation in ideas and habits; that the light shined abroad on the spirit world within affairs; new and radiant coloring to the material world without; that new views, new hopes—and those hopes are cherished and increased by the spirit food, provided by the Father in his gift of the blessed Scriptures. And that by this light thrown upon the spirit of the creation and the Scriptures, He himself is glorified in all.

I have shown that the preacher is to persuade men to believe—that he is to proclaim the truths afforded him by the spirit and the study of the Word; but not to originate new truths, nor to dilute those already in his possession, by accommodating himself to human opinions. He is not on the one hand, by unmeaning threatenings to represent the deity, as a terrible being, delighting in punishment, and intent on withering every hope, blasting every beautiful thing, and exalting in the "desolation, mourning and woe," which vibrates and throbs through the convulsed heart of a weeping earth. Nor is he, on the other, to foster the belief, that the economic and arbitrary will of God, in the conversion of the soul, is indispensable to his success.

What, then, let us enquire is the Father's work? He has given his Son, Christ is the life of the world, and God hath given him unto men—that "whoever believeth in him should not perish, but have everlasting life." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Who came into the world, and abiding with men; converting one by a mere extension of undeserved favor, and passing by another without any manifestation of his grace. And as the preacher will be governed in preaching to men—by his view—right or wrong—of the work of God, his knowledge of the work of the Father in the conversion of the soul, is indispensable to his success.

God overrules sickness, famine, death for the salvation of the world. Spurious philanthropies would reform moral evil. The preacher of the gospel, would transmit it into blessings. Suppose, by way of illustration, that a country is wrapped in the flames of a wide-spread conflagration; men—women—children—cattle—are perishing. The speculative moral reformer stands by the flaming houses—the burning children—and folding his arms, delivers a clever dissertation on the cause of the fire, the nature of flame, and points out the mode whereby it may be extinguished. But how does the Christian, who has the power of the Holy Spirit, and rescues as many from the fire as he can. "If you can extinguish it, do so," he cries—but, in the meantime, "I believe that he who caused the fire, did it in order to make this land the glorious residence of the Father, and that he shall breathe it into a sphere of joy for ever. It is not the work of conversion, but design. In the meantime I will save each perishing child within my reach as a BRAND PLUCKED FROM THE BURNING."

of the Baptist to accompany the proclamation. The Father has given his Son—it is his work—to him it yours to proclaim him fearlessly. You stand in the world's Ther-mopyle—faler not! Milton's Abdiel was found—

Be it so with you; by attempt not merely to reform the world; by systems—not to ameliorate its condition by human schemes of amelioration—however plausible—however supported by great and honored names these may be. No—you are to seek for individual conversions, by proclaiming the "Lamb of God who taketh away the sins of the world." Never approach the views of men, in order to ingratiate yourself with them; it will lead you insensibly to present to them a less repulsive Christ than he whom the Father hath sealed. The experiment will be fatal to success, and perilous to your soul. Preach the Christ of the Bible; be resolved to "know no man after the flesh." Preach the truth and feel it—and the more that truth conflicts and contrasts with the views and feelings of your auditors, the more so much the better. There will be more prospect of conversions and revivals. Be not afraid! "Smite the waters boldly," and exclaim "where is the Lord God of Elijah?" You cannot benefit the world otherwise; You may save men by presenting Christ crucified—but you are incompetent to elevate humanity otherwise. Thousands with far more intellectual power, more learning, more eloquence than you possess, are endeavoring to save the world by schemes of human invention—and they fail every day. Can you hope for better success than they? If you would not involve yourself in their failures, keep to the simplicity of the Gospel; preach Christ crucified in faith; leave moral reforms to others; there is but one God-instituted method of reform—and that is found in the Gospels. The cross of Christ will reach the hearts of men—and nothing else will. Be not afraid to proclaim the necessity laid upon every one who would be saved to take it up. "If any man will come after me," said the Lord, "let him deny himself, take up his cross and follow me." The cross is the Father's method of saving the world—beware how you substitute anything else. Tell men they must utterly renounce the world, or perish.

Again—moral evil exists; sin exists; drunkenness prevails; war is desolating the homes of men; and indelible ignorance and moral degradation, shroud vast portions of the earth. The Father permits it: it is the Father's work to overrule this moral evil for his own glory. You can not prevent it, and you cannot remove it, but you can, by the power of God, eventually disappear—that cloud of sin—while uniting in every means employed for that purpose—beware! lest the dreadful reality of moral evil discourage you in the work of God. The Father will give you the power of God unto salvation. That cloud of sin will eventually disappear—it will be dissipated by the rays of the "sun of righteousness." In the meantime God the Father is overruling evil, both moral and physical, for the glory of his name and the salvation of men. Cooperate with him, but do not venture to frustrate his design by refusing to preach Christ, in view of it, until the existing evils have been removed. God overrules sickness, famine, death for the salvation of the world. Spurious philanthropies would reform moral evil. The preacher of the gospel, would transmit it into blessings. Suppose, by way of illustration, that a country is wrapped in the flames of a wide-spread conflagration; men—women—children—cattle—are perishing. The speculative moral reformer stands by the flaming houses—the burning children—and folding his arms, delivers a clever dissertation on the cause of the fire, the nature of flame, and points out the mode whereby it may be extinguished. But how does the Christian, who has the power of the Holy Spirit, and rescues as many from the fire as he can. "If you can extinguish it, do so," he cries—but, in the meantime, "I believe that he who caused the fire, did it in order to make this land the glorious residence of the Father, and that he shall breathe it into a sphere of joy for ever. It is not the work of conversion, but design. In the meantime I will save each perishing child within my reach as a BRAND PLUCKED FROM THE BURNING."

Among the more ignorant and easily deluded portion of their miserable dupes, the Romish priests often pretend to work miracles. Indeed, as they claim the power of God, to convert a plain water, made of flowers, into wine, and to give life to the dead, and their poor wretched devotees are required to believe it, we need not be surprised at their faith in any, even the most monstrous imposture.

It seems Bishop Hughes, of New York, some time since, tried his hand at miracle working on a large scale. The following is from the American Protestant, which vouches for its reliability:

"Being discharged from the United States frigate Macedonia, in May, 1845, from Brooklyn Navy-Yard, and having a hammock, mattress, and necessary bed-clothes, I concluded rather than sell them for a mere trifle, I would give them to some of my countrymen, which I knew needed such. I inquired therefore after a certain Michael Sullivan, with whose wife and himself I had been intimate from infancy until they left Ireland. Sullivan then lived on Water Street, and worked in the Screw Dock. In connection with other trials he had to encounter in past life, he referred to his wife's interposition. I asked him if he had not endeavored to reclaim her through the mediation of a pledge.

"Och, sir, Sullivan then lived on Water Street, and worked in the Screw Dock. In connection with other trials he had to encounter in past life, he referred to his wife's interposition. I asked him if he had not endeavored to reclaim her through the mediation of a pledge.

"Och, sir, Sullivan then lived on Water Street, and worked in the Screw Dock. In connection with other trials he had to encounter in past life, he referred to his wife's interposition. I asked him if he had not endeavored to reclaim her through the mediation of a pledge.

an unnatural spirit. So I took her to the Bishop—

"What Bishop?"
"To Bishop Hughes—and told him my woful tale, and also what I thought was the cause of it. The Bishop assured me she was only haunted by her long, but he even devil I became frightened almost to death. I firmly believed that there was not then on the earth a man more sorrowful, terrified and perplexed than I. My three little children were helpless and destitute, and if I had had the benefit of my clergy (extreme unction) I would have preferred death to life, that I might not behold their miserable condition. I told his reverence so. He told me I must take courage. In the language of despair I asked him what could be done. He told me he did not see that anything could possibly be done at present. I asked him in the name of Almighty God and the blessed Virgin, to do something for her. He made no answer, which still increased my alarm. In the perplexity of my mind I had forgotten to make an offering. He asked me how I had done at present. I told him I had not done anything for her. He did not wish to ask me, I suppose, and knowing it would have no effect if not paid for. I offered him one dollar. He asked me if I could give no more. I told him I had borrowed even that from one of the men that worked with me. He told me it was not enough, but seeing I had no more, and was poor, he would accept it and cure her. He put on his stole, got his book and holy water, got her to kneel down, made the sign of the cross on her forehead, mouth, breast and back, and read awhile to her, spoke some words to himself, with his eyes lifted upwards. He then breathed into her mouth, nostrils, and ears. She instantly turned pale, and seemed for a moment insensible. In a few moments she recovered. He asked her to get up, and she did so. He pulled it, and commanded the lying spirit to come out of her. After this she looked more like an angel than a human being. She then asked leave of his reverence to make an open confession before him and me. He told her to go to bed, and told me some things which astonished me, and she assured me that nothing short of the Spirit of God could compel or induce her to tell them. He also got her to sign the pledge of total abstinence, and gave me a medal; he told me I might now take her home, assuring me, in the mean time, she would trouble me no longer. I brought her home, and though I had to go to bed without supper, I never experienced a happier night. What was more strange, not one of the children seemed to want a bite to eat, though they were fasting since morning.

"The next morning I gave her directions to borrow something from Mr. Driscoll's wife, that would get us some dinner, and went to work without my breakfast, with my heart at ease. I came home at noon, expecting she had something provided for me to eat. But, as I joyfully opened the door, behold the first thing that caught my eye was my wife lying full length on the floor, as drunk as ever, and her medal shining among the ashes in the fireplace. I had no time to say that if she was before possessed of seven devils, she is now possessed of seventy."

The Bird in the Church.
The town of E— is embowered in trees. Its ancient and spacious church, with its chiming clock and tower steeped of beautiful proportions, although in the centre of the town, is yet in the centre of forest trees, which nearly conceal it from view; and, what is more, it is the centre and home of the affections of a people who adore it for nearly two hundred years have there worshipped God in spirit and in truth.

And that ancient church is associated with many wonderful displays of sovereign grace. It has been the birth-place of souls, the house of God, and the place of his abode. Under its ample roof thousands have consecrated themselves to God, and amid the ordinances there dispensed, have ripened for glory.

In the winter of '35—, the people of E— were favoured with, perhaps, the most striking work of grace they ever enjoyed. The whole community was moved to its deep foundations, and persons of all ages and classes were in pursuit of salvation as the great end of their being. Many, the blessed fruits of that revival, continue until the present day.

On a Sabbath of that year, of unusual brilliancy, in the late spring, that church was crowded with multitudes anxious about their souls, and hanging upon the lips of their beloved pastor, who, with earnestness and tears, was expounding to them the way of reconciliation with God. Everything in the external world—the balmy and reviving breezes, the new and beautiful dress which fields and forests were putting on, the trees budding, or in blossom, the blossoms setting in fruit—were in sympathy with the feelings of the worshippers, and were to them emblems of the spiritual transformations which were in progress among them.

On this Sabbath the doors of the church were open, and the windows were all closed. During the progress of the service a bird entered by the door, and flew to the vaulted roof, and, alarmed by the voices it heard, gave every evidence of anxiety to make its escape. There sat in one of the pews a female in deep conviction for sin, and who for months had been seeking, without finding peace for her soul. Her eye soon lit upon the fluttering bird, and followed him from window to window, in his vain efforts to escape. It sought an exit at every window, and almost at every pane of glass; and as it fluttered from one window to another, this female would say in her heart, "O, foolish bird, why strive to get out there? Is not the door wide open?" It would now tempt to the ceiling, now renew its vain attempts at the windows, this female repeating to herself, "O, foolish bird, why strive to get out there? Is not the door wide open?" And when his wings were weary, and when all hopes of escape seemed to be abandoned, as if unable to sustain itself longer, it lowered itself into the body of the church, caught a view of the door, and was out in a moment, singing a song of triumph over its release amid the branches of the tree open.

When the bird was gone, the thoughts of this female reverted to her own state and doings. The voice of the preacher was unheard amid the conflict of her own thoughts. "I have been acting," said she, "like that foolish bird. I have been seeking peace in

ways in which it is not to be found, and to get out from the bondage of sin through windows that are closed against me. CHRIST is 'the door'; through him there is escape from the dominion of sin. I have acted like that foolish bird long enough. What the door was to it, CHRIST is to me. As I escaped through the door, so may I through CHRIST. And as she found peace in believing, AND almost as she as the bird commenced its melody in the trees, rejoicing over its escape, she commenced making joy in her heart unto the Lord.

Years passed away, and her peace flowed like a river whose gentle stream is never excited into a ruffle. Subsequently she had her periods of occasional depression, but without ever forgetting that Christ is the door. Threescore years and ten passed away, and amid the intimacies of age CHRIST was yet present as the door. She was recently put off her earthly tabernacle; and from the day that she saw that bird in the church, until the day that she passed in, through CHRIST the door, amid the spirits of the just made perfect, she never gave ground for a reasonable doubt that CHRIST was in her the hope of glory.

How infinitely diversified are the ways and instrumentalities by which sinners are led to be reconciled to God! "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit."

And how truthful the application of the fable of that bird, by that female, to her own case! And is not it the folly of every sinner? The first right feeling of a sinner returning from the error of his ways, is a sense of his guilt, and a desire to be reconciled to God. If this feeling is never to be renewed, in ordinary cases, there is no return to God—we must die aliens to God, and continue outcasts from the light of the universe forever. But when the Spirit convinces and converts a sinner, he often is delivered and sought from it in the ways that he is naturally sought to escape from the church! The sinner flees to everything that gives hope of deliverance, but to the right thing. The Bible is read, prayer is made, sin is abstained from, the worship of God is frequented, the advice of Christian people is sought; but there is no escape from the dominion of sin, none from a sense of guilt, nor from the fear which it inspires. All these are but as the windows to the bird, which gave it hope that it might escape through them; but when they failed it, it flew to another; each window, in its turn, excited hope, and in every case the hope excited was dashed by the trial to escape. When all is done, the remedy of sin yet hangs upon the soul. And the reason is, there is yet no recourse to the window for sin, to the door of escape from its power and guilt. CHRIST is that door. CHRIST is that door. And so prone are men to do something to save themselves, that they will not look into the "Lamb of God which taketh away the sin of the world."

The great central truths of Christianity, so far as men are concerned, are these: we are sinners; CHRIST Jesus has died to atone for our sins; and we are to be reconciled to God by faith in CHRIST Jesus. If so, you know all this by experience. Never cease telling these truths to all men as you have opportunity. Are you a sinner convicted of your sin, and seeking to escape from it? Then imitate the bird which sought an exit through the closed windows, to the forgiveness of the open door. Waste not your time, and spend not your strength for naught in seeking relief at sources that can never yield it. Go at once to CHRIST; ponder this one truth until it is written in letters of living light on your soul—He that believeth on the Lord Jesus CHRIST shall be saved. Faith in CHRIST Jesus will save you; nothing else can—KIRWAN'S Pencilings.

MY MOTHER IN HER CLOSET.—"Nothing," says a writer, "used to impress upon my mind so strongly the reality and excellence of religion, as my mother's counsel, and practical example. She was a woman with her children to a private room, and after she had read the Bible with us, and given us some good instruction and advice, she would sit down and offer a prayer, which, for apparent earnestness and fervor, I never saw equalled. These seasons were always pleasant to us, and sometimes we looked forward to them with impatience. My mother seemed to me almost an angel; her language, her manner, the very expression of her countenance, indicating great nearness to the throne of grace. I could not but be deeply affected by what it would have been impossible. I felt then that it was a great blessing to have a praying mother, and I have felt it much more sensibly since. Those counsels and prayers which will never efface from my memory." They form, as it were, a part of my very constitution.

PURITY IN CONVERSATION.—Akin to reverence in conversation, and probably springing from it, is purity; which shows itself by a careful avoidance of every thing profane, obscene, coarse, or in any way offending delicacy, either in word, tone, or suggestion. This purity cannot be too much insisted upon; for its opposite, poisons the fountain of the heart, defiling the temple which should be a dwelling-place for the Holy Spirit. Delicacy and refinement are too often looked upon merely as the elegant ornaments of polished life. They should, on the contrary, be esteemed essentials in the Christian character. Everything leaning toward profanity, obscenity, or indecency is utterly incompatible with Christian purity of heart. Low attempts at wit, that hinge on vulgarity, are a common form of this vice; and those who indulge their propensities in this direction are laying the foundation for general grossness of character, such as they would now, perhaps, shrink with horror; but towards which they are none the less tending.

DAYS FOR RELIGIOUS WORSHIP.—By different nations, every day in the week is set apart for public worship, viz: Sunday by the Christians, Monday by the Jews, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews.

The Jewish Pilgrim.

Are these the ancient holy hills
Where angels walked of old?
Is this the land our story fills
With glory and with gold?

For I have passed by many a shrine,
O'er many a land and sea,
But still, O! promised Palestine,
My dreams have been of thee.

I see thy mountain eglahs green,
Thy valleys fresh and fair,
With summers bright as they have been,
When Israel's home was there;

Thou'rt o'er the sword and time have past,
And Cross and Crescent shone,
And heavily the chain hath prest,
But thou art still our own.

Thine are the wandering rae that go
Unblessed through every land,
Whose blood hath stained the polar snow,
And thine the homeless hearts that roam

From all earth's shrines to thee,
With their lone faith for ages borne
In sleepless memory.

For thrones are fallen—nations gone,
Before the march of time,
And where the ocean rolled alone
Are forests in their prime.

Since Jewish ploughshares marred the brow
Of Zion's holy hill—
Where are the human eagles now?
Yet Judah wanders still.

And hath she wandered thus in vain
A pilgrim of the past?
No! long deferred her hope hath been,
But she shall come at last.

For in her wastes a voice I hear,
As from some prophet's urn,
It bids the nations build not there,
For Jacob shall return.

O! lost and loved Jerusalem!
Thy pilgrim may not stay,
To see the glad earth's harvest home
In thy redeeming day;

I nee resigned in faith and trust,
I seek a nameless tomb,
At least beneath thy hallowed dust
O give the wanderer room.

From French Correspondence of the Western Christian Advocate.
LETTER II.

In my last I left my narrative of missionary proceedings in the Island of Corsica incomplete, and promised to finish it shortly in Corsica. As since a tremendous fire has broken out in a village near Bastia, we were to walk in their light, send me a petition for a minister, and they have been almost entirely destroyed. I have now only space for one more fact connected with the wants and prospects in Corsica. Some years ago a number of persons, in a village near Bastia, were to be forwarded, and the seed is now being deposited in the hearts of these poor Corsican peasants. May the fruits soon appear!

I have now only space for one more fact connected with the wants and prospects in Corsica. Some years ago a number of persons, in a village near Bastia, were to be forwarded, and the seed is now being deposited in the hearts of these poor Corsican peasants. May the fruits soon appear!

Some time since a young man, of promising appearance, called upon the missionary at his residence, when the following conversation took place between them:

The missionary: "You have done well to call without ceremony. May I beg to inquire the object of your visit?"
The man of Protestantism: "I am a town in the Island of Corsica; but am now residing in Corsica, at Bastia, a town of some 1500 inhabitants. I am a native of Corsica, and I am married to a lady in that town."
The missionary: "Married at Corsica? You are doubtless, therefore, married to a Catholic?"
"Yes, sir, and even to a lady who was in a convent, and on the eve of taking the final vows, was rescued from the hands of the monks by the Pope's Church."
The man of Protestantism: "I have sacrificed no religious principle, sir. In fact, the opportunities which my wife has since had of judging for herself of the principles of Protestantism, have led her to embrace them fully; and she is now a more zealous Protestant than even myself. She exercises, in the social circles in which we move, an influence highly favorable to the evangelical faith."

"I congratulate you on this issue, and pray that much good may result therefrom." "I thank you, sir, and may add that my wife is now occupied in a work of much interest. She meets weekly a certain number of young Corsican girls, to whom she indicates such instruction as may be useful to their life."

"That is very pleasing; and it is equally so to know that efforts to benefit the people are generally well received. There is evidently a feeling after truth in this country."

"And your wife had really the courage to expose the folly of the priests in their presence, and to silence them?"
"She did, sir; nor is this a very dull matter for a person who knows, as my wife does, the conduct and the doings of these gentlemen."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

"You resolve, sir, that my family and acquaintance have thus opportunities of hearing the truth?"
"Some showed their satisfaction at my wife's success, openly and decidedly; others more secretly; but there was not one who did not inwardly side against the priest."

Revivals must be Promoted.

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."

When we see the state of the world, and the state of the Church, we are compelled to exclaim, "Revivals must be promoted."