

The Church.

"Her foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

TORONTO, CANADA, SEPTEMBER 28, 1854.

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[No. 9

Poetry.

THE PAUPER'S DEATHBED.

Tread softly! bow the head,
In reverent silence bow:
No passing bell doth toll,
Yet an immortal soul
Is passing now.

Stranger! however great,
With lowly reverence bow:
There's one in that poor shed,
One by that paltry bed,
Greater than thou.

Beneath that beggar's roof,
Lo! death doth keep his state;
Enter: no crowds attend;
Enter! no guards defend.
This palace gate.

That pavement damp and cold
No smiling courtiers tread;
One silent woman stands
Lifting with meagre hands
A dying head.

No mingling voices sound,
An infant wail alone;
A sob suppress'd; and again,
That short deep gasp, and then
The parting groan.

Oh! change; Oh! wondrous change;
Burst are the prison bars:
This moment there, so low,
So agonized; and now
Beyond the stars!

Oh! change; stupendous change!
There lies the soulless clod:
The sun eternal breaks—
The new immortal wakes—
Wakes with his God.

AN ADDRESS, delivered before the House of Convocation of Trinity College, in Christ Church, Hartford, July the 28th 1854. By the Rev. JOHN HENRY HOPKINS, D. D., LL. D., Bishop of the Diocese of Vermont.

MR. DEAN, AND GENTLEMEN OF THE HOUSE OF CONVOCATION.—In surveying the present condition of the world, there are many thoughtful and sober minded Christian men who believe that they behold various signs of a close approach to the end of the present dispensation. They think that the last days predicted in Scripture are passing over us, in which there should be "scoffers walking after their own lusts and saying, Where is the promise of His coming?"—"perilous times when men should be lovers of their own selves, covetous, proud, boastful, despisers of government, disobedient to parents, unthankful, unholly,—when there should be wars and rumors of wars, and the powers of the earth should be shaken"—when it should be as it was in the days of Noah. They ate, and they drank, they bought and they sold, they builded and they planted, they married and were given in marriage, and knew not, until the flood came and destroyed them all"—when "men should run to and fro, and knowledge should be increased," and yet the life of true religion should sink so low as to give a fearful emphasis to the mournful question of the Saviour: "When the Son of man cometh, shall He find faith on the earth?"

But methinks I hear you say, that this is a strange introduction to an Address on such an occasion as the present. For are we not assembled to do honour to the Annual Commencement of our admirable College? Have we not come together to enjoy a literary feast? Do I not stand before the members of a noble Institution, on a day of appointed jubilee? And why should the dark clouds of prophetic warning be cast over the horizon of your prosperity, instead of the cheering light of hopeful encouragement, which your successful labors have so well deserved? Why should the bright and glowing atmosphere of such a season be chilled by the freezing breath of stormy anticipation? There is a time for all things. But surely no time could be so inappropriate for a theme like this.

I am quite sensible that there is much plausibility in the objection. And yet I think the choice of my subject, peculiar as it is, may be vindicated without difficulty. First, because this is an eminently Christian College, to which the warnings of Scripture should never be unseasonable. Next, because the occasion is not all of joy, but is intermingled with not a little of doubt and sorrow. For now is the time when the pleasant bonds of college intercourse must be severed. Now the successful graduate must leave his cherished circle of literary association, to face the world. Now he must abandon these honored halls, the kind preceptors, the daily religious service, the welcome and regular routine of lectures, and declamations, and societies, and pure intellectual exercise; and enter in earnest upon the stern and arduous struggle of life. Therefore, it cannot be amiss that he should hear somewhat of the true condition of that world, where he is so soon to become an actor in the scene. And, as a Christian scholar, it cannot but impress him more deeply, if it be set before him under the view which my good men take of divine revelation. Nor can the lesson be given with more propriety, than by one who has almost finished his own course; and from whom, as well by age as by office, the sober words of religious counsel may rather be expected, than the exciting strain of high earthly hope, or vain-glorious ambition.

And therefore, although I do not mean to stand committed to any school of prophetic interpretation, yet I propose to show how close a correspondence may be traced between the predictions which I have cited, and the actual state of the world in

our own day. And then, let the question of time be settled as it may, I shall proceed to prove that the only true ground of safety is in the promise of the Gospel, inherited by the Church, and secured in its strongest form, by a thorough Christian education.

I commence with our own country, which we all esteem, with justice, as the most privileged portion of the habitable globe. These eminent sages and patriots who settled the government of these United States some seventy years ago, came to their task with the knowledge and experience of the old world to guide them. They improved upon all their models, by adopting the good and avoiding the evil, in every previous system. They struck out a new and admirable scheme, by which each State might fully provide for its own internal administration, while the whole were bound together in all that related to war, and peace, and general commerce, and mutual rights, by a grand federal Constitution. They guarded against despotism, by making their rulers elective. They excluded the pride of aristocracy, by prohibiting all titles of nobility and the entailment of estates. They cut away the roots of religious intolerance, by giving equal rights to all religious sects, and refusing a special establishment to any Church or denomination. They made the people sovereign by the law of universal suffrage. And by these and other provisions, framed in a kindred spirit, they earned the praise of being the wise master-builders of the noblest republic in the world.

But no system of government can execute itself. Theory is one thing, and practice is another. Assuredly it is impossible to frame a more faultless Constitution than ours, if men were what they ought to be. We all know that the rulers of a Christian nation should be men of Christian character, wise and patriotic, just and disinterested, conscientious and pure. And when the choice of these rulers depends on the people, it results, evidently, that the voters must have intelligence and virtue to select such representatives; and therefore the whole practical working of the system rests upon the assumption that the nation at large must possess these qualities. How do we abide the test, after the seventy years of our brief experience?

First, then, we hear, on every side, the charge of political corruption. Bribery is practiced in all our elections. The spoils of office are expected, as a matter of course, by the victorious party. The President of the United States dares not to be impartial; for if he were, he would lose the confidence of his friends, without gaining the confidence of his enemies. The oldest statesmen and the most prominent, cannot follow the dictates of their own judgment and conscience, without being reproached as if they were laying a trap for the Presidential chair. The very laws of Congress are set down as the results of personal venality or ambition. The House of Representatives, and even the Senate Chamber, are disgraced every year by fierce passion and violent denunciation. The barbarous and unchristian duel is anticipated as quite inevitable, unless it be averted by explanations which may satisfy worldly honour, in utter contempt of all religious principle. And no member of either House can go to the performance of his public duties with any security that he may not be insulted by coarse invective, before the day is closed. Yet our rulers are never weary of lauding the character of Washington; as if they were quite convinced that the time had passed by, when they might be expected to verify the language of praise by the act of imitation.

When we look into the other classes of the community, the same charge of venality and corruption meets us again. Our merchants are accused of all sorts of dishonest management; our brokers, of stock-jobbing; our city aldermen of bribery; our lawyers, of knavery; our justices, of complicity with the guilty. The same worship of Mammon seems to govern the whole, and the current phrase "the almighty dollar" is a sad but powerful exponent of the universal sin which involves the mass of our population.

There are some specific evils, however, which demand a more pointed notice, as characteristic of our day. The feverish excitement which pushes forward our citizens to such wonderful results—the headlong haste to be rich and make a fortune—the reckless boldness which embarks in every scheme of danger, if it only promise profit or victory—all this affords no sign of principle or prudence, though it certainly displays full often a surprising amount of daring energy. That this same daring energy has produced innumerable examples of admirable heroism in the service of humanity, is not to be denied. But when we see it rising up against the majesty of the laws, at Erie, Milwaukee and even Boston; and mark its workings in Cuba, in Sonora, and not long since in the preparations of South Carolina to destroy the Union and deluge the nation with the blood of civil war, we behold an element of fearful power which refuses to be restrained by any authority save the proud impulse of an imperious will.

To this source we may attribute the wild excesses of the abolition spirit, which openly tramples on the Constitution, and would not hesitate to gain its object, at the sacrifice of peace or government or life. A kindred temper manifests itself in our "woman's rights" Conventions. But most of all, we see it in the awful blasphemy with which the Bible is denounced, by male and female lecturers; while statesmen and politicians stoop to pander to this public outrage of all religion and decency; totally forgetful of their high official duty as guardians of the faith and morals of the

people, and ready to give their countenance to the most sacrilegious and wanton attacks upon the Word of God.

It would be strange, indeed, if we did not find, at such a time, the loudest complaints of the increase of juvenile depravity. It is well known that there are thousands of children, in our large cities, who are taught to live by crime: young in years, but old in wickedness. That beyond this most vicious circle, there is a universal relaxation of the Scriptural rule of filial obedience. That the wives of our age have no notion of submitting to their husbands, and that sons and daughters are accustomed to throw off the yoke of both the parents and do precisely as they please. That the reverence for magistrates, ministers and teachers, which marked the early days of the republic, is generally exploded as obsolete. So that the apostle's description of the world, when men should be "heavenly-minded, disobedient to parents and despisers of government," is, unhappily, but too well verified, in the prevailing temper of our rising generation. Democracy has extended from the public rights of the citizen to the private relations of the family and the school. The sacred authority of the master and the father is merged in deference to the will of the majority at home. And the political privileges which the Constitution intended to be exercised by intelligent and virtuous men, are practically assumed in every other department by fools and children.

That intemperance should abound in such an age, is only in accordance with its other attributes. It seems that men are no longer able to trust themselves or one another with the use of stimulants, which, operating on passions and tempers so sadly prepared, produce the most fatal consequences. What a frightful commentary does it afford on the increasing proclivity to evil, that the legislatures of this free country should find it necessary to bind the liberty of the citizen in a form unknown to all previous history? That the arguments of health, reason and religion have confessedly so lost their force on the masses in our country, that sobriety can only be expected by making the means of drunkenness inaccessible? But alas! it is not intemperance in drink which is our greatest danger, for men are now intemperate in everything. Intemperate in the pursuit of wealth; intemperate in luxury and pleasure; intemperate in political ambition; intemperate in language and deportment even on the floor of Congress, with the eyes of the civilized world looking on. The old rules of temperance in all things have vanished from the common mind. "The sin of intemperance in speech and action takes to itself the honourable names of manly self-respect and personal independence, and vice passes current in the mask of virtue.

The Press, of necessity, has its full share in the general deterioration. Party spirit there finds its convenient organ, to scatter poison throughout the land. There is the ready instrument to manufacture a spurious reputation for one candidate, or vilify the worthy fame of another. There is the beguiling sophistry which praises the duelist in the national robe of the ambassador, and lifts the free-booter to the rank of a revolutionary hero. There is the daily trumpeter of every nauseous deed of individual villainy. There is the retailer of every just that may provoke a laugh at the expense of religion. There is the prolific fountain of licentious books and pamphlets, cheapened and illustrated to entice the lovers of exciting fiction. There is the willing adjunct of infidelity, profanity, rebellion, false morality, and every form of assault, direct and indirect, upon the principle of law and order. And hence it is another mournful index to the character of the age. Because the publishers print only what they know will sell, and their work would soon cease, if the public taste did not support them.

And when, from all this, we turn to the state of religion, how little do we behold to animate, and how much to deplore! On every side, we hear complaints of the rapidly decreasing reverence for the Christian Sabbath. On every side we see an alarming falling off from the number of candidates for the ministry. The population of the country is growing with wonderful speed, and the teachers of religion, instead of multiplying in an equal proportion, are actually less than they were twenty years ago. The divisions of sects, instead of diminishing, are increasing. Denominations, once united and apparently prosperous, are splitting up amongst themselves, and the number of faithful professors are so far from enlarging, that they are notoriously dwindling away. The Bible, though liberally distributed in every quarter, is studied little and followed less. Romanism lifts up her imperious head, and laughs at the general confusion, and boasts that she possesses the only panacea for all these evils. And yet her Bishops and priests know full well that their power is waning day by day; that their Pope stands upon a volcano of revolutionary violence, ready to break forth at the first opportunity; that half of their people who swell the population of the United States desert their corrupted Church; that they are rapidly losing ground in Ireland, in Italy, in South America, and really gaining no where. In fact, the Christian religion, in every form, is attacked with more open boldness than at any former period. False philosophy, pretended Science, Spiritualism, and Rationalism, are all busy at work; and the light of the world is growing more and more faint, as the clouds of scepticism multiply and thicken around it.

When we look to the state of foreign countries, we see a general mustering of the hosts to battle. The Russian and the Turk are in arms, England and France

are in the field, and there is scarcely a power in Europe that may not be forced into the contest, which promises to be the most desolating that the world has ever seen. But the warlike elements at work are not now of the usual character. The existing governments of that mighty continent have their most dangerous enemies amongst their own subjects. Republicanism, Communism, Agrarianism, are all existing in the hearts of their people, and they are only waiting for the opportunity to rise against their masters, and throw the internal state of every monarchy into wild confusion. Italy and Spain are ready for revolt. Hungary and Poland are panting for the deadly strife. Even China is far gone in revolution. As to morals and religion, the progress is downwards towards indulgence and infidelity; and the influx of foreigners amongst ourselves is too generally seen to be of the most unprincipled and profane character.

And how are the elements of anarchy, at this moment, operating in our own highly privileged country? We behold a new and vigorous combination at work, to correct, by a secret society, the real or supposed evils created by our foreign population. Dionism is threatened more loudly than ever. The North and the South are again excited against each other, while the master-spirits who controlled the last storm are passed away. Cuba, Japan, and Mexico are but too likely to furnish us with elements for bloody strife. And some already talk of the right and the policy of our nation, now grown so great, to assert its power in the wars of the Europeans. To what period of the world's history, then, may we apply more surely the awful words of prophecy, than to that which seems now to be not only approaching, but actually begun?

And, in the midst of it all, we see the fulfilment of the other prediction, "that men should run to and fro, and knowledge should be increased." This is verified to an extent utterly beyond all former example. The last thirty years stand prominent for immense improvements in the arts. The earth is traversed with a speed which exceeds the most extravagant anticipation. Intelligence is transmitted on the wings of electricity. Men converse together with ease across mountains and continents, and even along the bottom of the ocean. The number of travellers is multiplied more than a thousand fold. Inventions have sprung up in every other department, as if some new and unaccountable energy was urging the human mind to its ultimate earthly developments. Nothing is too vast to be undertaken—nothing too strange to be believed. Moral ingenuity and power have become accustomed to talk almost in the language of omnipotence. But the tendency of the whole is not to lead their hearts to God. This vast advance gives no corresponding influence to morals or religion. On the contrary, it only helps to inflame the lust of gold, to confirm their proud self-confidence, and lead them farther than ever from the knowledge of the Saviour.

Such, then, is the melancholy array of facts, to which many religious minds appeal, in applying those warning predictions of the word of God to our nineteenth century. I confess, however, that the picture may be exaggerated. The outlines may be too sharply drawn. The coloring may be too dark. The expression may be too repulsive. For it is certain, and I rejoice to acknowledge it, that with all this evil, there is still a large amount of good. I know, and am devoutly thankful, that we have still a multitude who revere the Bible—who are constantly occupied in plans of piety and christian benevolence—who are busy in missions to the heathen and missions to the poor—who mourn over the divisions of Zion, and the growing ungodliness of the age; and long, with earnest yearning, to contribute their share in the improvement and regeneration of the world around them. I know that the Press is used, in their hands, for the best interests of humanity—that we have still churches and ministers, to proclaim the tidings of salvation—still, editors and watermen who boldly maintain the truth—still, a mighty host who are honestly determined to read, and hear, and courageously sustain them. Yet it must be admitted that there is evil enough to justify alarm. There is reason enough to rouse our attention to the dangers which surround us. And no thoughtful believer can deny that the aspect of the times calls most loudly upon the soldiers of Christ, "to contend manfully under His banner, against the world, the flesh, and the devil."

2. And here, when I look around me for an ark of safety, you will not be surprised at the frank avowal that I can only find it in our own favored church—that church which I hold to be, pre-eminently, the church of the Bible—the church of the apostles—the church of Christ—the only church in the world which, after cleansing herself from the defilements of popery, has remained the same—firm, united and unbroken—to the present hour. What other churches of modern times have secured to such an extent the constant and regular teaching of the scriptures by the lips of her ministers, on the Lord's day? What other church has established the great duty of divine worship, as the common and responsible work of the pastor and the flock? What other church represents so faithfully the primitive government of "apostles, elders, and brethren," in the legislative function? What other church has put her whole system of teaching, worship and discipline into a shape so easily accessible to all her members? What other church stands, at this day, so strong upon the Rock of Ages, with the sure promise that "the gates of hell shall not prevail against her?" And what other church has so many proofs of increasing

favor from all candid and reflecting men, in the midst of the general discord and confusion!

For if we look to our advance in the United States, under the weighty disadvantages of the revolutionary war, which placed us, for many years, under a cloud of political odium, we find that we have grown, from a very humble beginning, up to 35 acting bishops and 1650 clergymen; while every state and territory is partially supplied, and we have extended our work to Africa and China. Our numbers, indeed, are still far below those of several christian sects, but our ratio of increase has gone greatly beyond them. The character of our people stands in the highest rank for position and intelligence. Witness the fact that out of the 15 Presidents of the United States, Washington, Monroe, Madison, Harrison, Tyler, and Taylor, were episcopalian. Witness the fact that Calhoun, Clay, and Webster were the same, to say nothing of the numerous living lights of the nation. It is also certain that our services are the most acceptable, because they are the best adapted, to the army and the navy. And the movements of our church are regarded with much more general interest throughout the land than those of any other.

But our American church is only a fraction of the whole; for we belong to the vast communion of the Church of England, which we acknowledge as our mother. There we behold a mighty establishment, with its two archbishops, and twenty-six bishops in England and Wales, comprehending more than half the population; while the rest are divided and subdivided into sects, and all feeling, more and more, the evils of causeless disunion. We see, next, the Church of Ireland, with her two archbishops and ten bishops, growing in prosperity, and making large inroads upon her old and inveterate enemy, the corrupt Church of Rome. We see the Church of Scotland, with her seven bishops, rising in importance, while the Presbyterian Kirk is torn by internal disunion, and becoming weaker every day. We see twenty-eight colonial bishops, engaged in planting the church throughout the world, in the East India and China, in Africa, in North America, in Australia, in the islands,—all the additions of the present century, and all indicating an expansive growth of increasing power. The sum total of the whole gives us one hundred and eight bishops, with nearly thirty thousand clergy and assistants;—a grand sacramental host, firmly united by the same faith, the same apostolic ministry, the same system of worship; and commanding, in the intelligence and social elevation of their millions of laymen, the best and highest influence for the religious and moral renovation of the world.

Ecclesiastical Intelligence.

ENGLAND.

PROPOSED NEW BISHOPS.
It has given us great pleasure to publish an account of the steps now being taken for the erection of five new bishops; namely, those of Bath, Exeter, Hereford, London, and Worcester. The Bishop of Lincoln, St. David's and Exeter, will be respectively sub-divided to allow of this addition. One of the main defects of the Established Church has consisted in the inadequacy of its episcopal superintendency. Many ecclesiastical abuses have arisen from the circumstance that it was literally impossible for the bishops to exercise a proper personal control over the affairs of their dioceses.

Till within a few years the diocese of Lincoln extended from the Humber to Windsor! The diocese of Chester contained such an immense population that it was wholly impossible for any one bishop to exercise a sufficiently exact and judicious control over the affairs of his diocese. In England and Wales, the population of the country is now about six times greater than it was in the reign of Elizabeth. Besides this, the progress of sects has rendered a greater relative proportion of clergy absolutely necessary. There are about 17,000 clergymen of the Established Church in England and Wales. There are now no more bishops to manage and look after this multitude than there were when the clergy were not more than one-fifth of their present number. The quantity of new churches built, and fresh endowments established, is immense. But all this vast increase has taken place within the last forty years. During the eighteenth century, nothing—or nearly nothing—was done by the church to meet the extraordinary changes in the population, wealth, and circumstances of the country, which were evidently and rapidly going on. The church, therefore, was suddenly required to make extraordinary efforts to maintain her dignity and imperial position. When such were the efforts, prospects, and demands of the church, it seems hardly credible that the Ecclesiastical Commission of Sir R. Peel—including the high church Bishop of London and the late Archbishop of Canterbury—should actually have proposed the demolition of two bishoprics, those of Bangor and Bristol, that being the only way in which they seemed to believe it possible that the bishoprics of Manchester and Ripon could be created; as if it was really an absurdity to suppose that the number of bishops in the church of England could ever be increased. Thank God, more sense and reason have now possessed the minds of our ecclesiastical rulers. We had the proposal to establish three additional bishoprics as an act of necessary justice to the church. Indeed, if the church contain not within her that elastic power by which she can answer and accommodate herself to the perpetually-increasing demands made on her by the multiplying wants of the people, the richest, the most enterprising, and, after all, the most intelligent people on earth; if this be so, the church must acknowledge her incapacity to fill her office, and can no longer pretend to be the religious instructor of the people. Even with these three additional bishoprics, the episcopate will be numerically very far short of what it ought to be.

We acknowledge we felt considerable mortification lately, when we learned, upon the death of the late dean of Windsor, that a bishopric was not to be made out of the deanery of St. George's, at Windsor. There is an endowment, a palace, and a cathedral, with its chapter and canon, ready for a bishop. It would seem, however, that the proper mark of dignity and honor to the Crown, that the ecclesiastical foundation which stands within the walls of the Castle of the Sovereign, should have a bishop at its head.

Supposing a bishop of Windsor were created, he might have a part of the enormous diocese of Winchester allotted him; the diocese could very well bear curtailment.

The Bishop of Winchester has sixty-four livings in his gift; thirty of these might well be given up to the patronage of Windsor. But the borough of Southwark, which is quite enough of itself to employ the care of a bishop, might most advantageously be made the principal part of this diocese. Windsor is but half an hour's journey by rail from Southwark, so that a bishop resident in the one place might be regarded, for all purposes of supervision and control, as resident in the other.

We should be very glad to learn that the project of erecting this bishopric was favorably entertained by the government and the rulers of the church. We believe Dr. Wellesley, the new dean of Windsor, to be a very fit person to discharge episcopal duties. We have every reason for thinking him to be a sound divine, as well as a steadfast and sincere protestant. The elevation of such a person to the bench would, no doubt, be as gratifying to her Majesty as it would be acceptable to the public.

We presume that the duties of the dean of Windsor are absolutely none, beyond the necessity of being resident at the deanery during a certain portion of the year. And from this necessity, he is in itself very unimportant part of his duties, the present dean, who retains his chaplaincy to her Majesty, has, we understand, received a royal dispensation! What the particular services are which the dean has to perform, and which may not be performed equally well by some other person, we are not sure. We are quite sure of this, that if Dr. Wellesley were bishop, instead of dean of Windsor, he would discharge an office of great importance and vital necessity to the church, instead of holding a place of no very apparent value in the economy of the church, and certainly of no great utility to the people.—*Standard.*

NEW CHURCH AT KING'S CROSS.—A new Church for the densely-populated district of King's-cross is to be commenced as soon as circumstances will permit. Some handsome contributions are expected from the proprietors of the Great Northern Railway, whose property runs into the district, and grants will be made by the Church Society. The new Church will be dedicated to St. Luke, and the Rev. H. C. Radcliffe, M.A., will be the first incumbent.

NEW BISHOP AT MANCHESTER.—On Saturday the Bishop of Manchester laid the foundation-stone of a new Church at St. George's, Hulme, Manchester. This Church will owe its origin entirely to the liberality of the district, who have subscribed a liberal sum towards its completion. The township of Hulme will shortly possess another Church which is about to be built entirely at the cost of Mr. William Tatton Egerton, M.P.

The Staffordshire Advertiser thus speaks of a clergyman who is acquiring considerable notoriety in England:—
"Last week bills were posted in Welbore, announcing that the Rev. R. Atkins, incumbent of Peasden, would preach on the following Sunday in the church of St. George's, Welbore. The Rev. gentleman presented two powerful sermons, on the subject of conversion, to large congregations. On Monday evening he preached again, taking for his subject the conversion of our Lord with the woman of Samaria. His sermon occupied one hour and fifty minutes, and was received with the most glowing conviction home to his hearers. The congregation, which was large and respectable, was remarkably affected by the eloquent discourse of the preacher, and several gave utterance to their feelings. A deep impression seemed to be made on the whole congregation; and after the service had closed, a number of the young people held at the parsonage, when the house was crowded. A most exciting scene, we are informed, was witnessed on the occasion—some were weeping, some were praying, and some were singing. The preacher was occupied speaking to some personally and affording consolation to others. The Rev. R. Atkins has held at the parsonage, when the house was crowded. A most exciting scene, we are informed, was witnessed on the occasion—some were weeping, some were praying, and some were singing. The preacher was occupied speaking to some personally and affording consolation to others. The Rev. R. Atkins has held at the parsonage, when the house was crowded. A most exciting scene, we are informed, was witnessed on the occasion—some were weeping, some were praying, and some were singing. The preacher was occupied speaking to some personally and affording consolation to others. The Rev. R. Atkins has held at the parsonage, when the house was crowded. A most exciting scene, we are informed, was witnessed on the occasion—some were weeping, some were praying, and some were singing. The preacher was occupied speaking to some personally and affording consolation to others. The Rev. R. 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