

effects of sin, we see that death is constantly doing its work, one is taken here and another there. And we can look abroad in the world and behold many suffering with the most severe diseases, which will terminate in death. When we see those that have lived three score years, and ten or more, and behold their grey hairs, and their feeble tottering steps, we might be reminded of the fall of man, and of the words of Job:—"Man is of few days, and full of trouble."—Again, we behold man lifting up the puny arm of rebellion against his Maker, living entirely contrary to His will, and repeatedly taking God's holy name in vain, and sinning against Him with a high hand. Thus they continue to live in spite of the warnings of conscience, and the rebukes of God's servants.

But happy it is for those who seek an interest in the death and sufferings of the Son of God.—By giving our hearts to the blessed Saviour we obtain forgiveness of our sins, and the peace of God which passeth knowledge, His Spirit bearing witness with our spirits that we are His. When we come to reflect upon the boundless love of God to our fellow race and see what he has done for us that we might have eternal life, our hearts should melt in tenderness, and we should be fully resolved by the help of God to devote our lives to His service.

## Religious Intelligence

SAINT JOHN, N. B., DEC. 2, 1858.

### EDITORIAL CORRESPONDENCE.

The Revival in Fredericton—Daily Union Prayer Meetings—Baptisms—New Place of Worship.

Fredericton, Dec. 1st.

BROTHER HARTLEY.—I rejoice to be able to inform you that the good cause of our God in this city is still progressing. No diminution of interest exists, but on the contrary a much deeper and wider feeling is apparent on every side. It is the verdict of all who are informed in the matter that Fredericton never before was visited with so large a measure of the Holy Spirit—that an interest so universal as the present was never before felt here. I have just returned from the first of a series of UNION PRAYER MEETINGS, to be held in the Temperance Hall daily from 12 to 1 o'clock. Not less than 550 persons were present, and better than this God was with us. A meeting of this kind had been talked about by the Ministers of the several churches for several days, a committee from the Methodist, Baptist, and Free Baptist Churches met on Monday, and arrangements made to carry out the suggestion, in which also other Ministers and congregations in the city were invited to join. The Temperance Hall was selected as the place of meeting, it being central, and also commodious, capable of holding, by some crowding, about 600 persons. Notice was given last evening in our congregations, and at a few minutes before 12 to day the human tide began to ascend the stairs of the Hall, soon filling it nearly to its utmost capacity. The following ministers were present: Revs. Messrs. Brewster and Butcher, Methodist; Revs. Messrs. Guilford, Spurgeon, Earl, McGee, and Tupper, Baptists; Rev. E. McLeod, Free Baptist; and Rev. Mr. Stirling, Presbyterian. Precisely at 12 o'clock, Rev. Mr. Brewster commenced the services by giving out the hymn,

"Arise, my soul, arise,  
Shake off thy guilty tears;"

After the singing of which he offered fervent prayer to God that his blessing might crown this new effort now so solemnly and suspiciously inaugurated to save souls. Another hymn was then sung beginning with,

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;

After which the Revs. Messrs. Earl, Guilford, and Judge Wilnot joined in prayer; singing again,

"Rock of Ages, cleft for me,  
Let me hide myself in thee."

Requests were then called for, for subjects for special prayer; two special cases were presented, and a large portion of the congregation rose signifying their desire to be remembered in the prayers offered. Then followed prayer by the writer, brother G. Thompson, and Rev. Mr. McGee. Singing again,

"O happy day that fixed my choice  
On thee, my Saviour and my God!"

After which prayer was again offered by brother Pickard, and Rev. Mr. Tupper. Remarks were made during the services by Revs. Messrs. Earl and Tupper and Judge Wilnot, and previous to the close a sister rose and very earnestly desired that special prayer might be made for the conversion of her husband. Closed by singing the Doxology, and benediction by Rev. Mr. Brewster. It was a good hour—God was there, and the influence of this first union meeting will not soon be forgotten in Fredericton. All of our Churches were well represented, and we think are felt at home. These meetings will be continued daily from 12 to 1 o'clock. Strangers and travellers visiting Fredericton have only to enquire for the Temperance Hall and enter at 12 o'clock noon, to find a large congregation, of many of whom it may be said,

"At once they sing, at once they pray,  
And hear of Heaven, and learn the way."

My limited time for writing, as I have another meeting to attend at 8 o'clock in our own house, prevents me from giving some incidents in this letter which have come under my own notice here, during this work of God, and which might be interesting to some of your readers. I may refer to them hereafter.

Last Sabbath was a day of God's presence and power in our congregation. In the morning I baptized seven persons. Attended three services, and at the close of the last gave the right hand of fellowship to eleven, and administered the Lord's supper to a large number of the household of faith. It was a time of union. Revs. Messrs. Earl and Guilford, baptized ten at the close of the morning service. The Methodist church is holding meetings every morning and evening. I was present on Monday morning, and the blessing of the Lord was there. A great interest exists among them. Our meetings are still continued every afternoon and evening; last evening more than thirty came forward as penitents, a good many of them for the first time. O how changed are things here now! I came to this city, nearly seven weeks ago! Really nothing

is too hard for God. May the gracious work go on until hundreds of souls shall be converted to God, and to Him alone be all the glory.

Our people have determined to arise and build. A meeting of the church and friends was held this morning, and but one expression was given in the matter, which was to go forward. A committee was appointed to make arrangements.

Yours &c. E. McLeod.

### LOVE TO GOD.

God has made man capable of loving, and has commanded that he should love him; both for His own glory, and the creature's happiness. The unregenerate continually violate this commandment; they love the world, and have many idols, but God is not in all their thoughts.

One, and the principal reason, why man does not love God, is because he does not know Him; sin has separated him from his creator; he is far from God by wicked works, and hence has become so much estranged from his maker, as to be entirely ignorant of Him. He may know much of his works in creation; but he is nevertheless unacquainted with Him as the author of his being, the giver of all his blessings, and more especially as his Saviour.

There are many persons probably within short distances of us, with whom we have no acquaintance, we do not love them as friends, from the fact that we do not know them as such, but should become our bosom companions; all that is wanted to endear us each to the other, is a knowledge of each other. It is just so with the sinner and God. Notwithstanding man loves, moves, and has his being in God, yet he knows him not, is a stranger to Him who bestows upon him all earthly comforts, and who has provided eternal life for him, through the sacrifice of his own Son. We cannot love those of whom we know nothing, but it is not essential that in forming that acquaintance we should see the parties personally, but we must have either seen them, or heard of them. So with God, we may love him whom we have not seen, but of whom by the hearing of the ear we have learned. Whilst it is impossible to love without knowing the object, so it is as impossible to know God without loving him. Those who calmly, and seriously reflect upon the relationship they sustain to Duty, their dependence upon Him, and all the grand and well adapted provisions he has made for both their souls and bodies, must certainly be constrained to love him. Well may it be said of the wicked that "God is not in all their thoughts." The feelings of so many in reference to the Almighty, that he is some great stern, displeased being of whom they are afraid, is of itself an evidence of this statement. When the sinner is brought to the knowledge of the truth, and experiences the truthfulness of the Apostle's saying, in the pardon of his own sins, and knows that "God is love," he is ready to exclaim, "He is the one altogether lovely, and the chief among ten thousands."

Love is the highway to Heaven, not the way of justification—this is alone by faith—but the way for the justified. It is the privilege of all who are born of the spirit to "walk in love," not over, by, beside, or around it, but in it. Thus keeping the commandments; for those who love God will keep them. The Apostle says "love is the fulfilling of the law," and the Saviour says, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." Pardon of sin will prepare the wicked to keep the Law—to discharge his duty to both God and man. Pardon follows true repentance, and God commands all men every where to repent; so that there is no excuse for those who do not love Him. Indeed, the Apostle is very pointed and positive in this. He not only asserts that it is man's duty, but goes much further, and exclaims, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" or separated and accursed, for the Lord cometh. With such warnings sounding in the sinner's ear; and the invitations of the scriptures, the preaching of the gospel, the voice of the Holy Spirit, the influence and example of every pious man and woman on earth, inviting him on the other hand to come to the Saviour, weak as those who willfully, and disregard of all entreaties, and all that is lovely in Christ, expect to go unpunished? No, though the wicked join hand in hand they shall not go unpunished. God will not give His Glory to another. He must be loved, or Heaven can never be entered. Those who are surrounded with so many means of knowing God, and who neglect to learn of Him in this life, can never know Him in the life to come. Those lives are mispent, in which honour, wealth, and worldly knowledge are only sought after. God does not will that men should remain unconverted, nor the ignorant of Him, for he has provided all the means for the removal of all enmity from the heart, and by which he might be brought into a nearness with Himself. He both commands and commands it.

Those whose hearts are pure, love God in His Holy Person, and heaven His Holy abode, and admire Him in His members, and in His earthly Temple, nor is their love limited here; like the Saviour, whose spirit they possess, they love poor sinners, and are not satisfied unless they can see them coming to Jesus.

In man's creation it was intended that he should glorify his maker, and live happily, this he only can do by keeping the commandments, hence, the reasonableness of the requirement. Our happiness increases in proportion to our love for God. What can make man more happy than to know that God is his God and Father, and Heaven with all its glories his eternal home?

We have heard some professing Christians, declare that they engaged in their religious duties from fear that they would lose their souls. We frankly confess we were never influenced by such fears, in any little that we have done in the Master's service, nor do we believe such feeling and fears to be the fruit of the Spirit of God. "The fruit of the spirit is love, joy" &c. We ourselves, with you, dear readers, are under numberless obligations to love God. Can we in reply to the interrogation of the Saviour, "Lovest thou Me" say as did Peter, "Thou knowest all things, thou knowest that I love thee?"

The Aroostook County Court House is to be built in Houlton, Me., at the cost of \$7,500.

### The Great Revival in New York.

A new development in the history of the great revival in New York is the opening of the Academy of Music in that city for religious services. This is a spacious building capable of holding about six thousand persons, and which has been leased for the purpose of holding religious services in during the Sabbath evenings of the coming winter. There has been for some time such a manifest desire to hear the gospel among those who have no home in the Churches, that some wealthy and benevolent men determined to secure the use of the Academy of Music for the proclamation of the gospel. The Sabbath before last was set apart for the inauguration of this new enterprise. The day was inauspicious, a severe storm prevailing constantly. Nearly four thousand persons were present, however, the first service. The Rev. Dr. Alexander preached from the words, "Whosoever will let him take the water of life freely." The sermon is represented as a "simple, but earnest and eloquent exhibition of the perfect freedom of the offer of the gospel to the perishing, to all who hear his words, and of the universal need of this proffered water of life." On last Sabbath evening the Rev. Dr. Adams was to preach, and it was expected that he would probably address the largest congregation ever assembled within walls to hear the gospel in the United States.

The religious influence in New York seems to be unabated, and many incidents are given in our exchanges illustrating the value of union and prayer, and the power of God's grace to save. A prayer meeting held at the Academy of Music was addressed by a converted infidel from Philadelphia. He said he owed his conversion to this spirit of union prayer meetings and union preaching. He came to the city of New York about ten years ago. He had fallen into every species of vice and dissipation, had imbibed infidel sentiments, had entirely ignored the sanctuary and the Sabbath; and lived without reproach. He was passing the great tent in Philadelphia, and saw floating at the mast head the word "Union," and went in; so he kept going till he became a humble follower of the Lord Jesus Christ. And now he labors to build up that same faith he once endeavored to destroy.

The following interesting narrative of the operations of God's Holy Spirit on a young man of affluence and pleasure, was given by himself a few days ago in the Fulton Street prayer meeting:—

"I feel certain my first serious thoughts on the subject of Religion, were some seven years ago, at the conversion of my only sister. Since that time, every influence that kind friends could suggest, has been brought to bear on my mind, to induce me to change my course of life, and become a Christian; but I remained careless and indifferent, and although at times I would feel troubled and alarmed, in regard to my position, as a sinner against God, yet, being in active business, and mingling freely in the pleasures of the world, I would easily slide and subdue every such emotion, as it arose in my mind. But during the last two months, I feel that the Holy Spirit of God has been dealing with me, day after day I became more and more troubled and uneasy about my immortal soul. I tried every possible means to divert my thoughts, and to drown the still small voice of conscience. I went among my worldly friends more; I visited places of public amusement, I used every effort that I imagined would quell my feelings into the fatal repose that they had so long enjoyed. But I sought my Heavenly Father, his Spirit did not take its flight from me, before I had become humbled and contrite, and confessed my sins before him, and pleaded for his mercy and forgiveness."

I at length became so exercised in mind that I resolved to come before my young friends in this prayer meeting, and tell them my feelings, and ask their prayers. I had always been kindly treated by them. Many of them, had often manifested a deeper interest in me, than I merited. Unknown to my parents, I went to a young people prayer meeting, and requested earnest prayers, in my own behalf, and before I left I believed I experienced an entire change of heart. I hastened home, and sought my room, and there, before God, and prayed for the first time in years, that he would forgive my life of sin and wickedness. I have the pure consciousness, that my prayers and those of my dear friends, were answered, I feel that I have a sure interest in my Saviour."

I am led to the belief, however, that I do not love the pleasures of the world as I used to; those enjoyments I once thought I could never desire myself, seem to have lost their attractions; my new appears to me in their true light, fleeting pleasures, that death must bring to a close. I now take pleasure in being in the society of Christians. I love to read my Bible, I love to come to the Sunday school, I love the prayer meetings, and above all, my heart yearns for the presence of God, and conversations should express the same happiness I now enjoy. More, I cannot say, save that I rely on God, to keep me true to my trust; and my earnest prayer is that I may be a good Christian."

Would that some of our readers whose eye sketches the foregoing narrative would come to the decision of this young man—but put themselves in the way, go to the means of grace, and there like him, at once, cast themselves on Christ for redemption.

The following extraordinary answer to prayer, as told in one of the union meetings, affords encouragement to continue fervent and instant at the throne of grace:—

Prayer had been requested for a Swedish sailor, who was said to be in a state of great religious anxiety. Fervent prayer was offered for him; and then arose a clergyman of Brooklyn, and stated that the case of the Swedish sailor had stirred up a train of memories in his own mind, illustrating most forcibly the great truth that God hears and answers prayer. The case he was about to mention was one of peculiar interest, and the facts of it lay within his own knowledge.

A woman of his acquaintance married a young sailor, who afterwards became mate, and then master of a ship. He was a man of strong traits of character every way; he was very irreligious. In this revival his wife became, from a careless, impatient sinner, a most pious, devoted, Christian woman. And with her own conversion she became intensely anxious for the salvation of her husband. She prayed much for him; she gave every moment to the subject of religion. She talked with him; she pleaded with him; she begged him to attend to the one thing needful. It was all in vain. She could not perceive that the slightest impression was made upon his mind. He was accustomed to use profane language, to indulge in intoxicating drink, and addicted to religious practices generally. He paid no regard to the prayers or tears of his devoted wife, for the present or future of his devoted wife, for a foreign port. She now redoubled her diligence at the throne of grace. She prayed, and she sought others to pray for him. She asked the united prayers of Christians

Now see how wonderfully God hears and answers prayer. This sea captain was in the city of Antwerp, Germany; he was in a parlour, in a convivial company; he had a glass of wine in his hand, and was in the very act of raising it to his lips; he stood a moment with his eye fixed upon the wine. Quick as a flash the thought passed through his mind, "What is to be the end of all this?" The arrow sank deep. He sat the glass down on the table, and he looked at it and tried to pray. His distress was keen and pungent; he never found peace until he found it in believing in Jesus. His progress was slow; he had no guide but his Bible, no teacher but the Divine Teacher. His vessel left that port and he was homeward bound. He dragged heavily in the great work of making his peace with God. But peace came to him. The hand that was laid upon him in Antwerp, in that parlour, amid jovial companions, with the glass of wine upraised, that hand that arrested him then and there, never left him till he was brought to himself at the foot of the cross. Slowly he came, but he came at last to receive Christ, the truth, the way, the life.

It was his privilege, continued the speaker, to speak with that sea captain in his soul, soon after he landed, and a more rejoicing, happy Christian I have never met with. He was received into the Church upon the profession of his faith. He sat down once with his rejoicing wife, and with the church, to the communion table. He left home again for another voyage. When a little time after, he was smitten with the disease of which he died a few short days later. He now sleeps beneath the waters of the Atlantic. That devoted praying wife mourns the loss of her dear husband, and to her as a child of God in answer to prayer; but she mourns him with the prospect of a glorious re-union beyond the grave.

### REVIVAL OF RELIGION IN SCOTLAND

The Edinburgh correspondent to the "New York Observer" gives an interesting account of the religious interest that has recently been awakened in Scotland by different instrumentalities that God has been please to raise up. These he notices as follows:—

"There have risen up within a very recent period a band of lay-evangelists entirely from the higher ranks of society who have not only done all the good they could in their own sphere, but have been rendered themselves extensively useful in the country generally. The best known of these is Mr. Brownlow North, a gentleman who, up to the time of his conversion, was distinguished chiefly for his profligacy and his horse racing, but who is now living for the single end of preaching the gospel, of whose grace he is so marked a monument. Very often associated with him in his labors is Mr. McDuff Grant of Ardingray, a Highland proprietor, of whom I know little more than that he is reckoned by some even a more effective preacher than Mr. North, and that, along with his more strictly evangelistic work, he has devoted much of his time and influence to the promotion of the cause of temperance. Two other less frequently spoken of, yet distinguished, lay-evangelists are Mr. Furlong and Mr. Gordon of Parkhill; and perhaps I ought to add to the list the Earl of Kintyre, a Scottish nobleman, who reckons it no way derogatory to his rank and dignity to appeal publicly to his fellow men in behalf of a Divine Saviour. These men have been instrumental in spreading the truth of the Christian faith in Scotland. The dear old country is not a large one, and its people are pretty closely bound together. An excitement in the capital does not necessarily spread to the Solway and John O'Groats; but if anything of real public interest does occur in the great cities, the provinces are pretty sure to hear of it and to feel it in the long run. The evangelists I have named have confined their labors chiefly to such places as Edinburgh, Glasgow and Aberdeen; but their success in these places has been so great that the effect of it has in fact been extended very largely."

Another remarkable agency which has done much for the revival of religion in Scotland within the last few years, is the "Tract Enterprise" of Mr. Drummond of Glasgow. Very possibly, none of your readers will know anything of this institution—as I may now safely call it—for its originator sent, I believe, or went to America with the view of explaining its nature and design. In case it should not be known among you as well as it deserves to be known, I may here take occasion to say one or two words about it. It is a very modern sized town, worth visiting, certainly, and its stone castle, but not remarkable, I should say, for the amount of its business or the enterprise of its people. Looking at it dispassionately, one would not have expected that here would appear a new centre, whence a powerful and extensive spiritual influence was destined to go forth; but so it has been. Mr. Peter Drummond—a wealthy tradesman of the town, and a wealthy elder of the Free Church, some years ago was moved to make the attempt, which has, alas! not met with a cordial and hearty response, to arouse the church to a new and adequate sense of the importance of vital religion. He commenced, of course, in a comparatively small way by issuing a series of awakening tracts. So much encouragement was given to him, that he continued and extended his efforts. A monthly periodical called "The British Messenger" was started. This by and by was followed by the issue of a smaller serial, intended for the unconverted, called "The Gospel Trumpet." These publications are distinguished by great earnestness and power. As they merited, they have reached a large circulation not only in Scotland, but in England, Ireland, India and the Colonies, and as a large number of copies are being constantly distributed gratuitously, it is not too much to say, that from this little town of Stirling, and the private establishment of one Christian man, there is diffused an amount of light not surpassed by that sent forth by many public metropolitan institutions. It is not, however, confined to the press that Mr. Drummond has and spiritual deadness of this country. He and the editor of his publication—the Rev. Wm. Reid—have been labouring personally as evangelists to. Wherever a visit from them will be welcomed they are ready to go, to strengthen the hands of the people of God, and stir the slumbering to lay hold on eternal life. Many such visits—the aim of which, in every case, is the revival of religion—have been paid; and we have reason to hope, not without gracious and abiding effects."

I know a number of places where Union meetings are held weekly, and these are described to me as being largely attended, and well sustained; but some few towns daily meetings have recently been commenced with most encouraging success. In Aberdeen there are now two such, one between two and three, the other for the convenience of working people, between eight and nine at night. A lady who is in the Granite City a few days ago, told me she had attended the two o'clock meeting, which is held in the County Hall, a place capable of holding some 500. Lord Haddo (the oldest son of the Earl of Aberdeen, late Premier of England), occupied the chair. Mr. Gordon, of Parkhill, and three other laymen prayed; and the assembly, which crowded the room so that many were obliged to stand, gave evidence of deeply entering into the solemnity of the occasion. At Stirling there is a similar meeting

each day; it is, as might be expected, sustained with peculiar heartiness by Mr. Drummond and Mr. Reid. In Liverpool, a prayer meeting is held at six or seven in the morning, and an interest is being manifested by many. I am not sure that either Edinburgh or Glasgow has anywhere a fixed daily meeting; but the unions for prayer, held in the Queen's Street Hall of the former city, have been most cordially maintained. Apart, however, from these mere public and general symptoms of a reviving interest in religion, I could tell you of individual congregations in which the good work is progressing in an unusually satisfactory way. One of these I may name, that of the Rev. Robert Macdonald, of North Leith. Mr. Macdonald was the bosom friend of the sainted McCleynan, and possesses much of his spirit. He has but lately come to this neighborhood, having left Blairgowrie one of the largest congregations in the Free Church. But God has smiled upon this translation. The spirit of inquiry has already broken out among his new flock, and 300 persons are in regular attendance at his weekly prayer meetings.

### DENOMINATIONAL.

**Free Baptist.**  
Rev. Geo. A. Hartley will preach (D.V.) on Monday evening next, at Leppan, the next day at the hour and place appointed by the friends there, at Mace's Bay, and on the evening at Lancaster Mills, Munquash.

For an account of the glorious work at Fredericton see "Editorial Correspondence."

**Baptist.**  
Some revival interest is felt at Moncton under the labours of Rev. Geo. Miles. He baptized 3 last Sabbath.

The good work still continues at Salisbury. Quite a number have professed conversion, and have been baptized.

**Episcopal.**  
The report that the Rev. Edmund Maturin, late Curate of St. Paul's Church, at Halifax, N. S., had left the Church of England, and united with the Church of Rome, has become confirmed. A number of reasons have been assigned as the cause of such a change. The Church Witness, who no doubt has good grounds for its belief, it is because he always was inclined to Popery. It says "That Mr. Maturin long since had the preparation for the transition from Protestantism to Romanism is obvious. We believe that at the very time of his ordination he wavered between the two Churches."

**Presbyterian.**  
We notice by one of our exchanges that an act of the Canadian Legislature has been obtained incorporating Knox College, Toronto. The title by which the Synod, which obtained this act, is recognized, is that of the "Presbyterian Church of Canada." There was no opposition to the bill on the ground of title. There are two other large and respectable Presbyterian bodies in Canada, one, the Synod in connection with the Established Church of Scotland, and the other, a branch of the United Presbyterian Church.—*Courier.*

For the Religious Intelligence.  
How deep is the regret that fills the breast of kind friends, when we meet to say adieu to one who has been our constant companion, one whom we have been associated with for years, and whose absence from any of our enjoyments have been felt; with whom we have been accustomed to sit at public worship, and to work hand in hand in that soul-inspiring institution—the Sabbath School. How deep I say is the regret; when we are thus called upon to grasp a companion's hand—perhaps for the last time upon earth, as he takes his departure from the land of his birth, and from the bosoms of those who are near and dear to him; to sail for a far distant land, where he shall meet only strangers, and where it may be, he may be smitten by some fell disease, and sink beneath his infirmities, care-worn and dejected, with no hand to soothe his fevered brow, or wet his parched lips. How many have within the last few months, thus left their friends and their homes in our own city, in hopes of bettering their fortune in a land known only, as yet, for its gold and bloodshed, and the latter far greater than the former. I have myself pressed the hand of a companion as he departed for this land, and long will I remember the occasion on which we met him, at a social circle, to say farewell. How many have been led away from comfortable homes, by the glowing accounts of large quantities of gold, and a fine country; but which have only been circulated in order to populate this wretched land. And now I would say to all those, who have any idea about going there, to stay at home if they would be comfortable; this is the advice of one who is now in Fraser River country.

GEORGE LUNAN.

### (From our Canada Correspondent.)

CONTOUR, 23rd Nov. 1858.  
A complimentary dinner of some importance was given about ten days ago to Viscount Bury, M. P., at the Rossin House, Toronto, as an expression on the part of Canadians of their appreciation of the interest which his Lordship has manifested in relation to our affairs in his seat in the Imperial Parliament. In his speech, Lord Bury gave utterance to some sentiments which doubtless would have a bearing upon the future of the British North American possessions. Contradicting the report that he was here on a political mission, he confessed that he shared the common feelings of curiosity entertained by Englishmen as to the Colonial sentiment respecting a Federal union; and professing to be on good terms with the British Government, he promised to represent that sentiment in its true light to the Imperial authorities. He stated his belief that we needed three things chiefly to advance our interests: more rapid means of communication to every part of the country; an organized system of emigration, and some means of annihilating the distance between us and the mother country. As reported in the "Globe," Viscount Bury says: "I hope to see provision made for a communication with the interior, and that a Railway will be constructed between Halifax and Quebec. I am also the bearer of full powers to treat and to conclude with Canada and the other Provinces, the terms upon which this railroad can be carried out." A railroad on very reasonable terms will be offered you, and if those reasonable terms are accepted, you will in a very short time see a railroad from here to the Atlantic. It is no visionary dream, that in the present generation there will be a railroad, a ship canal, and a telegraph be-

tween the Atlantic and Pacific Oceans on British territory." These are words of considerable significance, and may be taken as indications of what is contemplated on the other side of the Atlantic.

The views given by the press of Canada on the points so distinctly stated by Lord Bury, as might be expected, antagonistic, and the discussion is carried on in a spirit clearly indicative of a want of knowledge respecting the Lower Provinces scarcely pardonable. Take the following as a specimen: "As to the question of a Federal Union of the British American Colonies we have not much to say. With the resources of the Lower Provinces we are but little acquainted, but we know enough to satisfy us that they are even poorer than Lower Canada; they live almost entirely on borrowed money; and that were a union formed, Upper Canada would have to pay the lion's share of the government expenditure?—Think of this, ye New Brunswicks and Nova Scotians, with your mines of iron and coal, with your agricultural resources developed and undeveloped; with your extensive seaboard, and your numerous harbours. 'Even poorer than Lower Canada'—and 'living almost entirely on borrowed money!'—The true Canadian idea, which might be expressed thus:—'Question, What are New Brunswick and Nova Scotia?—Ans. Black, rocky countries down east, well adapted and employed for the purpose of drying fish, which abound in their waters. Q. How do the inhabitants subsist? A. By catching fish, which they exchange for the necessities of life with British traders, who thereby save them from starvation. Q. Is there any distinction between New Brunswick and Nova Scotia? A. None; the distinction sometimes made is the result of ignorance."

It is sometimes wise to give good heed to what others say of us, and sometimes wise to hear what people say of themselves. We may receive much benefit, even while we take their statements with deductions. As a specimen of self-laudation and insidious incitement to violence, take the following from a source which proclaims its own origin in the plainest possible terms:—

"Justice is a farce in Upper Canada; trial by Jury a mockery; and, except in his own right arm, there is for the Papist no hope of redress. Marvellous indeed is the patience with which he has hitherto submitted to wrong, and brute violence; glorious the testimony which his forbearance, under cruel persecution, yields to the salutary influences of our holy religion, and the exhortations of our Catholic Clergy. But patience has its limits; flesh and blood cannot endure much longer the wrongs daily heaped by the Orangemen of U. Canada upon our Catholic brethren. If the law will not protect them, if the very officers of justice are in league with their enemies, they will take the law into their own hands, and protect themselves. God forbid that it should come to this; but we cannot expect that men with warm blood in their veins, and arms in their hands, shall always stand quietly whilst their houses are being burned, their places of worship wrecked; whilst their inoffensive comrades are shot down by their sides, and outrages innumerable, unmentionable, unendurable are daily offered to them, by bodies of armed ruffians, returning perhaps from an official outrage at Government Houses; and sure, no matter what their crimes, of countenance and protection from an Orange Attorney General."

It would not be easy to sow the seeds of war more assiduously than is done in the foregoing. Is it true that Roman Catholicism has so much to endure from the Protestantism of Canada? Where have these murders been committed—these Churches wrecked—their houses burned? In what consist these "outrages innumerable, unmentionable, unendurable?" Does the writer refer to the Corrigan murder, and the Gavazzi riots in Montreal and Quebec?

An important verdict was rendered the other day at the Kingston Assizes. The Montreal Telegraph Company was condemned to pay certain damages accruing from a neglect to forward a message to Oswego.

A Reformatory Prison has at length been established at Isle-aux-Noix, in Canada East. The want of such an institution has been long felt, and the sad results of allowing juvenile offenders to have free intercourse with hardened criminals in our common gaols have proved the system to be an unmitigated evil. It is to be hoped that the fruits of this prison will be seen in the abatement of crime amongst us. May the time soon come when prisons shall not be required, when there shall be none to hurt or destroy.

ANNALS OF THE REVIVAL IN BURY.

CUNNINGHAM, MAINE, November 23rd, 1858.  
Dear Brother,—I embrace a few moments to communicate a few thoughts through your valuable paper to my friends and your numerous readers. When I first came into this country I spent two weeks with Brother F. Davis. I then travelled west 25 miles, stopped two weeks with Brother M. Grant; from thence westerly at different places the distance of forty miles. I have been holding meetings successively almost every night, which have been satisfactory and interesting. I have lately returned from the west and in consequence of ill health have concluded to return home soon. I now wish to express through your paper the gratification I feel in returning home in peace. I trust that time and circumstances will never erase from my memory the many agreeable and happy acquaintances I have formed with the preachers and people of this country, of different denominations. Upon the whole I can truly say that I have had one of the most pleasant and agreeable visits of my life. May God bless the people of the States and add to their numbers such as shall be eternally saved, is the prayer of your unworthy brother.

CALVIN CANN.

The Rev. Geo. Armstrong delivered a highly interesting lecture before the Young Men's Christian Association, on last Friday evening. His subject was "Christian missions, particularly those connected with the Church of England." The concluding part of the lecture was illustrated by several diagrams which brought vividly to our remembrance the dark places of the earth full of the habitations of horrid cruelty. The Rev. Wm. Ferrie will lecture before the same association to-morrow week, on Popery.—*Col. Pres.*

Dr. Preston gave an interesting lecture at the Mechanics Institute, on Monday on "Home." Dr. Humphrey will lecture next Monday on "Wellington and his times."—*Church Witness.*