

The Freeman

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Religious Miscellany.

Precious Faith.

TRANSLATED FROM THE GERMAN OF COEN ZENSDORFF.

I know in whom I trust,
The Holy and the Just;
The Father's image pure and bright,
The Lord of mercy and of might.

I know in whom I trust,
Though wild to death I must,
Thou wilt not leave me in the grave,
But from its dark dominion save.

I know in whom I trust;
When Thou shalt raise the just,
I'll shall in thine image shine,
In bliss and purity divine.

Holy and precious faith!
Thou conqueror of all;
My present joy, my pledge of bliss!
Lord, evermore my faith increase.

Pulpit Bibles.

Pulpit Bibles—considering where they are used, and what they are for, and who they are for, they are more abundantly abused, and more torn to pieces—burst from the back, with a large portion of the Epistles hanging loose and looking like old waste paper carelessly stuck in there, than any other Bibles used in Christendom. We all know that it is not because they are used more, and therefore, it must be that they are more abused when used. I must confess that it is not the least of my mortifications that this outrage on the Pulpit Bible is said to be confined mainly to Methodist pulpits, and to more especially to those in our city pulpits. This may be accounted for in two or three ways. First—in cities we use larger Bibles, which can be more easily injured in the way in which the injury really comes. And secondly—in other pulpits the carelessness of the ministers reading their discourses, and only use the Pulpit Bible as a temporary desk, and cannot use it as if it were a mere cushion for the elbow—to me an odious sight, and in my humble opinion, a very disrespectful one. Suppose what a man is seated from reading on an old worn chair—hard as stone, you know—he should open a large Bible, and placing it in his chair, face upwards, and himself on it very composedly, and begin to study his sermon for next Sabbath! But to come more into consideration of property, should call his attention to it as an act of apparent disrespect and he should reply, that he was using it in the common sense of his profession; would his reason relieve his vanity? I would say, that if a man is seated from reading on an old worn chair—hard as stone, you know—he should open a large Bible, and placing it in his chair, face upwards, and himself on it very composedly, and begin to study his sermon for next Sabbath! But to come more into consideration of property, should call his attention to it as an act of apparent disrespect and he should reply, that he was using it in the common sense of his profession; would his reason relieve his vanity? I would say, that if a man is seated from reading on an old worn chair—hard as stone, you know—he should open a large Bible, and placing it in his chair, face upwards, and himself on it very composedly, and begin to study his sermon for next Sabbath!

do any good? It may be the beginning of a good reform. Many of these errors in practice are most evidently the result of thoughtlessness. But how good men can be so unskillful of these properties, is, and always will be, a wonder to me. But so it is.

I have been a long time intending to call the attention of our preachers to a good many little errors in our way of doing some things. I am one who believe that all things belonging to our ministerial services should be done with order, and in order. No one can ever glorify God, or enhance the moral power of himself or of his Church by any of these evidences of indifference to the well established laws of fitness and propriety. Especially is it true, that any culpable neglect of the venerable book of God is an offence. It shows that we do not feel the reverence for God's holy book that propriety demands. And I hold that every act of conversing reverence for what is strictly divine is an idol to evil, and an outlet of profanity. A man that will abuse the Bible just because it is the Bible, is, for that, by so much a better man.

L. PIERCE.
—Southern Christian Advocate.

Why the Congressman ceased to Swear.

A few days since, I passed through the interior of our Congressional district. In a brief conversation with an intelligent gentleman, who had recently formed the acquaintance of our present representative in Congress, I found that his constituents in that region admired him for his talents and energy, but that they were not in the habit of praising him for his moral character.

When this sovereign learned that I lived in the same city with his representative, and that I was a minister of the gospel, he inquired whether these suspicions were well founded. Unfortunately for my interrogator, I had not yet formed the acquaintance of Mr. A., and knew but little about his habits. "But," said I, "why do you ask these questions?" He replied, "I have a curiosity to find out whether he is in the habit of swearing. I notice that while conversing with us he tried hard to keep down the oath, and I supposed he did it for the purpose of gaining votes in this region."

The Advantages of Class-Meetings to the Tempted Followers of the Saviour.

How often is the humble Christian, tempted by the enemy to believe that his trials are the result of his own nature—such as are peculiar to good men. He is disposed to think at times that such and such pious Christians do not have these evil thoughts presented to them by the devil; that they do not have these trials because these evil temptations are inward conflicts—these uncharitable feelings towards their fellow men, that they are not "led by disobedient servants—by vain and worldly minded children; that they have not in contentment of heart of unbelief as I have."

To prove that I have had my bill of indictment at the right place, I need only ask the oldest preacher now living over sea a Pulpit Bible injured in this way on the Pentecost side of the Bible? And if not, how can it be accounted for, except if be of the side of the Pentecost side of the Bible, and perhaps never in this dependent form used as an elbow cushion for a weary clergyman.

Only last winter in a fine new Church, with a fine new Bible, which I seldom opened, because I used a more common one, I was seized, and in my feelings as I sat behind a worthy brother, and saw him with elbows gouging corners, and saw a small fraction of my fine Bible as it had been bearing on a stone corner. The sermon was measurably lost to me, by reason of the preacher's rudeness to a Pulpit Bible. It never failed to occur to me, that I was surprised to find some of its leaves started out. Can all these feelings of mine be attributed to what some slack minds may call fastidious and squeamish notions? It is a clever fault. But if there is in this abuse of the Bible as I fear there is, or if we grade it lower and say, such preachers are forgetful of propriety, still as a Methodist preacher I am pained and mortified, at all these evidences of a want of carefulness of mind in regard to these properties due to the house of God, and to his Holy Bible.

And now the wonder is, will this rebuke

by the Evangelist Luke. How often it is the case when we are in the class-room, that the Holy Spirit comes down and our souls are greatly blessed, and we tell our absent brothers and sisters of the gracious time, many of them don't believe us, and stay away. If all of us, as Methodists, would come out and attend faithfully these time-honored and God-blessed class-meetings.—Richmond Christian Advocate.

Religious Intelligence.

The Greek Church.

Important Movements in the Greek Churches—A new Epoch in their history approached—Territory and Statistics of the Greek Churches—their Sects of Russia—Concessions made to them—Conflicts with Church and State—Ecumenical Reform in Russia—the Leadership of Russia in the Greek Church.

For a number of years the religious development in the Greek Churches has attracted great attention on the part of both Protestants and Roman Catholics. The endeavours to lead forth, in the bosom of these Churches, by means of Bible societies, missionary schools, and evangelical literature, an evangelical movement, and to establish an evangelical school or party, which would sympathize and co-operate with all the other evangelical denominations, as for example, the evangelical party of the Episcopal Church of England does, have as yet met with but little success. The heads of the Church, who are everywhere hostile to the Greek Church, and who are everywhere hostile to the Protestantism. Participation in the Bible societies is at least disapproved; generally forbidden. Parents are no longer allowed to send their children to Protestant schools, and any individual who is a member of any of these societies is looked upon as a traitor to the Church. The progress of the Greek Church, however, is not so gloomy as it appears. In the political and social reforms of Alexander II. of Russia, the Crimean war, and the present situation of the Ottoman Empire, have awakened in the minds of the thousands of Greeks a consciousness that, at least in intellectual and social development, they have remained behind the civilization of the West, and that the reason for this is partly to be found in their own Church. This, however, is a very different matter from the habit of swearing, which is the habit of the clergy, and is a very different matter from the habit of swearing, which is the habit of the clergy, and is a very different matter from the habit of swearing, which is the habit of the clergy.

There can be no doubt that these reforms will not be confined to the countries of the Church, but will extend to its doctrines. The present doctrinal basis of the Church is something so evidently uncertain and unsatisfactory, that any great theological or religious movement will tend, if it were not to be an alteration at least to very different pretensions. At present the Greek Churches consider the Bible and a number of general councils of the first eight centuries as their rule of faith. They believe that theological controversies ought to be decided by general councils, and that the Church is not bound by the conditions required to make a council really ecumenical. On the discussion of this question the Church cannot possibly avoid splitting into High Church and Low Church parties. The former will continue to hold fast to the Bible and the Councils of the first eight centuries, and will admit generally the necessity of re-establishing an episcopacy of apostolic succession. The latter will be content with a more liberal interpretation of the Bible, and will be content with a more liberal interpretation of the Bible, and will be content with a more liberal interpretation of the Bible.

The territory of the Greek Church (that is the Roman Catholic Church) is the largest of any of the Christian Churches, and amounts to 2,848,000 square miles, of which 2,000,000 square miles belong to Russia. 200,000 square miles belong to Greece, 200,000 square miles belong to the Ionian Isles and Montenegro, and 200,000 square miles belong to the Balkan Peninsula. The population of the Greek Church is estimated at 200,000,000. The Greek Church is the largest of any of the Christian Churches, and amounts to 2,848,000 square miles, of which 2,000,000 square miles belong to Russia. 200,000 square miles belong to Greece, 200,000 square miles belong to the Ionian Isles and Montenegro, and 200,000 square miles belong to the Balkan Peninsula. The population of the Greek Church is estimated at 200,000,000.

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to exterminate them, and the best informed writers unanimously maintain that since the accession to the throne of Alexander II. they are spreading more rapidly than ever before. In 1830 their number was estimated to be about ten million; at present they are said to be about fifteen millions. They are called by the State Church Raskolniks, that is Separatists, while they call themselves Staroveres, that is adherents to the old faith. Some among them reject entirely the constitution of the Church with the State; others recognize the Bible as the only rule of faith; those who agree with the State Church in doctrine, and reject only the liturgy introduced by the Patriarch Nikon in 1654, are called by the Greek bishops of Austria, and have, in principal, ordained their bishops. Hereby the principal cause of their weakness is destroyed; they can now take the form of a Church as the orthodox Raskolniks, and are no longer regarded as heretics. The true Church is essentially episcopal, but you have no bishops, therefore you are not the true Church.

The deliberations of a commission established at St. Petersburg to combat the progress of Raskolnicism have had no result; the government has resolved to make them concessions. A recent decree, while again prohibiting bishops and priests who have been ordained by Raskolniks from entering Russia, demands that the bishops and priests of the Raskolniks be ordained by the priests of the State Church. This, however, has called forth great dissatisfaction on the part of the latter, who have taken their position against the intentions of the government; a clear proof, that even the Russian Church, the most enslaved and servile among all the European Churches, shows some reluctance to the absolute obedience that is expected from her. The Holy Synod at Petersburg had a very excited discussion on the subject. The Metropolitan of Petersburg rejected the measure proposed by the government without reserve. Bismarck, the confessor of the emperor and of the imperial family, member of the Holy Synod, has been less successful in his efforts to make an attempt at mediation, when he was interrupted by the Metropolitan Gregory, who solemnly exclaimed: "As for you, I forbid you to speak, and if you say one more word you are suspended." It seems that the Raskolniks are approaching a crisis which cannot be but advantageous to the principles of religious liberty.

Another important item of intelligence reaches us from Russia. Hilberio preaching in London, and in other parts of the world, and most eloquently did not preach often than twice a year. In August of last year the chief clergyman at the Cathedral of Peter and Paul in Petersburg, Polakoff, on his return from his eleven years sojourn in foreign countries, commenced to preach regularly, and his example has already called forth a great movement in the Church in favour of more frequent sermons. In Petersburg in particular, his example has been followed by most of the churches. The progress of this movement will be more rapid, as quite recently another great obstacle to the development of public eloquence has been removed. The Metropolitan of Petersburg has abolished in his diocese the custom of requiring all clergymen to submit their sermons, before they were preached to the examination of the protopopes, (deacons), who, in turn, had to present their sermons for the same purpose to the bishop.

Every person whose name is on record, and who resides in the town, will as far as possible be visited. When this work, now being attended to, shall be accomplished, you may probably hear from me again. I am, Gentlemen, yours respectfully,
ROBERT YOUNG,
Newcastle-on-Tyne, Oct. 18, 1859.

General Miscellany.

Home.

I've wandered through that Indian land
Where Nature wears her richest hue;
I've seen the sunset's glowing tints
As up the vale its waters glide;
I've strayed beneath a myrtle grove
On Aroo's banks when the sun was set,
And heard the Italian's song of love
Sooner than the bird's melodious note;
But still, my heart, my footstep's room,
The dearest, sweetest spot is home.

The birds, in gayest plumes array'd,
No music warmer to their throats,
Beside the silence of each plain
By tangles, bark, and disjunct notes;
As up the vale of heaven he springs,
The modest lark more dear to me,
Shaking the dew-drops from his wings,
And waiting whistling melody.
Yet! where'er my footsteps roam,
The dearest, sweetest spot is home.

Revival in Newcastle.

TO THE EDITORS OF THE WATCHMAN.
GENTLEMEN.—By the blessing of God I can still report favourably of the Revival in this town. It continues to be marked by order and solemnity, and to be attended with satisfactory results. It has been reported that the Revival in this town is attended with satisfactory results. It has been reported that the Revival in this town is attended with satisfactory results. It has been reported that the Revival in this town is attended with satisfactory results.

Conference of Eastern British America

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Correspondence.

To a Correspondent at Halifax.

The last public morning-service in the four old buildings was performed by Rev. F. O. McGregg, provisionally in Guyborough, 21st August, much to the comfort and edification of a large audience—text, Exodus xliii. 18. "And he said, show me thy glory."

On the 25th, the beautiful new building ("place of prayer," Mark x. 17b) was opened for Divine worship, and the morning devotions with deep feelings of gratitude to the service of the Most High, four Wesleyan ministers being present on the occasion, and taking part in the services of that memorable day. Rev. G. O. Haestia, having made a few preliminary remarks with reference to the object for which the congregation was assembled, gave out the following appropriate hymn—

"Great God, thy wondrous love, Which guards these sacred courts in peace; Nor deem thou absent from our prayer, To fill thy worshippers with awe. These walls we to thy honor raise, Long may they stand in glory; And thou descending, fill us with Thy presence, O our God!"

The services finished round with the delightfully musical notes of the same, from a choir in the gallery, sweetly blending with many grateful hearts and voices in the body of the congregation, which was followed by humble prayer and supplication at His footstool whose Word declares: "In all places where I record my name, I will be there, and I will bless thee." Exodus xx. 24. after which 2 Chronicles vi. was read—the congregation having been directed to stand during the same. At this part of the solemn service, deep impressions of accountability for the records of Eternal Truth were felt, and not perceived (in some measure) the minds of the people generally. Second lesson, Psalms lxxviii. "His foundation is in the Holy Mountains." "The Lord loveth the gates of Zion more than all the dwellings of Jacob." Which was succeeded by Rev. Arthur McNutt giving out the following impressive hymn—

"Lo God is here in this place, And owns his throne in this place, Followed by a deeply interesting and appropriate sermon from Genesis xxxvii. 16, 17: "And Jacob awoke out of his sleep, and he knew surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven." At the close of which, while the collection was being taken up—the Musical Choir, with sweetly powerful and animating notes, sounded—

"Zion awake! thy strength renew, Put on thy glorious crown, Church of our God, arise and sing, Bright with the beams of Thy Divine."

The sacrament of the Lord's Supper, singing and prayer, terminated the deeply interesting service. The congregation was very large, and many having gathered from three or four different localities, to be present on the occasion; and the Baptist church, closed on that morning (with Christian courtesy), mingled in these special services.

In the afternoon, Rev. Joseph Stettin preached from Luke xliii. 24—"Strive to enter in at the strait gate, for many I say unto you, will seek to enter in, and shall not be able." Solemnly enforcing the words of our Lord: showing the infinite value of the soul; the strait gate, its very entrance into the way of life; Conversion: The being "born again," without which, none can enter the Kingdom of Heaven. He gave a tremendous conclusion, of trusting to things merely external; such as the performance of duties, charities, participation of ordinances; or even in things closely connected with religion. In its developments the following prayer, 20th verse same chapter pointed out: "Thou shalt say to thyself, we have eaten and drunk in thy presence, and thou hast taught in our streets."—Hence arose, solemn admonitions to vitalize, persevere and attainment of Holiness, pursued with faith in the blood of Christ, as the essential prerequisite, to final entrance into the Kingdom of Heaven. The evening service, commenced at 7 o'clock. Rev. G. O. Haestia, giving out the hymn, following—

"Come let us join our cheerful songs, With angels round the Throne, Ten thousand thousand are their tongues, But all their joys are one. 'Worthy the Lamb, who died for us, To be adored and praised.' 'Worthy the Lamb, who died for us, To be adored and praised.'"

Prayer also was offered: and xlviii. and xxiii. Psalms read, and never did the words of inspiration seem more strikingly appropriate. "Brethren, be not weary of doing good, for in so doing shall we reap the fruit of the good earth in Mount Zion." "My ye well her bulwarks, consider her palaces, that ye may tell it to the generations following. After which, as with renewed power, "in the spirit and in the understanding also," from the previous services of the day; to cheer with subdued devotion, and to sound the heartfelt anthem,—"I will arise and go to my Father, and say unto him, Father I have sinned." 9th verse of xlviii. Psalm was expounded. "We have thought of thy lovingkindness, O God in the midst of thy temple." God was shown to be the great original, maintainer of all things; intelligent; having the ordinances of His house. The written word: the Bible: (book of inspiration to inform) the blessed promises to sustain. Unnumbered other mercies invoked in these, were shown to afford, profit and endless sources of grateful meditation thought and prayer. The scriptural duty of these exercises, had been enjoined by the text. Other passages quoted, namely—"O that they were wise, that they would consider their latter end." "A book of remembrance was kept for them that feared the Lord, and that thought upon his name." Isaiah liii. 16. It has already been observed, that during the day, the services had been solemnly instructive, and the Psalmody delightful. But toward the close, increasingly powerful influences of the Holy Spirit were felt; and seemed to clothe the words of inspiration with triumphant love and prayer to the believers heart, as the choir (joined by others in the congregation) firmly, with distinctive sweetness, chanted the anthem: "Go through the gates, go through the gates, prepare ye the way of the people: cast up a high-way, gather out the stones, lift up a standard for the people."—Isaiah liii. 11.

Rev. Stephen Hueston, offered up ardent closing prayer, and pronounced the benediction. After which the whole congregation (heartily we trust) joined in singing the following inscription so joyfully due.

"Praise God—from whom all blessings flow, Praise Him, all creatures here below; Praise Him above—ye heavenly host!—Praise Father, Son, and Holy Ghost!"

C. A. N. Guyborough, August 30th, 1859.

For the Provincial Wesleyan.

Mr. Edmon. As the article signed "Serenitas," has called forth a reply from the Editor of the Messenger, the writer may be permitted to offer a word of explanation by way of clearing the controversy, so far as he is concerned. He would apprise the Editor that he is under an entirely false apprehension as to the writer. He has never written a word against the Messenger before. He has never attacked his brethren, or any other person, through the press; nor has he been removed to other localities in hopes he would improve.

Had the Editor answered one of the charges we preferred against him, and some of his brethren, and offered a single proof that he, and they, have not been guilty of "misrepresenting their brethren" of other denominations, we should have been most obliged to him. But he has not attempted it: because the facts we have presented are too glaring and palpable.

Now, Mr. Editor, we would put it to any candid and observant mind, whether any Wesleyan Minister has at any time used such language from the pulpit, as that upon which we have so fully animadverted; of the Baptists; and whether if such language had been used—that is, if with the grossest misrepresentation of Baptist principles, he had designated that body "mere pretenders to religion; no better than maniacs! most impudent impostors! superior Bedlamites!!!" would any Wesleyan Editor have published it without a word of explanation, or extenuation; unless he designed to insult and outrage the feelings of the Baptists. This is the fair putting of the case; and does it not, we respectfully submit, justify the severity of the severest language we have used. Would not the man who can use such language, "raise Methodism to the ground? Does he not sharpen his tongue and imagine mischief against us?" Has it come to this, that Wesleyans are stigmatized as a set of maniacs and impostors from a Baptist pulpit and press?

We had no desire to "pull Spurgeon down from his high pedestal." Many things in him we admire. We admit he has done good. But in it we do not see the "iron wheel." Which was succeeded by Rev. Arthur McNutt giving out the following impressive hymn—

"Lo God is here in this place, And owns his throne in this place, Followed by a deeply interesting and appropriate sermon from Genesis xxxvii. 16, 17: "And Jacob awoke out of his sleep, and he knew surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven." At the close of which, while the collection was being taken up—the Musical Choir, with sweetly powerful and animating notes, sounded—

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Revival at Jedore. A fortnight ago I was requested by the Baptist friends of this Harbor to hold a meeting among them. I did so; and the people on the other side hearing of it, sent me word to come to their side. I went and held a service on the East side and again in the afternoon on the West side; and having felt such wonderful outpourings of God's Holy Spirit on these two occasions, I was requested to have the third meeting. We met again in the evening, and thank God, it was not in vain. After I had done speaking, many persons rose up confessing their past sins, and their present joy through faith in their Saviour; and finally a young woman aged 15, who had not previously been a professor of religion, rose, saying that she had been led to seek the Saviour, and now she could truly say, "I know that my Redeemer liveth, and that the blood of Jesus Christ cleanseth from all sin." After she had done speaking, four persons arose requesting the prayers of God's people; and during this last week numbers have found peace with God through the Lord Jesus—among whom was a grey-headed man who had hitherto opposed religion, but now is happy in the Lord his Saviour. He rose one evening and requested me to hold a meeting at his house, 3 1/2 miles off.

The work of the Lord is on the rise. Numbers last Sabbath rose, requesting the prayers of God's people. There are numbers of people hungering and thirsting after the Saviour, and are waiting to go to different places to have meetings among them, and I do not know what to do. I am anxious to know what is the mind of the Association.

The poor fishermen, grateful to Almighty God for the message of Salvation thus sent to them, made a collection "for the support of this Society," amounting to \$2 3/4.

Halifax Circuit.

Missionary Meetings will be held as follows:—MUSQUODONOIT HARBOR, Nov. 23rd, Rev. J. Cassidy, Deputation. SAMBRO, Nov. 28th, Rev. J. Brewster, Deputation. BEDFORD, Nov. 28th, Rev. S. W. Sprague, Deputation.

S. W. SPRAGUE, Superintendent Halifax Circuit.

Provincial Wesleyan

WEDNESDAY, NOV. 16 1859.

In consequence of the official relation which this paper assumes to the Conference of Eastern British North America, we require that Ordinary, Revised, and Special communications addressed to us from any of the Churches within the bounds of the Conference, should be forwarded to the Superintendent Minister, through the Communications designed for this paper, may be sent by the mails, and that they should be accompanied by a copy of the same, so that we may be enabled to undertake to return rejected articles. We do not assume responsibility for the opinions of our correspondents.

Mount Allison Wesleyan Academies.

The following is the notice of the Sackville Borders, to which reference was made in our last number:

The Exercises connected with the close of the Autumn Term at the Mount Allison Institutions, have been attended by a larger number of persons than usual, and the Rev. Dr. Forester well and justly remarked, at the close of the Exercises on Monday Evening, in compliment to the Principals of the Institutions, the effects of their teachings were very visible, in expanding the mind of those who had for several hours spoken so eloquently to us, and caused many hearts to respond with a kindred ecstasy to the powerful emotions of patriotism, generosity and virtue. Dr. F. (who had been present at the Rejoicings of the different classes throughout the day) also congratulated the Principals upon the accuracy of the productions, and in connection with this, observed that he was much pleased to hear the English Grammar recited, to hear the rules of Syntax recited so fluently that the information imparted was evidently of no practical benefit. He also remarked that this was the first time he had seen an audience entertained a whole evening exclusively by ladies, and that it afforded matter of joy that so much attention is now being given to Female Education, providing for the elevation of female character, and by consequence, the increase of female influence in society. By this means the usefulness of women is rapidly increasing, and will be of a higher order as to intellectual power, and, therefore, higher in a moral aspect.

Again he (Dr. F.) had been delighted with the high tribute paid throughout the Exercises, to the works of nature, and through them to nature's God. Such instruction as this laid a foundation whereon, in after years, there is every reason to hope, will be reared the most noble and useful characters.

We have chosen to publish the opinions of one so well qualified to judge of the literary merits of the students as is Dr. F. in preference to giving our own, but having conversed with some of the Alumni of Acadia College, as well as some of the Literati of this and Cumberland County, who were present on the evenings of the Exercises, we feel assured that we but give expression to the feelings of all, i. e. all capable of appreciating the advantages of sound moral and religious instruction, in asserting that the Recitations, original and selected, in both Male and Female Branches, were fully equal, if not superior, to any on similar occasions.

Were it not that comparisons are injudicious, we should not particularly particularize some of the inimitable readings from the Panopaea, the official organ of the Mount Allison Female Academy, but we refrain.

At the close on Tuesday evening, Dr. Pickard read from the Teachers' Register the numbers indicating the moral and literary standing of the students in the Male Academy, and informed us that the number of pupils who had attended a course of study in the Male Academy, was 67, being 5 more than were present the corresponding term of last year.

The Revivals of Former Times.

Fleming in his well-known work, "The Fulfilling of the Scripture," gives the following sketch of Revival Movements in the early part of the seventeenth century. In the West of Scotland, in 1625, the effect of being struck down under the hearing of the Word seemed to have been a common feature.

Besides these which are more known, and upon public record, I must here instance a very solemn and extraordinary outpouring of the Spirit, which about the year 1625, and thereafter was in the West of Scotland; the participation of the same, in such a measure convincing them of sin, in hearing of the Word, they have been made to fall over, and thus carried out of the church, who after proved most solid and lively Christians; and as it was known some of the most gross who used to mock at religion being engaged upon the scene, it was regarded as a singularly successful, in so far as regarded the non-slave-holding states.

Methodism in New England was never in a more prosperous state. It is laying a foundation for triumph never before experienced. New houses of worship are being erected, and old ones removed to better localities, and re-modelled. Many of our new church edifices are among the best in the country. The Heddin M. E. Church, of Boston, have commenced the erection of a church edifice, which, when completed, will be among the best in that city. The Trinity M. E. Church, of Providence, Rhode Island, have purchased a large and noble Church edifice for \$16,000, which cost a few years since, \$28,000, and is valued at present, at \$20,000. This was erected by Mr. Perry Davis, the proprietor and manufacturer of the "Pain Killer," who for some years principally supported a meeting in it. Believing more good would be accomplished by placing it under the control of some of the denominations, and being a Baptist himself, he offered it to his own denomination. We understand, Mr. Davis still intends to worship in the house he built for the Lord. He is a good Christian man, and having become rich, he is disposed to do good.

Our educational interests are in a prosperous state. The Wesleyan University, at Middletown—the Biblical Institute, at Concord, N. H.—and all our Academic Institutions are doing well.

We are also enjoying a good religious interest in many of our societies, revivals are in progress, and the prospect is, that we shall have a general revival interest. In the Union Church, of Charlestown, Mass., a revival is in progress, and during some part of this time, it has been very powerful. It is now progressing with interest.

PETER CARTWRIGHT.

The venerable Peter Cartwright, has been delivering a course of lectures in Philadelphia, which has attracted considerable interest. His lectures were made up principally of incidents

last almost since the days of the apostles had been seen, where the power of God did visibly accompany the Word, and with unusual motion upon the hearers, and a very great tack as to the conversion of souls to Christ, the goings of the Lord then full of Majesty, and the shout of a King was heard in the solemn meetings of his people, that as a judicious old Christian who was there present did express it, he thought it like a dazzling beam and ray of God, with such an unusual brightness as even forced bystanders to an astonishment, a very effective door opened, with more than ordinary enlargement, which the ministers of Christ there did find in preaching the Word, whilst the people might be seen bearing the same in a melting frame, with much tenderness of spirit; surely this was the very power of God, a convincing seal to the truth, and a ministry of His servants, who were then persecuted by the prelates; yea, a thing which, we may truly say, had an awful impression upon the hearts of the hearers, when on my return home I met my mother—that mother that shed tears over you, that had prayed over you, that had nursed me in religion. Her heart bled at my folly, and it was a dagger to my heart—a wound from which I never recovered, until I found pardon through the atoning merits in my life I got drunk on the back of it, and for the last time, thank God for it! I was so elated at the idea for it looked like a tremendous pile—the \$200; I had never seen so much money in my life that I hardly knew whether I was in my skin or out of it, so I took a little too much, and it took me off. But do not let me say that I was a fool, when on my return home I met my mother—that mother that shed tears over you, that had prayed over you, that had nursed me in religion. Her heart bled at my folly, and it was a dagger to my heart—a wound from which I never recovered, until I found pardon through the atoning merits in my life I got drunk on the back of it, and for the last time, thank God for it! 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Anna Clayton;

The Enquirer after Truth.

CHAPTER VII.

But our great expounder of the Baptist faith... The Enquirer after Truth... CHAPTER VII.

Ques, knowing that it never can be for-... O, Anna, Anna, I have been guilty of... just this thing! I had no higher views...

Father Longwind looked abstractly from... the open window; Brother Burton's eyes... glowing with expected triumph...

S. D. & H. W. SMITH, MANUFACTURERS OF MELODEONS, ORGAN-MELODEONS, AND PEDAL BASS HARMONIUMS.

Practical Experience BETTER THAN... HOLLOWAY'S OINTMENT. CONSOLIDATOR FOR THE SUFFERING.

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Scrofula, or King's Evil, is a constitutional disease... being in the circulation it attacks the whole body...

Volume XI. No. Religious and The Dying

CHAPTER VIII. I may stand alone. But would you give me time for a throne...

It was late when Anna returned home. She had passed on the summit of the hill...

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The Organ Melodeon is designed for parson and private use... The Pedal Bass Harmonium...

Scrofula, Erysipelas & Salt Rheum. Noisy humors are so common for the cure of the disease...

Scrofula, Erysipelas & Salt Rheum. Noisy humors are so common for the cure of the disease...

Compound Extract of Sarsaparilla. The most effectual remedy which the medical art of our times can devise...

The Dying. The river of Jordan is deep. And ever its surging flow can venture to leap...

CHAPTER IX. As Anna entered the house, the first glance told her that the clerical trio were awaiting with anxious...

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PRICE LIST. Melodeon, 41 octaves, 800. Melodeon, 31 octaves, 500.

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Ayer's Cherry Pectoral. FOR THE RAPID CURE OF Coughs, Colds, Influenza, Hoarseness, & Sore Throat...

The Fatal. Just look up street in pressing anxiety toward my house...

CHAPTER X. "What possible difference can make in this matter? It was a baptism—the word baptism was used to express it."

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GOLDEN FLEECE Water Street, Windsor, N. S. HAVING removed my stock from Messrs. B. & C. to my new shop...

JOHN DOUGALL, Commission Merchant, MONTREAL. WILL attend to the sale of consignments of Fish, Oil, and other goods...

JOHN A. BELL, GENERAL IMPORTER and DEALER in British and American Dry Goods.

RUSSIA SALVE VEGETABLE OINTMENT. THE RUSSIA SALVE VEGETABLE OINTMENT. Has been used in London for the last thirty years...

DR. J. C. AYER & CO. Lowell, Mass. No more sickly or ill-conditioned horses of other Cattle.

THE FATAL. Just look up street in pressing anxiety toward my house...

CHAPTER XI. "I have no doubt that many persons take upon themselves the ordinance of baptism without any such intelligent view of its significance and use..."

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TEA, COFFEE, & SUGAR. BROWN SUGAR, 44¢ per lb. Coffee, 18¢ per lb.

Irish National School BOOKS. A LARGE supply received at the LONDON BOOK STORE.

MRS. WINSLOW'S SOOTHING SYRUP, For Children Teething. This is a most valuable medicine for the relief of children suffering from teething...

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Religion and Prayer is a beautiful and accords with one of the belonging to human life translated thus:—First worship God! It is not would be uttered in word an acceptable offering to the Father and the Holy Spirit...