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aw lo see [From the London Freeman.] im ow british mTIQUUY HELEW HHT Canton unt

B. R. BILL PUBLISHER.

Within less than a day's journey from the me tropolis, there is a people amongst whom the pulpit is a power. The alienation of the work ing classes is a theme there never discussed. This " vexed question" is to many a Weish pas tor, who has never set foot on Saxon soil, a con plete puzzle. In his country " the masses" at under the power of the Gospel : "Bethel," " Ca pel Sion," " Bethesda," and "Ebenezer," are a ways thronged. The most ignorant on the af fairs of this life at least feel some interest questions pertaining to another. In the busiest day of the week, the smith leaves his anvil, the grocer his shop, the shoemaker his last, the farmer his field, to hear the stranger-preacher whose name, though he heard it on the Sunday he may have quite forgo ten. Follow them to their respective employments, listen to their conversation, their shrewd remark, their warm discussion, and deduct, object, detract, philosophise as you may, the impression still clings, that the pulpit is there a power.

On the still Sabbath morning, station yours by that " lonely house of God." The chapel other human residence. He Can a congregation something limitar will again be witnessed. be filled? At is about ten .... The worshippers not seldom occurs, the pulpit must be a power. come, and still they come,"-through silent Here, then, we have a fact worth volumes of glen, over mountain top, through pass and defile. recent discussion on preaching. What are the along stony have or scarce visible footpath, on elements of this power? Doubtless there are horse or on foot, in small groups or one by one some peculiarities in the social condition of the tions referring to the Law, the Prophets and the roughly investigated the verbs Bapto and Bapall pointing their way to that small, grey, low- people. Less political agitation prevails. A Gospel. With regard to the Law, his first re- tizo, with all their derivatives, as used by sacred roofed house, surrounded by that (oh, how quiet !) large commercial class, with its attendent good resting-place for their dead. They all confess to and evil, does not exist. The town system, with the Red Sea, and having said to have been then pha, and the N. T .- I have traced the Hebrew is past the time. The place is now filled. The ly developed. A lower order, dependent upon a sea." From a we'l known passage in the Psalms, have no hesitation in asserting, that there is not some mysterious power of attraction there. It its peculiar vices and corruptions, is not so largedirge-like but soothing sound of preise, in fine class above, yet fearfully distinct from it, can- he concluded that there was a tremendous thun- a single instance, in which the idea of immersion, harmony with the scene around, now ascends. not be found in any large numbers. When the der and rain storm at the time, and thence tri-Wait awhile the text is read; the discourse be- revival of religion took place, it thoroughly penegins; and you soon see that grey-coated shep- trated the nation. These and other circumstances

herd, red-plaided matro, burly farmer, giddy youth, and sober age, alike confess, by look and attitude, that there is power in the word preached. And the Associations—those great annual galis a peculiarity so striking in Welsh preaching, therings - the "May meetings" of Wales, who it so immediately arrests the unaccustomed ear, ean describe them : Every string about the string of the eap iven to denominational differences; the Metho- hooil), like many other Welsh words, is a highly dist is less a conference man; the Baptist less figurative one. A ship is said to be in baptistical; the Churchman less lofty. Hospita- "hwyl," when it leaves port with full and spread lity, boundless and indiscriminate, is the "order sails, under a favourable breeze. And a preachof the day." Everybody rises early that morn- er is said to be in full "hwyl," when, in happiest ing. Cottages and farm houses, newly white- mood, thoughts and words coming quick and washed, glisten in the sun. The dust of a year apt, and rising like a man inspired to the loftiest is disturbed; a general purification has been going on for weeks, "Godliness and cleanliness" ter of course, intones or chants his fervid thoughts. VII., 13 .- "One silver bowl" and to those preare seen strikingly associated. Even the very No! English reader, let us at once confess, nei- pared by Solomon for the Temple alleging the few who never go to any place of worship have ther of the above words adequately expresses put on their best apparel. The Association is this peculiarity. It is something between a chant bowls." This may be very correct and approthe theme of every tongue; it has inspired and song, but greatly unlike either. We are dreams of pleasure and of pride; it has brought not unaware that what is thus described will, in up to the surface, slong with the good, some cates, when listened to, exite a smile. The whole country is moved ; the people for miles around keep "holy day." The roads are "knowing" among the Welsh themselves think thronged with pedes rians, herses, and vehicles. the practice rather absurd and vulgar. And not The whole population seems on pilgrimage. A long since we read the remarks of a learned vast assemblage of people, in a not populous American doctor, on a similar peculiarity in country, meet on a sloping field-one of nature's American preaching, and his dictum on the mat own galleries before a tented platform, from ter is, that to adopt any tone peculiar to the pull bey which they are addressed. You are girt around, pit is highly absured. Is it really so? At first more it may be, with lofty hills, some richly wooded, the preacher talks very simply; by and by he some bear and bleak, with there and there an changes his tone; you would then, perhaps, say Spening through which you catch an entrancing that he discources to you; h-still rises; you not glimpse of deep blue sky, or of boundless sea; see and hear something of the orator-he de spenings which, in your present mood of mind; claims and reasons; at length, passed through al seem like avenues into eternity. Nature wears these stages, you see clearly that passion and feel her richest garb, for it is in June. The public ing the grandest forces of the soul-are at work services begin in the evening. The bustle does not yet subside. You wonder when the prople will cease to come; the mass before the platform is still increasing. The first sermon is already over ; but the circumstances are yet unfavourable, for still they come. The multitude, worm out with fetigue and excitement, rest themselves rised seats. Another pre sies, grows warm, for more. The solemn stillness of evening atolen on. There is a pause as solemn in the Oh, look at that georgeous sunset ! is the richest grandeur of time, intended to tone into sympathy with a grandeur imperishable. the hills, the trees, the fields of growing corn. seem bathed in an atmosphere of softest light. How the ray futters and trembles on the distant wave! The preacher, too, feels the beauty of the hour. Pale, and with befitting emotion, he has a power, when natural and genuine, over the rises, and says, simply (but with what effect!)-" I am warned by the down-going sun not to oc-

min. | ment, so the tegniweid rabne willier die small, The allusion brings around us the glory of both worlds. The inspiration of nature and of religion power of an unknown tongue. Like music and sevidently upon the preacher; he has a genius in sympathetic contact with the scene are Lim : he seizes every passing incident, and makes ntribute to the great end which has brought hearers tre the distant echoes. He raises no vulgar shout: power.

this voice is but the wing of the soaring soul .-- | the growing elevation of his theme. Glowing verted Jew, which was to take place in the Cen- ministered to him? "If going down into the his anhappy fate. "In such an hour, as ye think triends who hastened to hand them to us for use. pressed is lifted high; wonder, amazement, gratitude, remorse and thanksgiving-these are the various emotions kindled -emotions the consequences of which reach on for ever. The vast house is the orly habitation near; you see no throng disperses, to meet on the morrow, when

> must be borne in mind, in the attempt to form a just estimate of the W-lsh pulpit.

What is emphatically designated the "hwyl" heights of his theme, he inevitably, and as a mat-Nor are we ignorant that some of the mor

Winged thoughts and words come forth, all-glorious with the hues of heaven. They are poetry. How can they be otherwise? Reason, imagination, feeling, and passion are the factors. Figures and metaphors become the native speech. Wath such thoughts, is the "hwyl" so unnatura or absurd? Occasionally you may fancy you hear on the grass, on vehicles, or on rude extempo in its tone the wail of unearthly sorrow, or the jutilant song of the redeemed. Are not postry and brings us still more into sympathy with the and music twins? And is it possible to be im When he ficishes, we are prepared passioned upon the most elevated themes with out adopting a tone more or less peculiar to them? We think not. The style and tone mus accord insensibly. The principle is illustrated Was ever magnificence like that? Surely this in all oratory. The peculiarity of the Welsh "hwyl" is, that the principal is cerried to a farther extent, and acted upon in a mode that accords most remarkably with the genius of the language and the people. When it is a mere habit, without inspiration, it is an intolerable cra-

torical vice; as such let it be condemned; but whatever material for criticism it may furnish it masses of the Welsh people, which none but those who have witnessed its effect can easily believe. cupy much of your time; thank God the Sun of Until the preacher has arrived at this stage of his discourse, whatever he may have said, he has got Right course s never sets ?" and then reads for his text, "The Sun of Righteousness has risen, no farther than the Welshmen's understanding : the "hwyl" at once finds its way to the heart .-Under these overpowering intonations even

upon words. Christmas Evans was scarcely less indepted to those magic peals which made his tim there. As he proceeds, his voice swakens than to his marvellous allegorical and dramatic (For the Christian Visitor.)

with holier afflatus than the scenery of time, of tenary Chapel last evening I attended the ser- water constitutes baptism" said he, (what Bap- not the Son of man cometh." time, however grand, can inspire, the line which vice, anticipating (as was the case) that I might set says that it does. I "then Philip was baptized Our autumn has been most delightful. The divides the perishing from the immortal is fast hear something unusual on the subject, and as well as the Enuch." fading from his rapt prophetic vision. Scources should at least learn what mode of Baptism would The converts on the day of Pentecost were very much of their freshness. A maple, here and lies who are ende vouring to think for themwhich bubble ever fresh in the depths of eternity, be used. With your permission, I will give you, as summarily disposed of. How could they be bapsupply the rapid current of his thought. Away briefly as possible, some account of the discours, where there low, as a token that the breath of winter has endure the ill will and vexations of the Romish on loftier heights then Alexander, Casa-, or Na- I was not prepared to hear the preacher take the was not water enough to turn a mill? Possibeen gently exhaled. The vegetation of the gar poleon ever reached, he surveys interests more high stand he did take. So long as the advocales bly the orator had forgot the plenty of baths in varied, and destinies more stupendeous, than of sprinkling confine themselves to tradition as the East, which, in such an emergency, might be brought to perfection, rather than from any chilever floated in the vision of statesman, or inspir- the authority for their practice, we may rest made available. Said a small of 325000 distribution ed the ambition of king. He sees nothing before satisfied; but when, in opposition to nearly all We are accustomed. Mr. Editor, to consider influence of the present warm rain; bears the lit is o deal the great blow against the Canahim but deathless spirits; he is now a prince in Biblical Critics and commentators, he asserted the terms—"buried with him in baptism,"—as fresh hues of spring, and may in part recover the dian I stitute that the Bishop has issued this the world of thought; he bears sway in the king that the primitive mode was, and must have been, remarkably allusive to our mode. Alas! what dom of souls; his sceptre waves over a territory sprinkling, and appealed to the Scriptures alone, shallow critics we are! we must give up our fain the unseen. Presumption qualls beneath that I confess I was astonished. He commenced by vourite phrase! The preacher could see no si fall crops in this vicinity are good, but almost at I confess I was astonished. He commenced by imperial glance; rebuke, winged with sarcasm, enquiring into the nature and efficacy of Baptism; we dig the grave—we put kinds of produce is rising in price, either from effect and many are inclined to laugh at the manitransfixes the cowering hypocrite; towering pride repudiating, very properly, baptismal regenerative the coffin—but these are not burial—the the caprices of those whose interests too often tion, and answering his enquiry in the words of burying act is the throwing the earth on the cofconsolations fall like the dew of heaven upon the the Church of England Catechism.—His disin- in ! Ergo-sprinkling is the mode! How controubled conscience; hope for the guilty and op- genuousness in this quetation put me on the clusive! How strange we did not see it before! keep their grains, are very slow to sill, and but improve our appetite. alert, and prepared me for his mode of argu- Baptism (Baptismos) the preacher said, had at siness do s not improve so rapidly as was antiment. In replying to the query "what is the least forty senses instead of one, as Baptists sup- cipated a few we-ks ago. The opinion is beginoutward visible sign, or form, in baptism?" he pose for the "pots and cups and brazen vessels ning to prevail that prices will be higher for the quoted "water; whereby &c." To have quot-d and tables" must have been washed in various "wherin" would have pointed too clearly to the ways; certainly not all by immersion. I think, ancient mode, and the Rubrical direction, of the Sir, the contrary might be established. But I ever be assembled there ? Can the place ever In a country where this is a specimen of what English Church; and some of his hearers might must close. In doing so, permit me to say, that have been reminded of a certain church at Cran- f there be one subject which I have examined brook, in the county of Kent, (Eng ) where is a baptistery large enough to immerse an adult.

ference was to the passage of the Israelites thro' and profane authors,-in the LXX. the Apocry-"baptized unto Moses in the cloud and in the words which they represent in the O. T., and I umphantly inferred that the Israelites were bap. is not either expressed, or manifestly implied. If tized by springling! It occurred to me, that, this be suitable for your columns, you are welin order to carry out this idea, a shower bath for come to it, fresh from the anvil as it is. Praying the convert last evening might not have been in- that we may be led into all truth.

Then followed a long array of consecrations of persons and things under the law by sprinkling : It classed as initiatory rites, and in an after parwashings" or baptisms, in Hebrews; how rectly, I leave the readers of the Scriptures to

But, said he, it is asked of us, where do you find your basin, or bowl? We find it in the Bible. He had previously told us that sprinkling was denoted in the Old Testament by two words zarak and nazar and he now referred to Numbers meaning of the noun to be mizrak "sprinkling priate with regard to the numerous sprinklings of the Law; but has manifestly no connexion with Christian Baptism, by any mode.

ministers of his gospelag os toslorg adt val

hand, the mode must have been sprinkling, be- consumed vab wel a brings of the cause he was thus consecrated as a priest, and priests were set apart by sprinkling, and our ly occurred in connection with a Sunday School

In reference to the Baptismal Commission, he the mode, but the disciples would of course baptize as they and seen it performed-(of course they would !) -and this according to the preacher, was by sprinkling, sates hatin'l sat bas

When he approached the baptism of th Eunuch, clear and explicit as its terms are, I could not see how he could get over the difficulsince the Eunuch had been reading a passage in diction that the Messiah should sprinkle, or

DEAR SIE:-Hearing of the Baptism of a con- cerd from his chariot to have the rite thus ad- fearful end, leaving an only daughter to mourn Ministers the pro-

more carefully than another, it is Christian Baptism, in reference to both the mode and the sub-He then divided his enquiries into three por- jects. With regard to the former, I have tho-

> I remain, Dear Sir, Yours very truly. THOMAS SIMPSON.

NEW-TURN CURRESPONIENCE. menced here yesterday about 4 P. M., and swept isting circumstances, to increase the debt of the with violence over our village and the country Union already swollen to uncomfortable diesenadjacent. The wind rose apparently in the Northwest, and in true tornado style came rushing up the lake, accompanied with pealing thunder. lightening in sheets, and torrents of rain mingled with hail. It rooted up the branches of the largest trees as if hey had been but cords of flax in the churches, or otherwise, raise and send and twisting many of them from their trunks hurled them through the air in the wildness of its its fury. Frequently the trees themselves yeilded to its violence and were either snapped asunder, or torn up by the roots. Here and there the fences were seen reeling, and then levelled to the In the Prophets, the passages appealed to were ground. At a few miles distant the roads were Isvah LII., 15. and Ezek XXXII, 25, 27 both of rendered impassable by the timber that had fallen which were alleged to relate to Christian Bap- and those absent from home had to seek quarter tism, and the former the verb being in the Hi- for the night. At the commencement of the storm bhil, or causative conjugation was said to be pe- so intense was the darkness that in all the house culiarly appropriate, as indicating that Jesus and stores artificial lights were required, and should "springle many nations" by means of the during the whole force of the tempest which was about twenty minutes in extent, this darkness In proceeding to the New Testament, the seemed intensified. The crashing of the thunpreacher referred first to the Baptism of John, der, and almost constant flashing of the lightenemarking, by the way, that it was not Christian ing continued, with the exception of a very short Baptism, since the Ephesian disciples were interval, until nearly midnight, and the rain still re-baptized, and asserted that there was no proof is descending without any intermission, though whatever that John practised immersion, since not so heavily. Nothing would be more delightthe proposition en denotes either in, or at, or ful than for the sun to cast his rays acress the with, as the case may be especially in the in- heavens and paint the bow on the opposite cloud stance where John says, "I indeed baptize you But we must wait. About eight in the evening with (EN.) water; but he shall baptize you with in the South-east quarter of the heavens, an inthe Holy Spirit and with fire" for said he it tense illumination, and deep scarlet hues, formcould not be in the Holy Spirit. He did not al- ing a large circle in the sky, revealed the prelude in the slightest degree to the circumstance sence of an extensive fire, and soon after in the of John's resorting to the Jordan; he did not South similar appearances informed us of one name Enon, near to Salim, where he baptized, still nearer, or far more extensive. Soon was "because there was much water there" for this heard the doleful strains of the bells -the rattle might have been too suggestive of immersion. of the engines-the rush of the multitude, amic The next subject of reference was the Baptism the peltings of the rain, and the cries of Fire of our Lord - No proof of immersion here-for Fire!! between the intervals of thunder. But though Jesus came up out of the water, it is the the fires were too far in the distance to receive preposition apo that is employed, and that our aid, and the drenched firemen sought the may be used in a very general sense, for in- fires of their anxious families for safety and com stance, in the astronomical term apogee, mean- fort. A report has just been received that two ing not out of, but from, the earth. On the other well filled barns were struck by lightening and A most startling and m lancholy event recent

Lord said "thus it becometh us to fulfil altrighte- celebration in Michigan. A large balloon was prepared for the occasion, and two gentlemen having made a pleasant ascent, returned in safebeerved that there was no reference whatever to ty at a few miles distant. While preparing to pack the balloon, one of them setting astride the valve black, to hold it down by his weigh ordered the car to be cut loose. This was no sooner done, than the balloon, still partially inflat ed, commenced ascending with the velocity of rocket, bearing the grounaut, on his perilouseat, clinging to the folds of silk, and unable to ty-but it was managed as easily as the rest .- | change his position, or direct the course, in it ling flight to inevitable destruction. Soon Issiah, which in fact commences in the 52nd it was seen, wout three miles in height, like a float Chapter, he had become acquainted with the pre- ing speck in the sky, still moving upward and onward. It has since returned to the earth, but no more natural, when they came to a certain water, ager, who had previously made over forty as- his friends, they have all been published in our

trees of the forest still retain their beauty and Society of Montreal composed of liberal Catholing necessity. The grass under the refreshing py to add, all in vain. year to come on produce than the quotations of liberal paper is pointed out and denounced; and last year. Time alone will decide the fact. J. M. H.

Ithaca, October 1st, 1858.

A NEW HOUSE FOR MR. CRAWLEY. To the pastors and members of the Baptist church es in New Brunswick.

eached the Missionary Rooms in Boston, from Rev. A. R. R. Crawley, setting forth the necessity of an appropriation by the Executive Committee of the Missionary Union for the purpose modation of himself and family at Henthada, in Burmah. The case seemed to the committee an urgent one, and they were anxious to meet it premptly and liberally. But the appropriations for the current year had already been made, and. in making them, the committee had gone quite up to the limit of probable receipts, and, to go beyond that limit, even for so desirable an object, would, by prudent men, be regarded as unwise. What was to be done? No one could have it is shought is nothing else but freedem of error, ma neart so acrose the appropriation, and no one, which destroys soul, truth and society. It is the sions. At length it was suggested that the facts in the case be stated in brief to the friends and supporters of Mr. Crawley in the provinces of New Brunswick and Nova Scotia, with the request that they will at once, by special contributions forward a sum sufficient for the purpose. The suggestion met with favor, and, in the faith that a favorable response would be given to the call they at once made the desired appropriation, and a letter is on its way to Burmah informing Mr. Crawley of the fact and authorizing him to go forward at his convenince and build.

In the faith. In you, brethren, pastors and members of the Baptist churches of New Brunswick the Executive Committee have reposed faith. Shall it prove a confidence unworthill bestowed? Will not a bare statement of the case awaken the right kind of interest and produce the right kind of action? Brother Crawley is one of your number, among you he learned the preciousness of a Saviour's blood and from you went to preach among the gentiles the unsearchable riches of ( hrist. He is your repre sentative, I might almost say, your sole representative on heathen ground. God is with him.-Converts are multiplied. Indeed, for the latwo or three years the Burman department of of the Henthada Mission has been among the nost favored of our Burman stations, and there is every reason to believe, that, should brothe Crawley's life be spared, he will see not a few Burman churches raised up in different parts " hat province. Shall not every thing be done that can be to encourage his heart and strengthn his hands? Is it to much to expect that you will at once respond liberally to this call? You prethren of the Executive Committee think not and so thinks. to ve bagt to it's too er

ina od , awel 000 J. G. WARREN, Cor Sec. Missionary Rooms, Boston, Sept. 27th, 1858. P. S. A commodious house, that will, with ou casional repairs, withstand the climate for tweny years, will cost, including exchange, from

tribution come designated, "for Mr. Cravley's

Your brother and fellow labourer,

house," and we will, in due time report to you the result of your efforts.

J. G. W., C. S. POPISH DESPOTISM OF THE R. C. B. SHOP OF MONTREAL

" Monseigneur" Bourget, the Roman Catholi Bishop of Montreal, has lately sent to the differ ent parishes of his Diocese two Pastoral Letters, companied by a private Circular to his Priests, which are well worthy of notice. These tw locuments were designed for the public only inasmuch as the Priests would thus proper to communicate portions of them true he Pulpit Sabbath after Sabbath; and as to the sircular, it was of course for the ( lergy alone .-"cause to be sprinkled many nations". What then tidings have been received of the fearless voy- But to the great astonishment of the Bishop and

I then that he should announce the fact, and des- cents, but now has found, it is believed, a most paper "Le Semeur Canadien," a priest having been so kind as to furnish them to one of our

The first of these letters is directed against the Canadian Institute, that interesting Literary

The second letter has in view the bad newspaners which embrace the whole French Canadian Press, exc. pt the organs of the Priests. Every the public is strictly prohibited from subscribing to it. The old Bist op has expressed his views in this letter with regard to liberty of thought and inquiry in the most astonishing manner .-He is only, it is true, the faithful exponent of the Popish spirit, but, generally, the dignituries of the Romish Church conceal as much as possible DEAR BRETHREN :- A few days sinces letter their tyrannical pretensions. " Mgr." Bourget goes so far as to deny entirely to every one the liberty of opinions, and that, not only in religious but also in po itical matters, as you may see by the following extracts:

> "We will show that it is not lawful for any one to be free in his religious and political opiions, but that it belongs to the Church to teach her children how they will be good citizens as well as good Christians. This is what the Supreme Portiff, Gregory XVI., has stated and shown in his memorable encyclic of 15th August, 1832. He has told us in what a fearful abyss, freedom of thought leads not only religious but also civil society. According to him freedom of thick as to obscure the sun, and locusts to spoil the earth. This freedom of thought is a poisoned spring which gives death to nations far from regenerating them, as is pretended. It is a principle erroneous, absurd, or rather it is delirium. Thus is it qualified and described by our Soveroign Pontiff."

Bishop Bourget must think that his people are entirely priest-ridden to dere avow such pret-nsions and profess such principle. Many,it is true, are so benightened that they will receive These letters with respectful submission, but, on the other hand, those who begin to think for themselves will be more and more disgusted with Papery; they will see that there is a complete antagonism between that system and the princiol s of liberty they fondly cherish. May they turn themselves towards the Truth as it is in esus, and come to that faith which respects the sace ed rights of the mind, whilst it meets all the wan s and aspirations of the heart !- The Register.

INFLUENCE OF SUNDAY SCHOOLS. About a year since, a gentleman in Rochester purchased a building that had been used as a tavern, and converied it into a Sabbath School house. Children were gathered there from week to week in crowds. This part of the city (Bull's Head) had been much unglected, there being no Protestant house of worship there. On the first I January the Bethel was opened for preaching. A little boy, ten or twelve years o.d. came nome from a neighbor's house one day, and said Ma. I wish you would ask Pa to do one thing for me ; will you?"," What is it my son?" " Say, Ma, will you ask him ?" " What is it ?" inquerd the mother again, who was not a Christian .-"I want you to ask him to take the Bible, and read and pray, as Mr. M. does," "O," said the nother, "you must ask him." When the father came, the boy wen' to him with his request : " Pa, I want you to do one thing for me; will you? -- say, Pa, will you?" "What is it, my son?" " Say, will you do it?" " I don't know till you tell me what it is." "I want you to read and pray, as Mr. M. does!"

Soon the father began to visit the house of welve to fifteen hundred dollars. Let you con- God, and in a short time the request of the son was granted. "Out of the mouths of babes,"

A German family, consisting of parents and six children, were living in the most degraded state of intemperance. Some tracts were left here, and a few days afterward the family were isited again when, to our surprise, the father told us that he had stopped drinking, and was going to be beastly no more. He asked for a German Bible, with which he was supplied, aud e became a careful reader of the word of God, strended meetings, and prayed in his family .-His children are regular at the Sabbath School. the house is furnished with chair and beds, etc. and has now the apearance of a dwelling of inelligent beings .- Zion's Herald.

"Tis edu ation form s the tender mind, Just as the twig Is Lent the tree's inclined."