

and lent him £50 to put his machinery up; and how he paid it promptly, and the old gentlemen set other machinery in motion, by inviting the young man to take the 'gray mare' and drive Mary over to 'Point de Bute,' to attend the tea meeting, as she was teasing his life out to go and really he could not leave his business—and how pleasant the drive proved, and the tea meeting, and if the question had not been "popped" and the answer given before they reached home, their hearts had throbbled in unison, and their hands had been so firmly clasped together, that it was no easy matter to get them apart. The remainder followed naturally, as a matter of course, the wedding and the happy life.

Then, the little boy loves his mother—her face to him is a model of beauty—he never tires of her society—how smooth is her face—what a holy thrill of delight her affectionate embrace and kiss sends through his frame—how he loves to have her to put him to bed and all that—But let her "take care!" Don't trifle with so sacred a thing as that child's affections. Don't seem mortified nor taunt him with not being "weaned" because the stout boy presses into the room where the company are—to get his "kiss" and "good night." The effects of such an inconsiderate act were traced. And then the opposite. Love to the mother, kindness to the mother, attention above all things to her, these are the noble principles of which no young man, yea no man, of whatever age or station need be ashamed. And he paid a noble compliment to his own mother, and rose several inches in dignity, if not in height as he told of her kindness and attention—he had been wounded by a gun-shot in the knee—when a boy; for six weary months in succession he lay upon his bed in a state of helplessness. He had no reason to complain if only all were kind; neighbours were kind; father was kind; the nurse was kind. But after many weeks of watching and weariness, the nurse begged to be allowed to go home for a few days, that she might get some rest; and by and by, father begged to be allowed to go away for a few days that he might recruit a little—but my mother! ah, my mother never forsook me! She was always there. Young men; honor and love your mothers.

But I cannot follow him in his details, how John Johnson's mother secured the proper match for her son—how one visit up to the "Jones's" satisfied him—his mother never made such biscuits as he found there—great junks of salatus, so ugly looking, and so hard, or so raw—he never found his shirt in the cradle, under a pile of rags, where "Bill Jones" found his—nor did his mother ever iron a piece of blue wollen yarn into the rim of his dickey. In short, "his mother" was the "yardstick" with which he measured every other mother, and every other girl. And he might very soberly trust to her judgment when she recommends him to come up for her in the evening, and come early to Widow Smith's, whither she intends to go and spend the day.

But it is said "love is blind." Then the more need of care—and we must enlighten it—put a pair of spectacles upon it. Here then a few plain directions. Don't marry your first cousins, and he went on to give such a list of "halt and withered"—and blind and dumb and lunatics and idiots, and I know not what all, as the offspring of such marriages, as would have served almost for a chapter in the history of miracles. Then let the tall marry the short—the thin and delicate, the stout and robust—the nervous and weak, the strong and cheerful. And don't get married too soon nor put it off too long, from 20 to 25 is the proper time for a young man, and from 19 to 21 for the young woman—if any of them are left unmarried after that age, the unmarried young men ought to be called to a serious account and taught their duty by fines and punishment, if mild means failed.

Thus have I endeavoured to give a condensed Report of the lecture. I took no notes however, and have made the report wholly from memory. But I think the general correctness of it will be admitted, I perceive that I have made one omission, but it is too late to put it in. I have passed over what he said about exciting the emotion of fear. His graphic description of the winter evening, the family group—the father with his spectacles on trying to find out the day of the month in the last year's Almanac, and wondering what could be to pay with it, the children at their various occupations, then Mrs. Trotabout comes in tells her ghost story caused all hands to gather round the fire, and all the rest of it. The reader will I trust avail himself of the first opportunity to hear the whole course; as the writer of this most assuredly will. Meanwhile, please direct to me at Newcastle, N. B. a copy of the Messenger containing the Report, as I cannot always find it in this Province, and it looks so friendly and sociable when I do see it.

Yours truly,
S. T. RAND.

Richibucto, July 25th, 1859.

For the Christian Messenger.

New Zealand.

New Zealand as stated on a former occasion is divided into six Provinces, viz:—Auckland, New Plymouth and Wellington in the north Island; Nelson, Otago and Canterbury in the south. Auckland is the northern province, 400 miles in length and 200 in breadth with a coast line of 800 miles with an area of seventeen millions of acres. Auckland is the flourishing Capital of the province containing not less than 19,000 inhabitants besides the native population. It was founded by Governor Hobson in 1840

and is one of the finest commercial cities in the world, planted in the centre of the province.

It stands, Corinth-like, on a narrow isthmus between the two noble harbours and outlets to the ocean.—A chain of military pensioner-villages, four in number, surround Auckland to the south at a distance of from six to ten miles, connected with each other and to the suburbs of the Town by excellent roads displaying beautiful road-side cultivations. The reader will consult Charles Hursthouse's History of New Zealand for a correct account of that interesting country. The town is described in a letter, from a lady, which appeared some time since in "Household Words," from which the following extract is made. "It was an early December morning when our vessel entered the harbour, and the dawn of such a day as welcomes one only in the southern seas. Rounding the little cape our home lay before us, we saw Auckland excellently situated between two seas, and, passing a magnificent harbour, one could desery in its scarcely defined streets, its half erected houses ever in progress, the childhood of one of those princely commercial cities whose names reach to the ends of the earth even as we entered, the harbour was alive with ships—American whalers, brigantines from California, merchantmen, from Sydney and Hobart Town, schooners from the south, several English vessels and innumerable coasters studded the unruffled waters, which twenty years ago were almost unknown to Europeans. Several boats from the town came out to meet us, gaily decorated with flags in their sterns. Going to one of the Inns we had breakfast of pork chops, coffee and other delicacies for eighteen pence each. We then sallied forth and hired a house containing three rooms, at five shillings a week, in a few days when we became a little more settled my husband was out from morning till evening in search of land for though he was an attorney and has now good hopes of moderate practice we thought it advisable as we were not rich, to put ourselves out of the reach of want by undertaking the tillage of a little land, we hit upon five acres with a small house on it, two miles from town, for which we gave forty pounds. The house is built of scorie-stone plastered and whitewashed within.—Labour is anxiously demanded here. The meanest carpenter gets eight shillings a day. We could not for love or money procure one to floor our house, so trifling a job being deemed unworthy his attention. Labourers get four shillings and sixpence a day, some more, and one told me to day that he was wanted in four places at once. The climate is beautiful—I am become robust, and strong, &c. Two newspapers are published, each twice a week, in Auckland, the *New Zealander* and the *Southern Cross*: the former, the Government organ, the latter the opposition. (There is also another paper published there in the Maori language by the natives.) Sales at auction mart take place every day in the week, Sundays excepted, at which every variety of goods are to be purchased at cheap rates. Auctioneers appear to do a thriving business. There are daily schools for children, one for every sect. The Protestant, the Roman Catholic, and the Scotch churches each have their own, and the Wesleyans have a large College. The Baptists have a church also and settled minister, they are now building a stone edifice. There are two houses of Assembly in Auckland, that for Europeans, and also one for Natives. The country around Auckland is undulating, hill and dale with small mountains interspersed. There are three different kinds of soil. The prices of provision here differ considerably from those of the mother country. Bread, when we first landed, was fourpence half penny the two pound loaf; but teas, both black and green can be bought for eighteen pence, coffee is fifteen pence."

A further account of this thriving country will be given shortly.

W. H. HOBBS.

For the Christian Messenger.

Ordination at Little River, Cumberland.

The Baptist Church at the above named place having decided to ordain and set apart one of their number to the work of the ministry, and to send him forth as an evangelist, invited a delegation from adjacent Churches.

Delegates from the following churches, i. e. Amhurst, Pugwash, Gleuville and Sackville, N. B., met on the 15th inst., and formed a Council by appointing Elder E. F. Forshay, Moderator, and B. Douglas clerk; opening prayer by Elder McKeen, after which the candidate related his Doctrinal Views and Call to the Ministry, which afforded every satisfaction. On deliberation, the council were unanimous,

and proceeded at once to Ordination, as follows:—Ordination Sermon by Elder Forshay, Questions and Ordaining prayer by Elder McKeen; Right hand of Fellowship by Elder Keillor; Charge to the Candidate by Elder Balcom; Closing prayer by the Candidate Bro. Wm. Dobson.

We would remark that our esteemed brother has for some time past felt that the Lord had a work for him to do, in which he has been engaged for the last six months, and it is cheering to know that the Lord has manifestly owned and blessed his labours in the salvation of some, in many of the places where he has been labouring. It is said that a prophet is not without honour save in his own country. There are however, we think, some exceptions and the case of our brother is one, for he is truly honoured in his own land and among his own people, we are persuaded that there are not many, if any who are acquainted with brother Dobson who will think his ordination premature, or that the Council have acted unwisely in ordaining him at the present time. Baptist Churches should be very careful in setting apart men to the work of the ministry, there should always be evidence that they are indeed chosen vessels to hold forth the word of life. All who are truly called to this great work, the Lord will bless and make instrumental in the salvation of sinners. If a man strive for the mastery, yet is he not crowned, except he strive lawfully. He will undoubtedly give success and lead the faithful soldier on to victory. Satan and his emissaries must fall before God's called and faithful ministers.

It is to be feared that there are those even among Baptist ministers who have never been called to preach, who labour month after month, and year after year, without seeing any fruit of their labour.

Let all who think they have been called to enter the ministry remember the injunction contained in the text, made use of on the occasion. "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth."

ONE OF THE COUNCIL.

Religious Intelligence.

New Brunswick.

NEWCASTLE, MIRAMICHI.—Dear Brother,—I believe you rejoice to hear how the cause of God in connection with our body is progressing. Brother Isaiah Wallace is with us and God is blessing his labors,—34 have been baptized and added to the Churches here since last fall. Bro. Crandall, is preaching to the people some 80 or 100 miles north from here at Bay Chaleur and with good success. I was over to that region about ten days since and have been much encouraged. Several Baptist families formerly of Albert County have come to that place and settled together as neighbors to Mr. Pride. The land is good, it is a fine level country and has many privileges of a temporal nature. They have built a Meeting-house this summer,—and I just note that a good-hearted Irishman when asked for aid to build the Meeting-house, replied I will give one acre of land and five pounds to assist in building and then went down on his knees and prayed that God would bless the house and the people and the cause of God, although he was not a Baptist. We have reason to thank God and take courage.

Yours in the best of bonds,
WM. GREMLEY.

LOMBARDY.—The *Piedmontese Gazette* contains a decree by the Governor-General of Lombardy, abolishing the old (Austrian) laws which made a difference between the inhabitants because of their religious opinions. Those laws, it is observed, are contrary to the equality of citizens in the eye of the law which prevails in other parts of the monarchy, and are incompatible with the principles of modern civilisation. It is therefore decreed:—"That, in the Lombard provinces, all the citizens, whatever the religion they profess, are equal before the law, and shall equally enjoy all civil and political rights as in the elder provinces of the monarchy. All orders and regulations of contrary effect are abrogated."

THE RELIGIOUS AWAKENING IN IRELAND.

Permit one who thinks that the English Baptists should, and are likely to be, deeply interested in the great religious awakening which is now going on in the North of Ireland, to say a few things about it, having just returned to Scotland after a visit of better than a fortnight to his native place, Coleraine, where he witnessed such a state of religious interest among the people in town and country as is well fitted to make the heart of any one who loves the Lord Jesus rejoice, in seeing so many, who, till lately, did not love him, now enjoying that blessedness, and multitudes more seeking to possess it. That no power but that of the blessed God could bring about such a state of things as is there to be seen on every hand, will be at once acknowledged by the believing

mind. In town and country, among rich and poor, the Revival is the all-grossing subject; so that if there is ability to speak of the great redemption, there is no lack of opportunity. There is an epidemic-like awe over Roman Catholics as well as Protestants, in witnessing so many crying out in their horror in feeling that they are languishing over the fearful pit, and then in seeing their great happiness in trusting themselves wholly to the arms of a complete Saviour. The minister of the First Presbyterian Church had said to his people sometime ago, that he thought he was not in the place he should be; that he had wept for nights at seeing so little fruit from his labours, though he had been fifteen years among them. He is one of the noble ones among the excellent of the earth, and in this Revival he has wrought day and night. Every evening he held a prayer-meeting in his meeting-house, and after that he met with a class in the school-room, where a large number attended to get instruction from the Pilgrim's Progress. Many were strengthened, and many brought to the "blessed Jesus," as he is wont to name the Saviour at that interesting class meeting. His efforts brought on inflammation of the lungs, and for more than a week he has been dangerously ill.

The minister of the Second Presbyterian Church said, a few evenings ago, that he had seen within the last month, better than he had ever done before, the meaning of that passage in 1st. Peter where it is said, "Being born again, not of corruptible seed, but of incorruptable, by the word of God, which liveth and abideth for ever;" for in speaking of the awakening when he used the words of the Holy Spirit his labour was not in vain.

At a meeting in the country on a week-evening, one of the ministers stated as one effect of the Revival that he knew four of his own people who had before this time been without blame before the world, and in the Church stood fair, but who till now declare that till this awakening by the Spirit came they had not known the truth so as to be saved by it. A large amount of the good effected is among the church-member class, in very many being brought into the enjoyment of peace with God, who before had only a name to live. Dr Carson says, in a letter to *The Coleraine Chronicle* of last week, that in his opinion more good has been effected since the Revival commenced than would have been in the ordinary way in a quarter of a century; and those who have looked at this extraordinary work on the spot have no difficulty in going in fully with this opinion.

The Baptist Church has had a number of additions lately. Three young men recently converted were baptized on Lord's day evening before last, and three men the week before, from near Ballymony, and others were expected to follow their Lord in this ordinance last Lord's day. A beautiful new town-hall has been built in Coleraine, and was to be opened in a public way in August. The question was as to how it should be opened. Some thought a ball was just the way; but the Revival came, and though not quite finished, the use of the place was asked for to hold a union prayer-meeting in, from half-past nine to ten in the morning. It was granted, and morning after morning might be seen perhaps not less than four hundred people gathered to entreat earnestly for the down-pouring of the blessed Spirit in a still larger measure. The members of the Baptist Church, as well as the excellent man who labours in connection with them, not as pastor but as a town and country missionary, giving his services to the Church also to the best of his ability, have done their part well during this time of activity on the part of all God's people in that locality. Neither they nor the Independents have had the help and countenance of brethren from a distance, as the other denominations have had; but the good time may be coming, when the Noels and the Spurgeons of our own body may be seen there.

Dr. Carson, of Coleraine, a medical gentleman of some note in Ireland, and son of the late Dr. Carson, of Tubbermore, says:—

"Some people entertain the idea that this movement is owing entirely to an outpouring of the Holy Spirit on the people; whilst others as strenuously maintain that it is altogether a mesmeric or physical influence. I think, in the present state of our knowledge, we are not justified in speculating too far on these points; nor does it appear at all necessary to do so. Whether it is a physical or a spiritual influence, it must be the work of God. It can be rationally accounted for in no other way. When Jesus, by his Divine power, opened the eyes of the blind man, he used the spittle and the clay. He could have done it quite as well without this instrumentality; but still, in his infinite wisdom, he thought proper to use a physical agency. Indeed, this seems to be the general—almost the universal—order of God's working in the world. Are we not, then, fully justified in concluding, in the present case, that if there is a physical agency in operation at all, it has been sent specially by God to work out his own designs? On what other principle could we account for the fact that such an occurrence has never been witnessed by us before? What has this physical influence been about in times that are past? Why has it been dormant? But more especially, how does it come that this influence, in every case, selects and operates on those faculties alone which connect us with religion? How does it make the selection, if it is not guided by a superior power? I cannot see how this is to be accounted for by mere physical agency without the intervention of Almighty power.

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