

college of La Tour. £45 had been contributed to the Waldensian churches this year. The total amount of pecuniary aid afforded to the Continent during the year had been £1054; the previous year it was but £737.

British Anti Tobacco Society.—The fourth Anniversary of this Society was held in the Great Room at Freemason's Hall. Mr. James Orr, P. M. was in the chair. The report spoke throughout against the use of tobacco, and that its use caused young people to leave the Sunday Schools where they were brought up. It also alluded to the exertions of Mr. Solly, F. R. S., and the Lancet, in support of the Society's views. Mr. Solly, whose name has been recently connected with the tobacco controversy, moved a resolution, "That as the use of tobacco has assumed in this country a magnitude of fearful extent, it is the imperative duty of every lover of mankind to unite in suitable efforts to remove this rapidly-increasing evil, by exhibiting its injurious effects on the health—its degrading consequences on the morals, and its enslaving power on the habits of its deluded victims; and also, by seeking to deter others, especially the young, from acquiring these unnecessary, offensive, and expensive practices." The other resolution was: "That as tobacco is a narcotic poison of a violent nature, its introduction into the human system, either by smoking, chewing, or snuffing, is calculated seriously to interfere with the laws of our nature."

Royal Society for the Prevention of Cruelty to Animals.—The annual meeting was held at Hanover Square Rooms, the chair taken by the Marquis of Westminster. The report stated that the prosecutions during the year had been 4179. In a great number of cases, the offenders had been committed to prison without the option of paying the fine; and in others, the full penalty had been inflicted.

Ship-wrecked Mariners' Society.—The annual meeting was held at Willis's Rooms, Rear Admiral, the Earl Talbot, C. B., Vice-president, in the chair. From the report, it appeared that 2442 widows, orphans, and aged parents had been relieved during the past year, and 6,185 ship-wrecked mariners assisted with clothing and conveyed to their homes or a port. 45,000 mariners now subscribed to the society, and during the past year the society had received £2,655 in legacies, the total income having been £14,056. The report alluded to the fact, that for 250,000 men engaged in the merchant service there was scarcely a refuge other than the workhouse open for them when past labour, and proposed the carrying out of that portion of their charter which provided for the erection of an Asylum for aged merchant seamen.

Association for Aid of the Deaf and Dumb.—A meeting was recently held in Fitzroy Hall, Portland St., Oxford St. Of 100 persons present, the majority were deaf and dumb. They were respectably, some elegantly, attired, and the greatest content and good will seemed to pervade them all. Speeches were made in the deaf and dumb language, which received the utmost attention from all present. (Quakers' meetings beaten at last!)

YOUR SPECIAL CORRESPONDENT.

For the Christian Messenger.

The uses and abuses of Revivals of Religion.

SECTION I. THE NATURE OF TRUE RELIGION

It is natural that those who have experienced the agitations which frequently attend upon conversion, and have felt the peace which flows from a hope of acceptance with God to imagine that the conflict is over, the victory won, and the work of religion accomplished. It is a peculiar period of our spiritual destinies when that great process takes place called conversion, which is the implantation of a germ of divine life, emanating from God the Holy Ghost, compared by our Saviour to a grain of mustard seed, which though the smallest at first of all seeds, eventually becomes the large and stately tree, or to leaven which impregnates the whole mass with vitality. So is the inner life of the soul gradually diffusing itself, through every avenue of man's spiritual nature, and bringing in sweet subjection all the powers of this mortal being. In the springtime of such an existence we may feel that the race is run, the battle is won; but this idea is soon dissipated. Birth is not the whole of life, neither is conversion the whole of religion. A young mother may, in the fulness of her joy, forget for a moment that her vocation as a mother is but just begun, but when she looks upon her infant, so wonderful in its organization and distinct with an immortal spirit, the sight of its

helplessness makes her feel how great a work she has still to do. An hours neglect might prove the ruin of her hopes. Thus the young Christian although at first disposed to think that his work is finished, soon finds that the feeble principle of spiritual life needs to be watched and nourished with ceaseless care. If abandoned at its birth, it must perish as certainly and as speedily as an exposed infant. Another mistake on this subject is made by those who suppose that religion is a fitful sort of life, an alternation of excitement and insensibility. Those who labour under this delusion are religious only on certain occasions. They live contentedly for months in unconcern, and then if they can be moved to tenderness or joy, they are satisfied with the prospect of another period of collapse. No form of life is thus intermittent. Neither plants nor animals thus live. Men do not when in health pass from convulsions to fainting, and from fainting to convulsions; nor does religion when genuine ever assume this form. It has indeed its alternations, as there are periods of health and sickness, of vigor and lassitude in the animal frame, but just so far as it deserves the name of religion it is steady, active, and progressive, and not a series of spasms. And are not these the features of character which mark some revival movements! A series of meetings is held, lasting in some instances several weeks, an excitement is produced, instrumentalities are employed to tell upon the feelings, and after a time a number of professed converts are introduced into the church whose goodness passes away like the morning cloud and early dew, and in a very short time the church settles down in darkness, to wait for another spasmodic effort produced by some successful evangelist. No progress is made. It is a still more common error to suppose that religion is rather an external than an internal service. There are multitudes who consider themselves to be religious because they go the House of God, with the most undeviating regularity, have their family prayer with the most punctilious exactness, go to their sacrament with the most devout faces, and entertain a sort of pious and superstitious dread for the divine character, and enunciate their opinions on Religion with a holy droning. This passes current with many, as true piety. If the one class of Religionists substitute a transient emotion for piety, the other one, on the extreme of formality, and outward form. But there is a better way which we are endeavouring to mark out in these reflections. The word of God teaches us that religion is a new spiritual life. Its commencement is, therefore, called a new birth, a creation, a spiritual resurrection. It is as to its principle or source, mysterious, no man can tell what life is, he sees its different forms in vegetables, animals, and in the natural soul, but he cannot detect the secret springs of these different kinds of activity. The nature of spiritual life is not less inscrutable. "The wind bloweth where it listeth, ye hear the sound thereof, but ye cannot tell whence it cometh nor whither it goeth, so is every one that is born of the Spirit."

A new kind of activity manifests itself in the soul that is born of God, but whence that activity springs, and how it is maintained are among the secret things of God. We cannot doubt, however, that there is some permanent cause of these new exercises. We know that the life of the body does not consist in the acts of seeing, hearing, tasting, etc., nor does the soul consist of thought and volition, neither does spiritual life consist in the acts which manifest its existence. There is in regeneration a change effected in the state of the soul, which accounts for its perceptions, purposes, and feelings being different from what they were before, and for their so continuing. The cause of this difference is sometimes called a new heart, or grace, or the spirit, or the new man, or the revival of the inner man. All these terms are used to designate the principle of spiritual life, which manifests itself in the fruits of holiness. It is called life because it is thus permanent or abiding; those who for a time manifest a degree of ardour and activity in relation to religion, and then lose all interest in the subject, are like bodies on which electricity may for a while produce some of the appearances of animation, but which soon become insensible to all means of excitement. In such cases there is no principle of life. Where religion is genuine it has its root in a new heart, and is therefore permanent. It is moreover characteristic of the life of sentient and rational creatures to be spontaneous in its exercises. There are certain acts to which it prompts and in which it delights. It is not by

constraint that animals eat or drink, or sport in the consciousness of strength, neither is it by compulsion that men exercise their minds in the reception and communication of ideas, and the reciprocation of feeling. To be so isolated from their fellow-beings as to be prevented from giving vent to the force of intellectual and social life, is the severest of all condemnations. In like manner reverence, gratitude, love, submission, are the spontaneous exercises of the renewed heart. They are the free, unbidden, unconstrained effusions of the soul. That religion which is reluctant or forced, whether by fear or stress of conscience, is spurious. Filial obedience, if rendered from a dread of punishment, or from mere regard to appearances, is very different from that which flows from respect and love; and unless the service which we render to God flows unbidden from the heart, it is no evidence that we are his children. The Bible represents the people of God as delighting in the things of God. His word, his ordinances, his sanctuary, his presence are their chief joy. When a man is ill he takes little pleasure in the ordinary sources of enjoyment, and when a christian is in a declining state, he knows little of the joy which belongs to religion. Still, whatever there is of spiritual life in any soul, will manifest itself in spontaneous exercises of piety.

Again, life in all the forms in which we are acquainted with it is progressive, feeble at the beginning, it advances gradually to maturity. It is thus in plants, in animals and in the natural soul, and it is thus also in the spiritual. There is a joy which attends the beginning of a religious life, which very often declines, a fact which may lead even the true Christian to think that religion itself is declining in his heart. Such joy however is a very uncertain criticism of the progress or decline of the spiritual life.

The gambols of young animals show an exuberance of joy which those that have reached maturity no longer experience. But how imperfect is the organization of these playful creatures, how small is their power of endurance, how little their serviceable strength in comparison with that of those who know not half their joys. It is not unnatural, therefore, that young Christians should feel a flow of happiness from the exercise of feelings, delightful from their novelty as well as from their nature, which those more advanced may have ceased to experience, in whom feeling has ripened into principles, and more joyful emotions settled into a peace which passes all understanding. Though joy is not the proper criterion of progress in the divine life it is essential to its nature to be progressive as it is to the life of the body to increase in stature as it advances from childhood to maturity, or to that of the mind to gather strength in its progress from infancy to manhood. A man with the mind of an infant is an idiot, he is destitute of what belongs to a natural being. And a Christian who makes no progress in holiness must be essentially defective. The surest evidence of such progress is increase of strength, strength of faith; strength of purpose, strength of principle, strength to do right, to resist evil, and to endure suffering. The people of God go from strength to strength perfecting holiness in the fear of the Lord. CRITO.

To the Shipping Interests of Hants & Kings Counties.

The Subscriber begs leave to acquaint the community of WINDSOR and the surrounding ports that he has just opened business in the SAILMAKING LINE, in the Loft on Mr. Bennett Smith's wharf, Windsor, where he has to meet a continuance of the public favor that he experienced while concerned in the late firm of DRILLAO & HARRISON. Orders for any description of SAILS will be promptly attended to and finished in the best style, on reasonable terms. WILLIAM T. HARRISON. Windsor, March 14, 1857.

Windsor Sail-Loft.

THE Subscriber having lately dissolved Partnership with Mr. William Harrison in the business for some time past carried on at Windsor, begs to inform the Merchants, Traders, and Ship-masters of the County of Hants that he will continue the business at the same place on his own account, in T. S. Harding, Esq.'s Sail-Loft, where he hopes by strict attention and moderate charges to merit a liberal share of public patronage.

All persons indebted to the late Firm will please make immediate payment to the subscriber, who is also authorised to grant discharges therefor. GASPER DRILLAO.

N. B.—All sails made at this establishment at the lowest prices and warranted to set flat. April 1. 6 m.

BIBLES, from 1s. 10d. to 40s., at the "Christian Messenger" Office. PENGILLY'S SCRIPTURE GUIDE TO BAPTISM, and BOOTH'S VINDICATION OF THE BAPTISTS, from the change of bigotry, both in one volume, price 1s. 9d. "Christian Messenger" Office.

New Goods! New Goods!!

PER STEAMER 'AMERICA.'

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HAVE Received by the above Steamer a choice assortment of

Flowers, Ribbons, Gloves, Head Dresses, and Dress Caps.

—ALSO—

RICH POPLIN and FLOUNCED

MUSLIN DRESSES,

BONNETS, in great variety, at a small advance on Sterling prices.

34 GRANVILLE STREET.

June 5.



At a Council held at the Government House on the eighth day of May, 1857.

PRESENT:

His Excellency the Lieutenant Governor, &c. &c. &c.

IT is ordered that the Commissioner of Crown Lands do notify the several Deputy Surveyors and applicants for the purchase of Crown Lands, that on and after the first day of June next, the regulated price for ungranted lands is to be paid only to the Receiver General, who will give a receipt therefor to the applicants, respectively, and a duplicate thereof to the Crown Lands Commissioner, and that no other payments for the purchase of Crown Lands after the date before mentioned, will be recognized, the Commissioner and Deputy Surveyors of Crown Lands being hereby strictly prohibited from receiving any sums for or on account of Crown Lands.

Crown Land Office, May 16, 1857.

May 20. 3 m.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

DR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR;

FROM THE WORST SCROFULA DOWN TO A COMMON PIMPLE

HE has tried it in over 1100 cases, and never failed except in two cases, (both thunder humor.) He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of pimples on the face.

Two to three bottles will cure the system of bile.

Two bottles are warranted to cure the worst canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst case of erysipelas.

One to two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running ulcers.

One bottle will cure scaly eruption of the skin.

Two to three bottles are warranted to cure the worst case of ringworm.

Two to three bottles are warranted to cure the most desperate cases of rheumatism.

Three to four bottles are warranted to cure the salt rheum.

Five to eight bottles will cure the worst cases of scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Reader, I peddled over a thousand bottles of this in the vicinity of Boston. I know the effect of it in every case. So sure as water will extinguish fire, so sure will this cure humor. I never sold a bottle of it but that sold another; after a trial it always speaks for itself. There are two things about this herb that appears to me surprising; first that it grows in our pastures, in some places quite plentiful, and yet its value has never been known until I discovered it in 1846—second, that it should cure all kinds of humor.

In order to give some idea of the sudden rise and great popularity of the discovery, I will state that in April, 1853, I peddled it, and sold about six bottles per day—in April, 1854, I sold over one thousand bottles per day of it.

Some of the wholesale Druggists who have been in business twenty and thirty years, say that nothing in the annals of patent medicines was ever like it. There is a universal praise of it from all quarters.

In my own practice I always kept it strictly for humors—but since its introduction as a general family medicine, great and wonderful virtues have been found in it that I never suspected.

Several cases of epileptic fits—a disease which was always considered incurable, have been cured by a few bottles. O, what a mercy if it will prove effectual in all cases of that awful malady—there are but few who have seen more of it than I have.

I know of several cases of Dropsy, all of them aged people cured by it. For the various diseases of the Liver, Sick Headache, Dyspepsia, Asthma, Fever and Ague, Pain in the Side, Diseases of the Spine, and particularly in diseases of the Kidneys, &c. the discovery has done more good than any medicine ever known.

No change of diet ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults one table spoonful per day.—Children over ten years dessert spoonful.—Children from five to eight years, tea spoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day.

THE PRINCIPAL OFFICE for the STATE OF MAINE and BRITISH PROVINCES, is at the Drug and Medical Establishment of H. H. HAY, 15 & 17, Market Square, PORTLAND, MAINE, to whom all orders should be addressed. Sold by respectable Druggists throughout the United States, and British Provinces. Price \$1.00.

MORTON & COGSWELL, General Agents; JOHN RICHARDSON; AVERY, BROWN & CO.; DEWOLF & CO.; JOHN NAYLOR; WM. LANGLEY; THOS. DUNN.—Halifax Agents, G. W. McLENNAN, London-derry, and Druggists generally throughout the province. For Sale at Dr. CARRITT'S Drug Store, Amherst, May 21.

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