

when such are faithfully met and discharged, a fair remuneration, over and above a mere living, should be realized.

The Committee feel a large amount of pleasure and satisfaction in witnessing the efficiency of the school, and the unceasing assiduity and effort of its devoted teachers. They feel assured that all who resort to the Institution and appreciate its facilities will acknowledge that the increased expense is but small indeed when compared with the great benefit of thorough and high mental training.

It was expected that the Steward would have given notice of the above named changes. His not doing so is the reason of the lateness of this announcement.

Nov. 5th, 1856. A. S. HUNT, Secretary.

For the Christian Messenger.

Miscellaneous. FLATTERY.

Men who praise you to your face are ever to be suspected. The Italians have a very expressive proverb on this subject:—“He who caresses thee more than he was wont to do, has either deceived thee, or is about to do it.” I have never known the sentiment in this proverb to fail.

SELF-INTEREST.

A man is to be suspected when he recommends those good works most from which he receives most advantage. Self-interest is a most decisive casuist, and removes abundance of scruples in a moment. It is always consulted, and the most readily obeyed. It is not sinful to hearken to it, but it must not govern or determine by itself.

GOING TO LAW.

“Debate thy cause with thy neighbor.” Take the advice of friends. Let both sides attend to their counsels. But do not tell the secret of thy business to any. After squandering your money away on lawyers, both they and the Judge will at last leave it to be settled by twelve of your neighbors! O, the folly of going to law! O, the blindness of men and the rapacity of lawyers! One Christian sues another at law! This is almost as great a scandal as can exist in a christian society. Those in a religious community who will not submit to a proper arbitration, made by persons among themselves, should be expelled from the church of God.

SURETYSHIP.

If thou pledge thyself in behalf of another, thou takest the burden off him and dost place it on thy own shoulders. And when he knows that he has got one to stand betwixt him and the demands of law and justice, he will feel little responsibility; the spirit of exertion will become crippled, and listlessness as to the event will take place. His own character will suffer little, his property nothing,—for his friend bears all the burthen. And perhaps the very person for whom he bore this burthen treats him with neglect; and, lest the restoration of the pledge should be required, will avoid both the sight and presence of his friend. Give what thou canst, but, except in extreme cases be surety for no man.

USURY.

“He that by usury increaseth his substance.” By taking unlawful interest for his money; lending, to a man in great distress, money, for the use of which he requires an exorbitant sum; O that the names of all these unfeeling, hard-hearted, consummate villains in the nation, who thus take advantage of their neighbors necessities to enrich themselves, were published at every market-cross; and then the delinquents all sent to their brother savages in New Zealand! It would be a happy riddance to the country.

SLAVERY.

“Men-Stealers.” Slave-dealers, whether those who carry on the traffic in human flesh and blood, or those who steal a person in order to sell him into bondage, or those who buy such stolen men and women, no matter of what colour or country, or those who sow dissensions among barbarous tribes in order that they who are taken in war may be sold into slavery, or the nations who legalize or connive at such traffic. All these are men-stealers, and God classeth them with the most flagitious of mortals.

I here register my testimony against the unprincipled inhuman, anti-christian and diabolical slave-trade, with all its authors, promoters, abettors, and sacrilegious gains, as well as against the great devil, the father of it and them.

DRESS.

If St. Paul saw the manner in which some Christian women now dress, and appear in the ordinances of religion, what would he think? What would

he say? How could he distinguish the Christian from the Infidel? And if they who are in Christ are new creatures, and the persons who ordinarily appear in religious assemblies are really new creatures (as they profess in general to be) in Christ, he might reasonably enquire, “If these are new creatures, what must have been their appearance when they were old creatures?” Do we dress to be seen? And do we go to the house of God to exhibit ourselves? Wretched is that man or woman who goes to the house of God to be seen, by any, but by God himself.

When either men or women spend much time, cost, and attention on decorating their persons, it affords a painful proof that within there is little excellence, and that they are endeavouring to supply the want of mind, and moral good by the feeble and silly aids of dress and ornaments. Were religion out of the question, common sense would say in all these things, “be decent, but be moderate and modest.”

The wife of Phocion, a celebrated Athenian general, receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls, took occasion to call the attention of her guest to the elegance and costliness of her dress, remarking at the same time, “My ornament is my husband, now for the twentieth year general of the Athenians.” How few Christian women act this part. Women are in general at as much pains and cost in their dress, as if by it they were to be recommended both to God and man. It is, however, in every case, the argument either of a shallow mind, or of a vain and corrupt heart. Simplicity reigned in primitive times, natural ornaments alone were then in use. Trade and commerce brought in luxuries, and luxury brought pride, and all the excessive nonsense of dress. The female head never looks so well as when adorned with its own hair alone. This is the ornament appointed by God.

It will rarely be found that women who are fond of dress, and extravagant in it, have any proper subjection to their husbands. Let those who are concerned refute the charge.

MILLENNIUM.

What disappointment and confusion have been brought into the minds of many, by calculations relative to the termination of certain empires, Papal and Turkish; the beast and the false prophet; Christ's second coming to establish a universal empire, the laws of which are to be administered by his presence, corporeally manifested on earth; and also concerning the time of the final judgment, and the end of the world! When a fancy is pursued, the line of pursuit is only directed by a sort of telegraphic phantoms, unreal landmarks, to unreal objects; and when the last ignis fatuus has terminated its uncertain dance by absorption in some other vapour by which it had been neutralized, we are left in sudden darkness, in the quagmire where all such mental aberrations must necessarily end; and thus prophecy is prostituted; faith and hope (improperly employed) are disappointed; and religion itself discredited. It is truly an astonishing thing that men prefer hope to enjoyment; and rather content themselves with blessings in prospect than in possession!

Thousands, in their affections, conversation, and conduct, are wandering after an undefined and indefinable period, commonly called a Millennial glory, while expectation is paralyzed, and prayer and faith restrained in reference to present salvation; and yet none of these can tell what even a day may bring forth: for we now stand on the verge of eternity, and, because it is so, now is the accepted time, and now is the day of salvation.

MR. EDITOR,

If you think the above Miscellany is worthy of a place in your valuable paper, please to give it room, or as much of it as you think proper, and prudent, and thus you will oblige

ONE OF THE PEOPLE.

Prince Edward's Island.

For the Christian Messenger.

Mission of the Rev. John Shaw in Prince Edward's Island.

MR. EDITOR, In compliance with an appointment of the Board I left home on the 10th inst., preached at Belfast, Little Sands, Wood Islands, Point Prim and Migg. Good attendance. Congregations on the increase. Baptized two individuals and one restored in connexion with the Belfast church. Administered the Lord's Supper twice. A self-sustained mission, so far.

Yours in the best of bonds, JOHN SHAW. Three Rivers, Oct. 27th, 1856.

Religious Intelligence.

For the Christian Messenger.

Revival at South Rawdon.

It has afforded us much satisfaction to hear of the Revival which has taken place at Rawdon.

A few weeks since the Rev. James Stevens was invited to spend a short time with the friends there. In compliance with this invitation he went and commenced by preaching on the Lord's Day, and two or three evenings in the week. After spending about three weeks, and during that time seeing but little results of his labours, a spirit of enquiry began to manifest itself and greater earnestness and desire for more frequent meetings was generally felt, until they were held daily.

The Rev. T. H. Porter, of Sackville, and the Rev. James Reid, of Yarmouth, were providentially directed there during the progress of the revival, and rendered important assistance. The Rev. Mr. Vaughan, of Kempt, also came to aid in the work. The following extract of a communication from one of the brethren will be read with pleasure, by all who are interested in the progress of the Redeemer's Kingdom.

“I wish also to inform you of the dealings of the Lord in this place. About four weeks since, Elder Stevens came here, in the fulness of the blessing of the Gospel of Christ, and commenced preaching on the Sabbath, and during the week. The prayer meeting commenced with a short discourse, and afterwards the friends would speak, things moved on this way while, and the interest increased. The first Wednesday evening one came forward and told what the Lord had done for him. On Thursday evening another came forward, and on Saturday evening seven. On Sabbath morning eight persons were baptized on a profession of faith in Christ. The meetings were afterwards continued every evening, without any great excitement—one and another coming forward at different times. Last Sabbath four were baptized, and on Monday four more, making in all sixteen up to the present time. There are a number of others greatly interested. Our meetings commenced with an attendance of about twenty or thirty,—now the house is filled to overflowing with a most attentive congregation. We cannot but exclaim, “What hath God wrought?” Let us glorify God in the highest, and praise His most holy name, that He has made the wilderness to blossom as the rose, and the barren place to bring forth abundantly.”

“You are aware of the difficulties that have existed here for some time past; I am happy now to inform you, that owing to the timely and judicious remarks of one of those who had been received for baptism, (but was hesitating in consequence of these differences), the brethren who had kept aloof came together, and were fully reconciled, and I can assure you it was a happy meeting.”

One of the most delightful evidences of the good accomplished by a revival of true religion, is the reconciliation of those who have been, from whatever cause, estranged from each other. The religion of Jesus is a religion of love; if this be absent, soon the enemy will come in and cause confusion and every evil work.

Having had some intercourse with those who have participated in these meetings, and learnt from them, some of the particulars, we can rejoice with them in the good work.

It was gratifying to hear that some of those baptized have been accustomed for some time past, when they had no minister to preach to them the Word of life, to assemble on the Lord's Day, and form themselves into a Bible Class. We trust the work may go on and that they may continue to keep the Unity of the Spirit in the bond of peace until the solitary place shall become a fruitful field and the fruitful field as the garden of the Lord.

Both the churches in Halifax have had additions to their numbers by baptism during the past two or three weeks. May there be frequent continuance of these pleasing indications of progress.

Ministerial Education in Canada.

At the Anniversary of the Baptist Missionary Convention held at Waterford, Oct. 15th, a proposition from the N. Y. Baptist Union for ministerial education relating to the co-operation of the Regular Baptists of Canada with the said Union in sustaining the Theological Seminary of Rochester.

It was resolved “That Brothers Fyfe, Hewson, Wilkinson, Davidson, Winterbotham, Cooper and Clutton, be a committee to draft and issue an address to the denomination in Canada on the importance of Ministerial Education, and calling a general Convention of all the friends of Ministerial Education in this Province, to meet in the town of Brantford on the third Wednesday in November, and that this address as I call be published in the Christian Messenger.”

REVIVALS.—The Illinois Baptist says the church at Beaver Creek, Clinton Co., Ill., have

lately received, on a profession of faith, fifty-seven—fifty of whom have been baptized and two have been restored, making an addition to the church of fifty-nine. The means used, and blessed, in bringing about this happy result, was the simple plain preaching of the gospel, exhortation, and prayer, free from any extraneous effort.”

Forty-six have also been added to the Mt. Pleasant Baptist church, Franklin County, Illinois.

REVIVALS.—The Western Recorder reports the addition of twenty-two converts by baptism to the Baptist church at Pleasant Ridge; and of forty-four to the new Baptist church, Marshall County; and twenty-three to the church at Pleasant View, and twenty to the church at Elizabethtown.

A letter from Rev. I. Wescott, of Gloversville, N. Y., says: “We baptized ten last Sabbath, and five two weeks before; also four in September. Our revival of last fall and winter has not ceased, even to this time. There have been inquirers in our congregation all the time during the last twelve months. It has been a year of the right hand of the Most High. Our additions during the last twelve months amount to 180; nearly 150 by baptism.”

WESLEYAN.—Great efforts are being made to replenish the missionary staff in various parts of the world. The Rev. W. Hassal and a number of ministers leave, some this month, to join the Australian Conference. On Friday evening, a valedictory service was held in the Centenary Hall, Bishopsgate-street, on the departure of the Rev. D. West, a deputation to Cape Coast, and a number of other missionaries to other parts of Africa. The meeting was of an interesting character.—An official contradiction has been given, through The Times, to the paragraph going the round of the press, of a Wesleyan minister being taken from the papal at Lewes for forgery. His official connection with the body was without foundation.—London paper.

FRANCE.—Instances of interference by the police with the worship of our Protestant brethren, are reported by our daily contemporaries in various rural districts. The Lyons papers state that for the last ten years the Protestant service has been celebrated openly in St. Bel about four leagues from Lyons. A fortnight past, the Mayor of St. Bel, acting on the authority of the prefect, ordered the Protestant church to be closed. When the worshippers flocked to their wonted place of worship on Sunday, they found the church-doors closed, and guarded by hirsute gendarmes. Arrangements were made accordingly for them to meet in another building. On the following Sunday they were rudely interrupted in the celebration of their simple service by the clash of gendarmes' spurs; a body of those rough functionaries marched up the aisle of the room which did duty for the church from which the Protestants had been driven forth, and again were they dispersed, and the names and addresses taken down. If this outrage reach the Emperor's ears, it will be forthwith redressed in turn, and the priesthood will receive their rebuke; but who will raise his voice in behalf of the Protestants—who is to tell their tale to the Emperor?—The boldness with which some of their leading journals are denouncing the pretended miracles of the priesthood is not without its significance. The liquefaction of the blood of St. Januarius at Naples called forth the admiration of a journalist, and the Steele gives his contemporary the following receipt by which he may perform the miracle for the amusement of his household:—“Take ten grammes of tallow (candle) and dissolve it in twelve grammes of ether; mix six drops of vermilion, or other red matter; stir up the same, and place it in a phial with a long neck. Allow the mixture to become solid; when the blood is required to flow, squeeze the neck of the phial, in order to cause the substance to melt rapidly from the heat communicated by the hand; or, if preferable, place the phial in your pocket. Either way the trick is complete.”

RELIGIOUS BODIES IN AMERICA.—The following is the latest statistical account of the proportionate numbers of religious bodies in the United States:—4,300,000 Baptists, with 719,000 communicants; 3,000,000 Methodists, with 1,200,000 communicants; 2,175,000 Presbyterians, with 280,000 communicants; 1,400,000 Orthodox Congregationalists, with 202,000 communicants; 600,000 Episcopalians, with 72,000 communicants; 550,000 Lutherans, with 146,000 communicants; 450,000 Dutch Reformed, with 31,000 communicants.