

The Intelligencer.

SAINT JOHN, N. B., APRIL 23, 1858.

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Fourth Volume of Spurgeon's Sermons.

No sermons ever published were so popular or obtained so great celebrity as those of the Rev. C. H. Spurgeon. This is not because they are perfect in diction or faultless in doctrine. In the former they are far inferior to Blair's or Butler's; in the latter, some of the most objectionable features of Calvinism render them disproportionate, and strangely disfigure them. The real cause of the popularity of these sermons lies in the union which they contain. The preacher is evidently a man of God, filled with the Spirit, his own heart has been touched with divine grace, he has drunk deeply from the fountain of divine love, his soul is filled, and with earnest longings for the salvation of his fellowmen he preaches Christ—a whole Saviour—a mighty Saviour—a Saviour to the uttermost. And God, who knows how to have compassion on the errors and weakness of his creatures, knows how to pass over the defects which may exist in his labours, and own them to the conversion of many souls. One extreme generally produces another. So it may have been with Mr. Spurgeon. It is more than probable that the doctrine of grace was but faintly exhibited in many pulpits in England; divine sovereignty, though not absolutely denied, nevertheless indirectly dishonoured, and grace represented as more dependent on human will than divine choice; and hence the agency of the Holy Spirit made to occupy a subordinate place. So plainly was Mr. Spurgeon's experience and call to the ministry the work of God—not originating in his will, but in God's choice; together with his early training, and the masters which he studied, that it is by no means wonderful that he occupies the highest ground of the doctrine of grace; and when brought into contact with the opposite extreme of this doctrine, we perhaps may not wonder that he is more Calvinistic than we could wish. And yet no man preaches purer Arminianism, or more unmeasurably condemns Antinomianism than does Mr. Spurgeon sometimes. His Arminian heart and Antinomian head often strangely differ. While we of course do not endorse his errors, we nevertheless love his earnestness, and the union which evidently accompanies the delivery of his sermons.

The fourth volume of these sermons will be published during the present month, by the enterprising New York Publishers, Messrs. Sheldon, Blakeman & Co. We have received in advance of the bound volume, a single sermon which will contain, entitled, "The Parable of the Ark." We have read it with much interest. The text is Gen. vii. 15. After a few judicious remarks on parables in general, the preacher proceeds to work out the parable of the Ark as representing Christ under eight divisions:—

1. The ark the only means of salvation. 2. The size of the ark. 3. The ark a safe refuge. 4. But one window in the ark. 5. The rooms in the ark. 6. Only one door in the ark. 7. Sunday services in the ark. 8. The different kind of animals that entered into the ark.

We submit his remarks on the fifth head, as affording his opinions of other denominations:—

"Now, if you will read the chapter attentively, you will find it said 'rooms shall thou make in the ark.' When I read that I thought would serve for a point in the parable, seeing it may teach my dear friends that they are not all to be put together in the ark, rooms were made. Those who lived in one room did not stand for those who lived in another; but they were all in the same ark. So I have sometimes thought, there are our Wesleyan friends, some of them love the Lord; I have no doubt they are in the ark, though they do not occupy the same apartment as we do. There are our Baptist friends, who love the Lord; we welcome them in our room. Then there are our independent friends, those also love the Lord; they are in another room. And our Presbyterian and Episcopalian brethren—in all these various sections are some who are called of God and brought into the ark, though they are in different rooms. But, beloved, they are all in one ark. There are not two Gospels. As long as I can find a man that holds the same Gospel, it does not matter what order of church government he adopts if he be in Christ Jesus—it is of little consequence what room he is in so long as he is in the ark. If he belongs to those of whom it is written, 'By grace ye are saved, through faith, and that not of yourselves, it is the gift of God; I will call him brother. We can not all expect to be in one room. The elephants did not live with the tigers, and the lions did not lie down with the sheep. There were different rooms for different classes of creatures; and it is a good thing there are different denominations, for I am sure some of us would not get on very comfortably with certain denominations. We should want more liberty than we could get in the Church of England; we should want more freedom than we could get with the Presbyterians; we should want more soundness of doctrine than we could get with the Wesleyans; and we should want a little more brotherly love, perhaps, than we could get with some of the strict Baptists. We should not entirely agree with them all; and happy is he who can sometimes put his head into one room and sometimes into another, and can say to all that love the Lord Jesus Christ, 'Grace be with you all so long as you are in the ark.' Do not let me condemn those that are taking refuge in the same vessel with myself. I long as you love Jesus, so long as you are attached to his person, so long as you are called by his grace, so long as you are partakers of his mercy, take heart. There were rooms in the ark, and there are rooms in the church. But one day you will be all associated together in one general assembly."

When Satan tempts the afflicted Christian to doubt by saying to him, "Where is thy God?" he should promptly reply, "He is present with me, giving the evidence of his love to me as a son, by applying his chastening and purifying rod."

We may suppose there are some virtues that may exist in the worst hearts, even as there are some kinds of fire that will burn under water.

Prayer Meetings and Long Sermons.

Here are several precious little gems which we wish to preserve for our own use, and also wish them to be useful to our readers, we therefore give them a place in our columns this week. They are gathered from various sources.

Prayer meetings are far more interesting, profitable and soul-stirring, when interspersed with short, pithy, pointed remarks—recitals of God's special dealings, scriptural allusions to his attributes and perfections, than when confined to singing and praying solely. Worldly-minded, sensual professors can make long, cold, shivering, formal prayers, that tire everybody—who have no heart or soul to speak of God's mercies.

Warm-hearted recitals of what God has done for our souls, tend greatly to increase devotion, feeling, in social prayer meetings, and lead us to renew our appeals to the throne of grace, more earnestly, soul-kindling, and perseveringly.

Many a prayer meeting has failed, gone down, died the death, by long dragging hymns, long, cold, formal, chilly, prosy, drowsy, soulless, prayers and exhortations!

We do not at all approve of the plan of calling on no one, but leaving those to lead in prayer who feel for it, or leaving it, as it said, to the moving of the Spirit. We judge the Spirit is not particular about the order of the prayers, and it were more in accordance with the dictates of common sense, for the leader of the voluntary plan is, so far as we have been able to make observation, that sometimes there is a painful pause after kneeling, each waiting on the other, then two will commence at once, showing that the Spirit does not control it, and the one yielding the time to his brother will not likely make the attempt again that evening, while the younger brethren are apt not to pray at all.

It is our deliberate conviction that the man who habitually and wilfully absents himself from the place of prayer, cannot be a spiritual Christian, and which, of course, is to be no Christian at all. And this position is not affected by the lamentable fact that in all churches there are many who stand aloof from the means of grace. Instead of showing that men may be Christians who neglect the prayer meeting, this fact only indicates another, namely, that the church records and the register on high do not tally. Many who stand high in the church—and it is a fact that should induce the closest personal examination—find no place in the "book of life."

When our Saviour came to his disciples and found them asleep, he said, "What, could ye not watch with me one hour?" This reproach might be given to many in our day who complain of long sermons, but as a general thing those who complain would find, upon a faithful examination the real cause of complaint in the coldness of their own hearts. They can go to a spiritual meeting, a concert, show, or anything of a worldly nature, in which their feelings are interested, and sit one, two, or even three hours and go home delighted; but as soon as they become completely wearied. Wonder if such persons would not become tired of heaven's service in that celestial temple continue more than an hour, and those who become wearied so soon of the worship that is preparing for a home there, should look if the true cause is not in their own heart. It is not always a weariness of the flesh. The fervor of spirit has much to do with long sermons; and the best care we know for such complaints is for them to have their own heart right when they go to the house of God. Reader, are you in the habit of complaining of long sermons and long prayer-meetings? try this cure. We have never known it to fail.

The Work of God in St. John.

The work of God which we have noticed for several weeks in succession, as in progress in this city is still in an interesting and encouraging state. Last Sabbath we baptized nine happy converts, and a number more have already come forward for baptism on next Sabbath. The ordinance will be administered about nine o'clock, a.m., at the usual place. Eighteen were baptized last Sabbath at Indiantown, and eight by the pastor of Brussels Street Church, making thirty-five in all on that day in St. John and vicinity. Daily prayer meetings are still held in our vestry at nine o'clock, a.m., and at the Hall in Portland at three p.m., service every evening also. We trust our Christian readers will give the work an interest in their prayers, and we hope to see many more souls "born of God."

A letter just received from Brother W. E. Pennington informs us that he is still labouring in Coverdale and adjacent places; the cause there is progressing; two new meeting houses are in course of erection. Brother Pennington expects to be at Houlton, Maine, by the first of May.

Thoughts.

BY T. S. D. IV.

MASS DEPRAVITY is a truth universally acknowledged but not universally deeply considered. We are apt to look lightly upon the fact that sin is a constituent element in our nature. The experience of every day life teaches us that man is morally depraved. If we look in upon society wherever we may find it we perceive an innate desire to sin. The Merchant laughs and jests at the expense of honesty. He chuckles over the idea of having made a little lucra at the risk perhaps of steeping some poor customer in the bitter waters of bankruptcy. The Mechanic glories in being able to accumulate a fortune by the genius of extortion and at the cost of "using up" altogether the wasting flesh of his half paid hirelings. The farmer reels proud of his increasing stock when accumulated at the expense of a "thin market" where prices rule exorbitant, and the Minister (?) of the Gospel mocks God when he affects to weep over his flock from which he is about to depart because he has received a "call" to another part of the vineyard, at a much better salary and is forced to "obey Divine command." Thus we perceive that in whatsoever society we enter, depravity, like a phantom follows us. Man is willing to acknowledge his tendency to sin. He will admit his short comings; but they cost him, no further thought. While everything goes on swimmingly with him—while the treasures of earth are being laid at his feet—while pleasure reels and the mazy dance—while success crowns his every effort, then all goes well. Fatal delusion! to be realized only when the Great Master will pay the wages of sin by Death. Then will the thought steel in upon the soul that it would have

been better far to have drowned Time in the infinitude of Eternity.

Sin is natural but has degrees, hence we find some more degraded than others. The little "white lie" may be and by become the enormous crime. The petty theft may increase till eventually the galleys claim the midnight assassin.

It is related that during one of the many wars which made gory the heather hills of Scotland, the enemies of a little band of patriots had made a sudden attack which caused the inhabitants to flee to an island in the middle of a large lake where fortifications were already erected. The enemy finding that they could not approach the garrison without much danger concluded to throw up a mound of earth at the outlet of the lake and thus accomplish by drowning what they failed to do by the sword. During the night an adventurer from the island approached the mound and with some instrument made as a speur took just large enough to allow the water to escape lightly, but the water in its egress gradually increased the size of the aperture until the whole breastwork was bome down with the immense body of water, upon the enemy below leaving not a vestige of their remains to tell the tale of retribution. This we conceive to be a happy illustration of what a little sin may lead to. It may pass unrepented till years ripen manhood and then perhaps it may have grown so monstrous as to overwhelm the soul and ruin for eternity all our hopes. How much better would it be then if we understood ourselves and instead of petting our own nature and fostering the whims and fashions of the world we would direct our eyes to God and always remember that though the world may smile on our outward prosperity and land our apparent genius, yet the "discerner of all hearts" is beholding us with which some time or other—here or hereafter He will make us drink to the last dregs.

The Great Revival.
We make this week the following extracts from our exchanges, relative to the great work of grace still in progress in the American cities and towns.

The New York "Observer" says:—"In this city the work seems to be just commencing in some of the churches, and we trust that it will continue to advance, adding more and more trophies to the grace of God, which has so evidently begun and carried on the work thus far. From our personal acquaintance with many other city churches we are able to say, that at no period since the commencement of the awakening has there been so much encouragement to labor and pray for the conversion of souls as now; and that at no former period has there been so many asking after the way of life."

The Boston correspondent to the "Observer," says:—"Not only this city, but all over the country round, is moved as has never been known before, by one common religious impulse. Men and women, young and old, and many of them persons who have heretofore been totally regardless of the claims of religion and their own interests in a future life, are now giving themselves anxiously to the enquiry 'what shall we do to be saved,' or rejoicing in a new born hope of eternal life through faith in Jesus Christ."

There are one or two characteristics of the work which I must not fail to mention. One of these is the universality and spontaneity of the movement. It is everywhere, and men come into it to a singular degree, of their own free accord. They do not wait to be incited. Another feature of the work is, that it is apparently becoming deeper and more thorough as it advances; and still another, that it is calm and steady, furnishing no proper ground for the suspicion that, like ordinary excitements, it will soon pass away and be succeeded by universal indifference."

The N. Y. "Tribune" says:—"The different prayer meetings in the city are still attended by large crowds. A business men's prayer meeting has been opened at No. 69 Broadway, which is continued daily at 3 o'clock, p.m. This meeting is mostly attended by merchants and business men from Wall Street, and that vicinity."

On the first day there were from two to three hundred present, and on the second day the attendance was doubled."

FACTS AND INCIDENTS.

The following facts and incidents from various sources, are interesting.

REV. DR. MCCLAY.
In noticing a young man's prayer meeting, the "Tribune" says:—"The latest hymn was sung, when the Rev. Dr. McClay, 'Father McClay' as he is called, rose and said, that it gave him great pleasure to meet his young friends here, and to see the young actively engaged for Christ. This is as it should be. We find when Christ called one disciple, that disciple went and called his brother, saying, 'We have found the Messiah.' Now we want young men to act on the same principle—just as your young friends here. I believe I am the eldest minister now in the city; I have preached in this city fifty-three years; I have visited every State in the Union but three, most of them many times; I have visited England, Scotland, Ireland, Wales, Germany and Denmark twice in the last twenty years, and I bless God that I have lived to see this revival. I have seen many, but never one so deeply interested as this."

AN EPISCOPAL BISHOP.

In Cincinnati, every hour in the day has its prayer-meeting, commencing at sunrise and ending at bed-time.

One of these was attended by Bishop McIlvaine, of the Episcopal Church, who addressed the meeting. "There was a stillness throughout the entire congregation as he did, every one seemingly anxious to hear every word which should drop from the eloquent prelate's lips."

The following is a portion of his address:—"Brethren and Friends, My official duties have prevented me from being present at any of these meetings until this morning. In experience in religious matters, including the great Revival of the present century, I have, perhaps, the advantage of the great majority of this vast assembly, extending back, as it does, about fifty years. I must say that the present Revival is essentially different from all others that I have witnessed in that time; because in this a large amount of human machinery was manifest, while in these human agency seems to be entirely ignored, and the spirit of God alone, it would appear, is the moving power."

The Steamer "Anna Augusta" has made her first trip to Fredericton this Spring, arriving there yesterday morning at 10 o'clock, A. M.

One of the pastors of Hartford, Conn., says that within the last four or five weeks more than one thousand persons have called on him to converse on the subject of religion. This reminds one of Whitefield's work in London, when he received a thousand letters from persons anxious about their souls.

A gentleman from Ohio lately stated, that by adding his personal observations to those of a friend he could say, that from Omaha City, Nebraska, to Washington, there was a line of prayer meetings along the whole length of the road; so that wherever a Christian traveler stopped to spend the evening, he could find a crowded prayer meeting across the entire breadth of our vast Republic.

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A GREAT BAPTISM.

The Newburyport Herald gives a vivid description of the great baptizing by Elder Pike of 97 converts on Sunday last. As many as eight or ten thousand spectators were present, covering the wharves, the shipping, filling hundreds of moving boats on the Merrimack, and covering the roofs of houses and sheds wherever a view of the unusual scene could be obtained. The converts marched in procession from the church to the river, dressed in baptismal robes of black silk with white collars. At an hour was occupied in the baptism. Ten others who had been previously immersed, were admitted to the church at the same time, making 107 in all. The concluding services were performed in the Unitarian Church, the largest in town, which was filled as it had not been since John Quincy Adams gave a Fourth of July address in it, twenty years ago.

The ceremony of admission consisted in giving the right hand of fellowship to each individual separately, with personal remarks to each. Elder Pike afterwards addressed the new members collectively, and holding up the Bible said: "I present you here the creed of our church—turn to these pages, study and read here your duties. We bind you by no dogmas; we ask you to believe nothing we say, unless in accordance with the inspired Word."

A CONVERTED ROMANIST.—In the First Baptist Church, Providence, Rhode Island, some striking cases of conversion have recently occurred, including ten promising ones. One of the city Baptists was administered on Sunday to over fifty persons. At Thurber's Pond, where a number of persons from the Fourth Baptist Church were immersed, about 3,000 persons were assembled, half of whom were Irish, as Miss Carroll, who was converted from the Catholic to the Protestant faith some time ago, was one of the persons to be baptized. One entering the water was saluted with cries of "Kill her," "Drown her," &c., the crowd being with difficulty kept behind a rope which was drawn to keep them from the shore. After the ceremony, the carriage which conveyed Miss Carroll to her residence was followed by a large crowd of Irish. The presence the police, however, prevented any further disturbance.

PROFANITY REBUKED.—It is stated that in a town on Cape Cod, a profane sea captain was assembled at a social supper with a number of his acquaintances and associates, when some one jocosely invited him to say grace. He immediately complied, and was invoking a Divine blessing, when his merriment was cut short. He convulsed, straightened himself back, and fell senseless to the floor in a fit. When he awoke from his stupor, the first words he uttered were, "God be merciful to me a sinner!" He is now converted and enjoys a hope of salvation.

REVIAT AT SEA.—It is stated that the captain and entire crew (of 30 persons) of a ship lately arrived in New York, had been converted upon the sea, without any obvious special instrumentalities. Another gentleman reported five ship arrivals at the same port, whose captains had been brought to Christ upon the sea.

THE WORK IN MAINE.—At one of the Boston meetings, a gentleman said that the watchmen in the watch-houses. In Skowhegan men shut up their stores and go to prayer-meetings at 10 o'clock in the forenoon. Lawyers and doctors are coming in, and are embracing the religion of Jesus. A man in Bath had converted his bar room into a place of prayer. All along on the river the work of God is going on. In the town of Norridgewock, when a court was held, the judge, lawyers, and many others in attendance went to the house of prayer in the evening, some of whom had seldom been in such a place.

THE WORK IN BOSTON.—The various prayer-meetings in Boston continue to be largely attended, with no abatement of interest. At the business men's meeting at the Old South, on Monday, it was announced that 102 persons were baptized the previous day in the Merrimack River, 64 of whom were heads of families. On last Sabbath, about fifty converts, of both sexes, came forward for admission to the Hanover Street Methodist Church of Boston, and the Second Methodist Church of Charlestown, were baptized by immersion in the Mystic River, near Medford street, Charlestown.

At one of the meetings last week at Old South Chapel, Rev. Martin Moore said that a son who was about to go to New York to live, was asked by his mother to go to the business men's prayer meeting, at twelve o'clock, she remarking that at that hour of the day she would pray for him. One day while in New York, he was engaged with three other young men in playing cards. The clock struck twelve. He said he must go. "Where are you going?" said the others. "To the prayer meeting," I promised my mother I would go, and I must. "We will go too," said the others. They went, and three out of the four, including the son of the praying mother, were converted. One gentleman stated that at a boarding-house at the South End, a few days ago, two pious young men were called upon at their room, by five other young men all of whom requested the two young men to pray for them. Three or four in that boarding-house have been converted. At another meeting, Deacon Smith alluded to the efforts of Italian Page, and asked Christians if they had their list of persons with whom to call upon and pray for. One feature of the meeting was the deep interest felt in behalf of the pastor, and as those prayers ascended, there were few dry eyes in the audience. Rev. Mr. Eddy related the incident of having lately met a young man with the enquiry, "Are you a Christian?" to be repulsed with the answer, "That is my business." "Yes," replied Mr. E., "it is emphatically your business," which he attended with a few earnest remarks. This young man is now rejoicing in a newly found Saviour.

LEGISLATIVE PRAYER MEETING.
An Albany paper says:—"There is no room now to doubt the great penetrating force of the religious revival that has recently sprung up in the State. It has found its way into our halls of legislation, and found not a few ready and willing to bow down under its influences. We are told that many members of the lower House joined in prayer meeting yesterday, before the hour for organization, and that it has been resolved to hold a meeting for prayers in the Chamber, each morning between the hours of eight and nine."

INQUIRIES.
One of the pastors of Hartford, Conn., says that within the last four or five weeks more than one thousand persons have called on him to converse on the subject of religion. This reminds one of Whitefield's work in London, when he received a thousand letters from persons anxious about their souls.

PRAYER MEETINGS.
A gentleman from Ohio lately stated, that by adding his personal observations to those of a friend he could say, that from Omaha City, Nebraska, to Washington, there was a line of prayer meetings along the whole length of the road; so that wherever a Christian traveler stopped to spend the evening, he could find a crowded prayer meeting across the entire breadth of our vast Republic.

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(From our Canada Correspondent.)
CORBURY, 16th April, 1858.

EXTRAORDINARY CRIMINAL TRIAL.

Mr. Editor,—Your readers may recall the name of Townsend, a notorious murderer, whose crimes made him the terror of some portions of Western Canada, a few years ago. Last year I referred to his acquittal at the Cayuga Assizes, and his subsequent apprehension on another charge, the indictment giving his name as Townsend, alias McHenry. It was hoped, as there seemed strong moral evidence, that the prisoner was the notorious Townsend; and his condemnation would be secured, but these hopes have been once more disappointed. At the Welland Assizes recently held, the extraordinary trial came off, and a host of witnesses were examined for the Crown and for the defence; respectable people swearing positively on the one hand that the prisoner was Townsend, and on the other that he was not. There seems a strange mystery about the man. He is coarse, profane, and depraved; maintained perfect composure under the most exciting testimony; and did not flinch from the scrutiny of witnesses who examined him minutely before and while giving their evidence. For twenty years Townsend has been before the Canadian public; and yet a jury scruples to identify him. The authorities of the United States are taking the matter up—he was arrested there in the first instance—and he is demanded to take trial on a charge of murder committed in Rochester. It would seem that the incidents of an eventful life are not yet summed up.

SUDDEN DEATH.
The death of a member of Parliament is reported.—Dr. Church. He was found dead in his room, to which he had retired early in the afternoon, for the purpose of writing a letter to his wife, having partaken of dinner but a little before. The only relative in Toronto was a son of fourteen. The House adjourned for a day as a customary in such cases. McKenzie's Message has a characteristic notice of the death, in which the old rule of saying nothing concerning the dead but the good, is revealed, and after enumerating sundry bad notes given, the prayer is offered: "the Lord forgive him as we do." The Toronto Correspondent of the Montreal Witness in referring to his death intimates the decease of three other persons on the same day, equally sudden. His prayer is "would that we laid such events to heart?" a far more appropriate petition under the circumstances.

USURY LAWS.
There is a Bill before the House designed to alter the Usury Laws, and spoken of with favor by many. It makes six per cent. the legal rate of interest where the interest is not specified, or the time extends over a year; negotiations for a shorter period bear such interest as is agreed between the borrower and lender,—thus Banking operations are provided for. The present law makes it impossible to recover the principal when the interest granted exceeds six per cent. This clause is repealed, and the principal is recoverable with legal interest. It is objected to the Bill that it makes an invidious distinction between property-owners and mercantile men. The objection seems just.

ROMISH MATTERS.
Father Chiniquy—your readers remember him as the contumacious opponent of Bishop O'Regan of Chicago—has been restored to favor. His letter, expressing submission, is worded with such care that it would be impossible to say what improperly he confesses. But let the reader judge for himself:—

"St. Annas, Ill., March 20, 1858. To His Highness, My Lord Smith, Bishop and Administrator of the Diocese of Chicago. My Lord:—As many people think and publish that the pastor and people of St. Annas wish to cease being Catholics, and refuse to acknowledge the legitimate authority of their Bishop, I come in my own name, and in behalf of my brethren, to refute this error, and accordingly I proclaim that I believe in the Catholic Episcopal Institution, as we are taught by the Holy Council of Trent. The Catholic Bishop is established by Jesus Christ to lead and govern, according to the laws of the Gospel, and in conformity to the Holy Canons of the Church, the people entrusted to him. And I declare with my brethren that if any actions, [mark the "if"] or works, or writings on our part convey the idea that we have strayed from these holy teachings, we regret and repudiate these words and these writings. We declare solemnly that we acknowledge in you the legitimate authority which ought to govern us spiritually [not a word about temporally however] and which we ought to obey. Thus acknowledging you for our legitimate pastor in your capacity of administrator of the diocese of Chicago, we request you to consider and treat us as the children of the Catholic Church, in the bosom which we desire to live and die." Let this be perused carefully, and it will be seen that Father Chiniquy is not, subject in his recognition of Episcopal authority as holy. He all along protested against being opposed to Bishop's having spiritual power. The guarding by an "if" his regret and repudiation of actions, words, and writings, looks like craft, and a consciousness of power to dictate his own terms of reconciliation. Father Chiniquy was not, while in Canada, a sympathizer with the movements of the Protestant among the French people; indeed he was their most influential opponent, and I myself have heard facts expressed by the missionaries that the result just recorded could be brought about.

REVIVALS.
The work of revival seems to be going forward in some parts of Canada. In Toronto one daily meeting has been found unequal to the wants of the people, and another has been appointed.—This week, in addition to these two, evening meetings, migrating from one place of worship to another, are going forward. The Leader, an unpopular opponent of our leading moral reform, has come out against the religious press. Perhaps it would be as well to let such leaders alone. It is not easy to decide however unless something of the results are understood. Solomon's rule about answering a fool and not answering is a very serviceable one. In Montreal the religious feeling is good. The greater portion of the meetings continue, in many large towns there are daily meetings.

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