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

HALIFAX, N. S., THURSDAY, FEBRUARY 10, 1853.
Whole No. 187.

| Twenty-third Psalm. | sover | $\overline{\text { its at }}$ | The Revival |  |  |  |
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|  |  |  | Not the Revival that is, but the Revival |  |  |  |
|  | yet that the |  | nd expeeted - bow long thali it bedelayed! |  |  |  |
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| limpid waters gently glide hrough pastures green. |  |  |  |  |  |  |
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|  |  |  | ${ }_{\text {Chr }}$ |  |  | - |
|  |  |  |  | The Morals of the Seasons. |  |  |
|  |  |  |  |  |  |  |
| power defend; his His mercy bless. |  |  |  |  |  | 硣 |
|  |  | of faith-Neee York Eeangelist |  |  |  |  |
|  |  | Bounty to the Poor. |  |  |  |  |
|  |  |  |  |  |  |  |
|  | ferent from that depp-tened, that solemn, |  |  |  | capablo of being tully represented therefore |  |
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| free | the whole of it as the rees of the wood are |  |  |  | from |  |
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| it Eloquence--Its Source. <br> BY PROFESSOR SHEDD |  |  |  |  |  |  |
|  | Three Steps to Heaven |  |  |  | as all reason, aegacity, knowiedges, and an- | teaches them their duty, by inferences drawn |
| Hiticicial Reteroic |  | God limestif In itio, ,he richich and poor, as 4 his |  |  | that he is is it Great Author, and that it |  |
|  | , |  |  | fron tux miovisaut $n$ | sembles the Divine Ar |  |
| de. vivifing the |  | for |  |  |  | lerel |
| ple, can sommunic |  |  |  |  |  |  |
| ct that is | Oor constitues a sinerer f child of God in |  | ing, rusting, loring , not a pryer, nor a |  |  |  |
|  | may have been prerioualy the moment he of | of | hope thal be lost God knows our bearta, |  | aprit |  |
| ed oruer Liven pat |  | mas |  |  |  |  |
| griy and uprigutuess of che | Constiutuon invarialy follows the exerisise | ${ }^{\text {ari }}$ |  |  |  |  |
| diar | Father has bestowed unoon us, hat westhould |  |  |  | him the breath of life, we must no suppose |  |
|  |  |  |  |  |  | II. Antipedo- Baptist sentiments on what |
|  | a | ${ }^{\text {a }}$ a Chrisitian. For, as sile and contempi- ${ }^{\text {a }}$ | and | mensions: yet there mas, in this beautifal | (e) |  |
| Cristan eloquence; | (o) the Romans:4 And if thildren, then heirs | Prized him, at for big asee io desend from 1. |  |  |  |  |
|  | sentiment bere is equally palpable. Son- |  | ${ }^{\text {joy }}$ |  |  |  |
| to under alie |  | L | Lo | ed He had already made the body |  | - |
|  |  |  | ${ }^{\text {un }}$ |  |  |  |
| y will he more boldnesessy, that we | The third Scripure may be foun in the |  | m |  |  |  |
| theory wiich has bee |  | me | ${ }^{\text {rosed }}$ Ye that make mention of the Lord keep ${ }^{\text {mam}}$ |  |  | - |
| the preache | ard | ${ }^{\text {an }}$ |  |  |  |  |
|  | ${ }^{\text {las }}$ |  | Priese in the earth."-Congregationalist. | Io the most distinet manter God has |  | Pagaes the een |
| Mestionaty | Of the saints in |  | teresting Incident |  | their aseerion that "here is no seripure, | vef |
| there is comparati | the | equally yith the migh | A coloured man walked out in Loodon, 7 | The frst exerrion of the divine energy, in |  | ${ }_{\text {Nasem }}^{\text {Neter }}$ |
| has been trained by ther | the |  | and obererea a toneeeuterer at work upon an |  |  |  |
|  | ${ }^{\text {lim }}$ |  | ${ }_{\text {de }}^{\text {the }}$ |  |  |  |
|  | and ind day of fina and | prim |  |  |  | 隹 |
| e and protes | where then are the three seripure |  | anded where? The | (ostils (of fice) the breath of | laiff between an opposeser of Infant Bapism |  |
| ereminded that | peri | equal, | for those who ore him, which far murpased | ${ }_{\text {a }}{ }_{\text {a }}$ |  | ) from their |
| Sees of pratical impresisio | appl | and unsubule gits of form | \% by man. The sone-cututer akee dim where | deat |  | Sinbont |
| hiis materialof C Crisitian dologe | happy jailor, excluminin tin the dephes | bot in fitas vastly more pr | , in Western Afriea | ${ }^{\text {ani }}$ |  | Chrisian S. |
|  |  | Ser and | out by the Londo Mi |  |  |  |
| soul, all his rem | of knew how to | and humble; be is | ledm |  |  | - as rejecting misisiona |
| ee and ineffectual - the |  |  | con his |  | intended to be a substitue for Carisitan | nsion |
| Is and gold ornaments that rless Tarpeia. |  |  |  | Trom the inve | Bapism." "'sut fataer, how did christ- | - ${ }_{\text {cixi } p}$ |
| ar ite frrs and indispensable thing in | ind God, fait is now the |  |  |  |  |  |
| living | Godi being | Religious Training. |  |  |  | prominent coutoms. Where, for orntatee, is |
|  | being such, then hie |  |  |  |  |  |
| , | idicel not | ${ }^{\text {" }}$ And herer 1 ca |  | ite exisenene from a apirit | mit |  |
| mome | with the poweroof God | ence of $f$ due and |  |  | - |  |
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| le just a much a ivivg | upon his meris -a chilid of | well | subime | in |  | ${ }_{\text {por }}^{\text {pur }}$ |
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| St that otained otoese or a eermon | one that beie |  | heart and holineess of fie. Iope holded sweet | soul |  | modern translator of the Bible; it will be |
| Se of this elogunene, sot |  |  | feet like | its Din | ted work of Dr. Wall, (wioo by the way | Baptis |
|  |  | If this be true, and I have tefefrmest |  |  |  | . |
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| actu |  | der |  | $w^{\text {cosed }}$ God, from ubose | Infant Sapism was pracied by the Apos |  |
|  |  | ${ }_{\text {a }}^{\text {amo }}$ |  |  |  |  |
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| een describing, that its low roots strike down into the |  |  | bim; |  |  |  |
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