Obituary.

MRS. JAMES SAVAGE,

Of Williamstown Carleton Co N. B. fell asleep in Jesus Dec 20 h 1868 in the thirty-fifth year of her age.

Sister Savage gave herself to God and to His people some years since under the ministry of Rev'd John S. Phinney. The peace which she then received, through our Lord Jesus Christ, "continued to flow as a river," till the time of her departure, although she was called to endure great sufferings through protracted ill health.

Those sufferings became peculiarly severe, about five weeks before her death, yet she was kept in perfect peace because she trusted in God, and though feeling deeply being called to part with her partner and children, she was enabled to leave all in the care of Him who has promised to sustain those who cast their burden upon Him:—Truly the memory of the just is blessed.

H.

Provincial Wesleyan.

WEDNESDAY, JANUARY 6, 1869.

Danger of Grieving the Holy Spirit

We note in one of our religious exchanges a paragraph relating to the effect produced upon the heart by resisting the strivings of the Holy Spirit, worthy of being pondered deeply by those who are living without personal consecration to Christ's service. In a communication respecting a recent revival in connection with his pastoral charge, a minister writes :—

"This congregation had been visited last winter with a powerful revival that drew many to Christ from the ranks of sin, but many were left in their former sinful condition. Of those who rejected salvation last winter, as far as we know, not one of them was brought to God during the meeting just closed. We presume the principle on which this common phenomenon may be accounted for is this, the salvation of sinners is effectuated by the co-operation of divine and human agencies. The divine agency was present during both revivals, but the heart that refused to co-operate during the previous winter, was more confirmed in its habits and opposition during the present, and less disposed to co-operate now than then. A necessary inference from these facts is that the chances of salvation to such persons are daily becoming less. God is thus passing through the length and breadth of the land, and by the influence of the gospel of his grace is drawing willing and obedient souls to himself, while the unwilling and disobedient are left in their sins. And in this manner 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations,' and then shall the kneil of a world's probation be rung in the ear of departing time, and the obedient recipients of divine grace shall share in the joys of heaven, while the disobedient shall reap the fruit of their own doings in everlasting woe."

The foregoing is solemnly admonitory. We do not question the fact stated in regard to those who on a former occasion resisted the movements of the Holy Spirit on their hearts, and who in a later season of grace of equal power exhibited no indications of emotion, or of anxiety for salvation. Many, very many such records might be given. It is quite possible that the latter occasion referred to may have been one of surpassing interest; it may have exceeded the former one in solemnity and power, and have been attended by as much of the influence of the divine Spirit; and yet those who had previously been able to subdue their deep emotion, and to defer their decision for Christ until "a more convenient season," had no feeling on the subject, but were undisturbed, as far as could be judged by appearances; betraying, under the most impressive circumstances, no anxiety for the interests of the soul.

This may be accounted for on the ground of the sovereignty of the Spirit's operations. Even in a congregation deeply moved by divine influence, there may be seen those, who, because of former resistance under similar circumstances; are now untroubled by convictions of sin. But there is another consideration beside the one just named, and which is referred to in the article above quoted, as accounting for the subsidence of religious anxiety. The power of habit has greatly to do with man's whole being; and no less in moral and spiritual matters than in others. —This principle, which is of very highest advantage to man in mechanical operations and in intellectual pursuits, is of immense consequence in all that relates to religion and the interests of the soul; and just here there is great peril. That which in this respect is fraught with highest benefit to those who yield themselves to the service of Christ, is to those who follow their worldly and sinful inclinations, and who trifle with matters of so great concern, becomes the occasion of greatest danger. The habit of resistance to the Holy Spirit is easily formed; and once formed is attended with the fearful risk of being able more and more easily to indulge in sin, and the more readily to prevent impressions being made upon the heart which, if received would lead to Christ and salvation.

How loudly do these considerations speak to those who have allowed many years of life to pass, and amid the most favorable circumstances, it may be, for religious decision; but who yet remain unsaved. The gospel has not spoken to them with an uncertain sound, nor has it been unaccompanied by divine power; but they have resisted that power, and now find it less difficult to do this than at a former period. The fearful danger exists of their sinking into deeper slumber, increasing the obduracy of their hearts, and so amid every thing to favour their highest interests, ensuring their eternal separation from Christ. O, how earnestly should the Church labour and pray to snatch, if possible, these brands from the burning?

With the young also, the danger exists of resisting the power of the Spirit of God, at a time when to yield to that Spirit would result in the formation of habits of piety, and would prove a sure preparation for a useful and happy life. O, could we make our voice to be heard and heeded by our youthful readers as we could desire, we would with all earnestness beseech them at once to yield themselves unto the Lord's service, nor allow another gracious opportunity to pass without closing in with the offers of a free and full salvation. We trust that this the commencement of another year may be distinguished by very many of the young people throughout these Provinces giving their hearts to Christ and their hands to His Church.

Letter from the United States.

A NEW BOARD OF EDUCATION.

The last General Conference of the Methodist Episcopal Church, organized a Board of Education, to consist of six ministers and six laymen, for the purpose of promoting the interests of education in said Church. It is empowered to receive, hold, and convey real and personal estate, and to receive and administer bequests and trusts of every kind relating to education, under such regulations as the General Conference shall from time to time prescribe. The Board is required to receive and securely invest the principal of the Centenary Educational Fund, (now amounting to $24,325.44), and to appropriate the interest only from time to time; (1) to aid young men preparing for the foreign missionary work of the M. E. Church; (2) to aid young men preparing for the ministry of the Church; (3) to aid our Theological institutions; (4) to aid our Universities, Seminaries, and Academies. It is also required to receive and separately invest, and augment the Sunday-school Children's Fund, commenced during the Centenary year, (now amounting to $56,674.40), appropriating the interest only to assist meritorious Sunday-school scholars in obtaining more advanced education. The Board has just held its first meeting in New York, at which a form of charter was adopted, and a Committee was appointed to present it to the forthcoming Legislature of New York, and secure, if possible, its passage by that body. This is a very important organization, and promises great good to the educational interests of the Church. The well-known character of its members is a sufficient guarantee that it will be a live body, and that every interest committed to it, will receive proper attention.

CHANGE OF CHURCH PROPERTY.

The old Light-street church in Baltimore, with its parsonage is about to be sold, and the avails to be used in purchasing a church property in a more central position. The property is supposed to be worth more than $100,000. This venerable edifice was dedicated to Bishop Asbury, Oct. 1797, which was then regarded as one of the best—if not the best church edifice in the connection. Glorious scenes have occurred here—wonderful triumphs for Christ have been witnessed here by the fathers. Could these old walls speak they would tell of revivals that made heaven and earth rejoice, and hell tremble. Of what sermons could they speak, preached by such men as Asbury, George, Everett, Roberts, McKendree, Whatcoat, Harper, Read, Bloodgood, &c.? We hope this old edifice will be purchased by some one who will devote it to useful purposes. It is sad to see church edifices, when no longer used for the purposes for which they were erected, used as stables, and in one instance, we knew a building that had been erected and dedicated to the worship of God used as such for some thirty years, sold and used as a distillery of intoxicating liquors. We passed it often, but never did so but with feelings of sadness.

A NEW PAPER.

A new paper is to be started immediately at Atlanta, Ga., to be called the "*Atlanta Christian Advocate*." It is to be edited by E. Q. Fuller, Presiding Elder of Atlanta District, Georgia Conference, and published by our Book Agents. It is understood that the *Christian Advocate* published at Charleston, will be discontinued and its interest merged in the new paper. Atlanta is regarded as a better point, at which to issue a paper in the interest of our Southern work than Charleston. From the well known character of the editor, we are led to believe that the new paper will be a live one, and a powerful instrumentality in advancing the cause of Methodism in the south.

CHRISTMAS.

Christmas, the great holiday of the nation—and I might say of the world—has passed with its usual, perhaps I should say, with increased attention. Our Puritan forefathers ignored the day, regarding it as a Church of England Institution, and as they hated that Establishment, so they hated all its peculiar institutions. But the propriety of observing and honoring the birth day of the Saviour of the world, is becoming more and more a reality throughout the nation by all Christian people, and Christmas has become our great holiday. This is as it should be. One day in the year should be set apart in suitably celebrating the advent of Jesus, and all the people should unite in the celebration. The present season the interest on the occasion was general. The people generally attended religious service some part of the day—presents were freely given—Christmas greetings interchanged—the poor sought out and relieved—and many a Christmas tree was looked upon with special interest by multitudes of children.

The Jewish infant is holding the world to-day as never before, and the secret of his power over the hearts of men after the lapse of so many ages, is one of the most wonderful facts presented to the consideration of mankind. Though more than eighteen hundred years has passed since his death, yet there is no name so reverenced, and whose power is so universally felt, over the hearts and lives of men as His. Glorious fact. It presages his universal reign in all the earth.

LITERARY.

In the literary world, we have some valuable contributions to biblical and historical literature. *Messrs. D. Appleton & Co*, have issued a "Comprehensive Dictionary of the Bible." It is mainly abridged from Dr. Wm Smith's Dictionary of the Bible, but comprising important additions and improvements from the works of eminent scholars, commentators, travellers, and authors in various departments. It is designed as a complete guide in regard to the pronunciation and signification of Scripture names; their solution of difficulties respecting the interpretation, authority, and harmony of the Old and New Testaments; the history and description of Biblical customs, events, places, persons, animals, plants, minerals, and other things concerning which information is needed for an intelligent and thorough study of the Holy Scriptures. It is edited by an eminent scholar, *Rev. Samuel W. Barnum*. It contains over 1290 pp., double columns, in plain easy type, and executed, in all respects, in the best style.

In many respects, it is better than Dr. Smith's large work. While it contains all of any great value in that work, it contains various additions from modern authors, that are of great value in illustrating the sacred volume.

Messrs H. A. Brown & Co., Boston, are about to publish Beecher's *Life of Christ*—a work looked for with much interest—and also a *History of the City of New York*, which will embrace everything of importance respecting that great city, from its commencement to the present time. It will be extensively illustrated, and contain a vast amount of valuable and interesting information. This house keeps on hand the most extensive variety of illustrated works, from English and American publishers to be found in any store in this country.

Mr. M. W. Dodd has published a work entitled, *Watchwords for the Warfare of Life*, from Dr. Martin Luther, by the popular author of "The Schonberg Cotta Family." It is a work of great interest—full of suggestive—appropriate and inspiring thought—and a very choice companion for every Christian. It can but be read with profit.

CECIL.

Brigus and Port de Grave, Nfld.

DEAR MR. EDITOR,—The last of this year's series of Missionary meetings has just been concluded; and with gratitude we record that, notwithstanding the *pressure of the times*, the liberality of our people has suffered no "deterioration." A striking feature of our meetings this autumn, was the entire absence of anything bordering on levity on the part of the speakers, and the consequent solemnity and reverence of the audiences. We hope we will never have a repetition of those scenes often witnessed at missionary meetings, when the temple of the Lord, resounded with boisterous laughing, clapping and stamping, more becoming a theatre than the sanctuary; by which, meetings designed to celebrate the triumphs of the gospel in our world—to represent the appalling state of the heathen, without the gospel, and to elicit the sympathies of our people, with the great Missionary enterprise, are made an object of aversion to many deeply attached friends of the mission cause.

The first of these to which my jottings will refer, was held at Brigus, Nov, 30th. The chair was occupied by our esteemed friend J Wilcox, Esq., J. P., who, in a brief, but very appropriate and interesting address, gave a spiritual tone to the meeting. In consequence of the recent death of one of our respected friends, we feared that we should be deprived of the valuable services of Father Shenstone. But earnest sympathy with the great mission cause, enabled him to overcome every other feeling however depressing, and the appointed hour, found him in his accustomed seat on the platform. On being called upon he touchingly alluded to the many missionary meetings he *had* attended, and the probability of *this* being the last. And while we listened to his remarks, as he told of "some things which gave joy to an old man's heart, just on the verge of the better country," we were grateful indeed, that we were permitted to enjoy his company and listen to his voice again, from the missionary platform. The addresses of the various speakers, were listened to with the greatest attention, and the meeting was interesting and profitable. The collections were similar to those of last year. We feel convinced, that if our people here, entertained right views of the *security* and *interest* of wealth deposited in the Lord's treasury, more would have been "given to Him to whom our more than all is due."

On Tuesday evening, at an early hour the chapel at Cupids was comfortably filled, and at the appointed time the extensive platform was occupied by a goodly array of speakers for the occasion. The meeting was presided over by brother W. Green, who though far advanced in life, walked to Cupids for the occasion, and delivered an interesting address, fraught with wise counsel to the young. As confederation has been the all absorbing topic of conversation with you for some time past, I may say, that the subject engrosses a good deal of attention here also. One of the speakers manifested so much interest in the subject, that he introduced it, in his missionary speech. But it was a confederation, not of countries, but of men, effected by missionary operations, and exhibited on the missionary platform this evening. He took this as a type of the great confederation, when, by the universal spread of the gospel, "there shall be one fold and one shepherd." The interest of the meeting was fully sustained throughout, and the collection was fair.

Wednesday being stormy we were detained at Brigus. But on Thursday we were at our appointed station, Bay Roberts. Long before the hour for opening had arrived, our little church was filled to overflowing, and when the deputation arrived, we had some difficulty in effecting an entrance. Notwithstanding the great number assembled both in the chapel and around the open door, excellent order was preserved. Failing to secure the services of any layman, we were obliged to select a chairman from our own number, and the lot fell upon Bro Phinney, who, I need scarcely say, *filled* the chair with ease, ability and success. Our missionary anniversary here, is a season of unusual interest, not only to *our* people, but to the friends of our society, connected with another branch of the Christian Church. Unprejudiced by sectarian bigotry, they often attend our services, and contribute liberally, both towards our minister's support, and also to the various funds of our society; thus showing, that, though the Episcopal, may be the church of their choice they are willing to assist any institution, that has for its object, the extension of the Redeemer's kingdom, and to hasten the answer of His prayer, "that all may be one." The meeting will be remembered here, as one of unusual interest.

On Friday evening, we held the last meeting of the series at Port de Grave. Here, as at Bay Roberts, every available place was occupied, and many stood around the open door. The greatest attention was given throughout, while each speaker enjoying a more than usual degree of liberty, earnestly pressed home the claims of missions. And considering the great destitution of many of our people, I think they have contributed to the extent of their ability.

Our earnest prayer is, that our people may be stimulated to increased liberality, in order that our Society may not only retain the ground already occupied, but be prepared to enter those doors of usefulness now being everywhere opened. And if the ardent and increasing zeal of the friends of the Society thus continue to provide means for the extension of its operations; and if more fervent and importunate prayer be offered to the Great Head of the Church for a still richer measure of his furthering blessing, we may confidently anticipate, on the ground of the divine promise, that the kingdoms of this world shall speedily become the kingdom of our Lord and of His Christ. Yours &c.

J. M. P.

Bay Roberts, Dec. 18, 1868.

Rev. Jas. R. Narraway, A.M.

A number of the St. John papers refer in highly appreciative terms to a Discourse delivered in Portland on the last Sabbath night of 1868. We take the following from the *Morning Telegraph*:

REV. MR. NARRAWAY ON THE LEADING EVENTS OF 1868.

On Sunday night last, according to announcement, Mr. Narraway delivered from his pulpit in the Portland Methodist Church a discourse on the subject, "1868, FROM A CHRISTIAN STAND POINT."

The text selected was, "*Watchman, what of the night? The Watchman said, The morning cometh, also the night*" After a few introductory remarks, the preacher proceeded to observe that the classification of the events of the year might be made upon the principle of similarity of character or with reference to the geographical boundaries within which they have transpired. The latter plan, though less philosophic than the former, might with the greater ease in this case be adopted. He called the attention of the audience

I.—TO EVENTS IN EUROPE.

The extension of the Political Franchise in the three Kingdoms was a notable fact, the consequences of which would be far-reaching and most important. It had already become evident that what had been effected was but the prelude to still further changes in the same direction.—Universal Suffrage and Vote by Ballot were sure to come at no distant day. The general education of the people was felt to be a greater necessity than before. All parties in the State would soon be found combining to accomplish that most desirable and needful object. In this connection, the preacher quoted Mr. Lowe's memorable utterance: "Let us teach our masters to spell." Mr. Narraway then referred to the religious consequences likely to ensue from the admission of the working classes to a share in the government of the Empire. Here he paused to remind his congregation how remarkably the prediction uttered by him in October, 1866, from the same place, respecting the probable course of events in Britain, had been verified to the very letter. The franchise had been extended. The disestablishment and the disendowment of the Irish Protestant Episcopal Church was the very first great object to which the Reformed Parliament would turn its attention on its reassembling after the Holidays. That object would certainly be achieved. The disestablishment of the Kirk of Scotland would of necessity soon follow. And all the omens foreshadowed that the movement would not spend its force until the entire separation of the Church from the State was effected throughout the United Kingdom. For many reasons not possible for him then fully to discuss, he held that such separation, perhaps with difficulty effected, would in the main be helpful not harmful to the religious interests of the British people.

The Spanish Revolution was then dwelt upon at considerable length. Its occurrence, so sudden and complete, had neutralized a dangerous plot for the dismemberment of Protestant Prussia. The area of civil and religious liberty was likely to be largely extended by its permanent success.

The action of the Austrian Parliament in favor of civil and religious liberty was commented on.

The visit of the Sultan to Paris and London was referred to, as well as the resuscitation of the Eastern difficulty between Turkey and Greece. Of two alternatives one was certain. Either the Turk must move onward with the progress of the age, and give ample room for the constitutional expansion of the Christian element in European Turkey, or he must depart from Europe altogether.

Mr. Narraway directed the attention of his congregation

II.—TO EVENTS IN ASIA.

He noted *The Russian conquest in central Asia*. The once renowned cities of Samarcand and Bokhara had fallen into the hands of the legions of the Czar. They were Mahometan Princes that had been compelled to lick the dust at the feet of the Russian standard.

Legislation in favour of Hindoo Reformers was dwelt upon. *The three thousand miles Tour* of Protestant Missionaries through the heart of the Chinese Empire, and the remarkable discoveries made by them of existing Christian communities there, were referred to. *The significance of the appointment of Anson Burlingame*, as Chinese Ambassador to the Courts of the West, was pointed out. *The Japanese Civil War*, the speaker shewed, was likely to be productive of highly important results calculated to throw open that singular Empire still further to the influence of Caristian civilization.

III.—EVENTS IN AFRICA

were descanted on.

There were the discovery of vast auriferous deposits in South Eastern Africa; the renewed tropical explorations of the illustrious Livingstone, hourly expected at Zanzibar; the magnificently conducted Abyssinian Expedition and the partial opening of the Suez Canal. The probable bearing of these events upon the ultimate diffusion of Western Science and Christian truth was expatiated upon in succession.

IV.—SOME EVENTS IN AMERICA,

were glanced at.

The apparent significance of the election of Gen. Grant as it relates to the difficult question of negro elevation, was here somewhat fully pointed out. The preacher held that the logic of facts had shown that Divine Providence had resolved that at any price the American negro should be free, and that he should be protected in his rights of life, liberty and the pursuit of happiness. The preacher held that God had in those African regions where the Caucasian race could not exist, a glorious work for the educated Christian negro to accomplish.

The last topic on which Mr. Narraway dwelt was that of the dreadful earthquakes which during the summer desolated certain portions of South Western America. In this connection, he dwelt upon the terrific forces which on the surface and in the depths of the earth the God of Nature had at all times at his command for the fulfillment of his dread behest. He referred to the *membra disjecta*, the exploded fragments of ancient celestial bodies, through which the Earth cleaves its way, as suggestive of the fate which some day may close the history of our planet, when at the bidding of Jehovah the fountains of the fiery depths shall be broken up, and the thin crust of rock which had long bridged over the flaming gulfs below shall be scattered far and wide. And he besought his audience to make that God, so terrible in his Majesty, so sleepless in his vigilance, by whose sufferance men live and at whose bidding they die, their firm and lasting friend.

The discourse, of which the above is a brief and rapidly drawn outline, occupied an hour and a quarter in the delivery, and was listened to throughout by a very large and deeply attentive congregation. It was in every sense a masterly production.

The *Daily News* closes its report of the same discourse by observing:

The sermon, which occupied over an hour and a quarter in delivery, was a remarkable production, and was interspersed with many truly eloquent passages. The rev. gentleman's voice was clearer than usual, his manner earnest and energetic, and his action very graceful.

Live Prayer-Meetings.

"What is the secret of the success of Mr. ——'s church?" inquired a certain person of an elder in that church. The reply was "The success of our church lies in prayer meetings." The question was wisely answered. From what we know of the history of that church we can testify that when their weekly gatherings for prayer began to be full and earnest, the church began to grow rapidly in number, zeal, and spiritual power. And now the warm hearted Christians who remove into the neighbourhood of that church, seek a spiritual house there because they are attracted by the warmth of a living prayer-meeting.

It is folly to suppose that any minister, however gifted with grace of tongue or heart, can build into permanent power and usefulness, a congregation of prayer neglecting people. He may draw a crowd to listen to him on the Sabbath; but unless the mercyseat is crowded too, there will be but few converts gathered to the communion table. If such a church enlarges, it will be by "certificates" from other churches, and not by conversions from the world. The root of a church does not lie in the pulpit; it lies in the prayer meeting. There is the place to *water the root*, and very soon the branch will bend down with the "fruits of the Spirit." Whenever I see our own prayer room filled, and the *prayers full too*, I feel like saying to my flock what Elijah said to the king, "Get thee up, for there is a sound of abundance of rain."

To have a live prayer-meeting, several things are requisite. The pastor himself must attend it, though it is commonly best that he should not conduct it. It is the people's service, and should be led by one of themselves. The raw beginners and the shy brethren do not feel quite so free to speak if they see the minister in the chair. There is a temptation for him to take too much of the time in expounding and explaining. The main point in a prayer meeting is not long speaking, but *strong praying*. One great essential of a good elder is to have the skill, and the spirit to lead successfully a devotional service. It is a good plan to have the officers of the church lead the meetings in alphabetical order.

The pastor should "magnify" the meeting by making it prominent in the pulpit, and keeping it before the people. The Southern leaders used to "talk up" their doctrines, in Congress and out, until their whole constituencies were leavened by them. Mr. Beecher preached anti-slavery until the Plymouth congregation became abolitionists. It is largely due to Mr. Spurgeon's frequent exhortations and to his inspiring example that the prayer-meetings in his Tabernacle have swelled to two or three thousand attendants! And nothing helps a pastor to preach well like having a people to pray well.

In a live meeting no one waits to be called on by name. In a dead formal meeting the prayers are made "to order" and are commonly made badly. If a brother has a prayer in his heart, let him launch it forth. If he has something good to say, let him say it; and *then sit down*. When a speech gets beyond five minutes, it is commonly like wheat "running to stalk;" what the audience want is the kernel and not straw. Even good speaking may be overdone; some who speak well, speak rather too often. Room should be left to timid beginners and to young converts. A dozen syllables uttered by lips newly touched by the Holy Spirit are an inspiration to any meeting.

Every church-member should say to himself, or herself, "Woe is me if I neglect the place of prayer." And when that place of devotion becomes alive, then is the church in a revival. On the other hand every professor of Christ who wilfully shuns the gathering for prayer deliberately votes against a revival. He is the very man who needs most the blessing which he is thrusting from him.

A live prayer-meeting can only be maintained by those who pray at home, and who live in daily communion with God. No stream can rise higher than its fountain. While Christ is the "well of water" in Christians' hearts, their prayer meetings never can run dry.

Brethren! the long evenings have come. When the world's busy season is over is a good time for the churches' busy season to begin. Now for the prayer-meeting! And in Grant's terse phrase, now is the time to "push things." —*The Evangelist*.

The Benediction.

In the Order for the Burial of the Dead we have this form: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all evermore, Amen."

This form may be objected to on two sufficient grounds. First, because it is a needless departure from the Scripture "form of sound words." To say "our Lord" instead of "the Lord," is certainly not objectionable in itself; but the addition of "all evermore" at the end looks like an ambitious attempt to improve the original. Secondly, the substitution of "*us*" *for* "*you*" so changes the character of the whole that it ceases to be a benediction, and becomes an ordinary prayer. It is true that benediction is prayer, but it is a peculiar form of prayer, in which the direct address is not made to God, the source, but to men, the recipients, of blessing. If the officiating minister, therefore, change "*you*" into "us," he is found in the singular attitude of a man assuming to pronounce a blessing upon himself, meanwhile standing with outstretched hands, as if to guide the gracious influence in another direction.

In endeavouring, therefore, to comply with the requirement of the Discipline of our Church, that "the apostolic benediction be invariable used in dismissing the congregation," would it not be well to lay aside an imperfect version carelessly borrowed from the prayer book, and corrupted with ambitious emendations, and take the original in the very word which not man's wisdom, but the Holy Ghost, teacheth?

There are at least eleven different forms of benediction which may be termed apostolic, but that which is given at the close of Second Corinthians is the one known as *the* apostolic benediction. It is the most extended form given by the Apostle, who abounds in blessings. It contains the doctrine of the Trinity. It is the obvious counterpart of the Gospel commission, and the formula for baptism. It is not, indeed, worth while to exalt beyond their true value matters of secondary importance. Still, if uniformity be desirable, let us adhere to the scriptural form: "The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Church Architecture.

The church, the cathedral of the nineteenth century—Protestantism is yet to be reared, is yet to be conceived. A crown is waiting for the artist who can put into stone the truly religious thought and aspiration of our age. Romanism is amply accommodated in the stereotyped copies of Italian basilicas; they do for the Catholic of the nineteenth century just what they did for the Catholic of the fifteenth, and they do it well.—Great lecture halls meet all the wants of those who wish to hear unchristian or anti-christian reform orations instead of the gospel of Christ. Boston "Theism" is exactly accommodated in a "Music Hall," with its statue of Apollo in the place of the Son of God. But Protestant Christianity has no church in England or America. That religion that lifts the individual soul into the awful Mount, and bids it talk with the Creator face to face; that religion that looks upon Nature and Revelation as the first and second words in which God would speak to every soul of man, and upon Christ as the incarnate Word through whom, as the Supreme High Priest the weakest and foulest child of Adam may enter the holy of holies; this religion, we repeat, has found as yet no voice in architecture. O where is the Christian artist who will do for these waiting millions what a Watts, a Doddridge, a Wesley have done in song, give their throbbing hearts a voice?

The English national church builds middle-age cathedrals in miniature, week, piping echoes of the grand old anthems that thunder from the towers of York, and Salisbury, and Lincoln.—English dissent builds lecture rooms, or Greek temples, and does not essay a church. America imitates the English imitations, echoes the echo. White wooden Parthenons, saddled with bell-towers, everywhere dot the landscape; Quincy granite rudely stammers the thought of Phidias, and Connecticut freestone mumbles out the conceptions that once burst like organ symphonies from the Gothic heart. St. Paul's is a poor, smoke-smooched miniature of St. Peter's; Spurgeon's tabernacle and Beecher's church suggest a Roman amphi-theatre or an Italian opera house, rather than a temple of the living God. Our stern Puritan fathers in their fierce recoil from Popish ritualism, built great rectangular pine boxes, in whose sides they cut Grecian doors and windows, then gabled the lid to shed the rain, and hung a bell over it, cold, bare, angular, with their tough, huge, axe-hewn oaken timbers, they were typical of the tough grand men who prayed with one hand on the musket. They were drill rooms for the tactics of the Westminster Catechism, and they did their work well; but how many hearts freezing to death in those icy aisles!

The spiritual decendants of the English Cavaliers have reared here and there feeble brown stone imitations of middle-age cathedrals, adapted to the mass with its bells, and candles, and incense, to the stoled procession with its solemn chant and lifted crosses, but to a service where man, with heart and tongue on fire, pleads with his brother man to be reconciled to God. Not a spark of genius illumines the interiors of our churches. Not a man, in heart the reflector goes into work which is but the service copy of a copy at the hundredth remove.

The unlettered peasant, and even the lisping child, who tread the worn pavements of St Mark's at Venice, read on the sculptured pillars the great facts of God's revelation. They trace in the mosaics of walls and ceiling the wanderings of patriarchs and prophets, yea, the whole grand march of Providence from the first to the second creation. But our walls are dumb, our ceilings mute as the sepulchre, the atmosphere is dead as the grave.

Why dwell we in these tombs, among dead men's bones? Why give we Romanism a monopoly of art? Why do we refuse to teach truth by bust and chisel because she teaches error? Why should we refuse to give our walls a tongue because her walls speak lies? Why has antichrist monopolized the cross? Many a good man shudders at the sight of the blessed symbol as if it were the graven image forbidden in the second commandment. And why would it be more sinful for us frescoed ceilings to hold above our heads the great and inspiring facts of revelation than to weary our eyes with calico patterns and caricatured leaves and flowers? Are they pointed there to afflict our souls as a means of grace?

These are but hints that we hope may fructify in some soul. O for the Christian artist with genius and piety and courage to lead us out of this wilderness; a man who will give Protestant Christianity voice in freestone and marble; a man who will have faith in his heart as well as thought in his brain and skill in his hand; who will make our church walls to be sermons and psalms in wood and stone, preached and sung with an unction and power that shall compel unwilling ears to hear! O church of Christ, open your arms to the deliverer when he comes!—*Prot. Newhall*

Mr. Spurgeon on the Conversion of Children.

In connection with a series of services for the special benefit of children, held in the Tabernacle, by the Rev E. P. Hammond, Mr. Spurgeon preached a sermon on the conversion of children, founded upon Gen. xlii 22: "Spake I not unto you, Do not sin against the child."

He dealt with his text first as warning suited to every one of them present, without exception; then to the parents, and to Christian parents, and teachers in the Sabbath-school. The text bore with equal severity upon the preacher. He felt that it chided and chastened himself.—Preaching was often too obscure for children; the words were too long, the sentences too involved, the matter too mysterious. He held that sacred simplicity should be so cultivated by the ambassadors of Christ, that lads and lasses should hear intelligently under a good shepherd, and the least lamb should be able to find food. But the text also bore upon the Church of God. The Church could offend against a child by not believing in the conversion of children at all. He was persuaded there were hundreds of Christians who in their hearts altogether mistrusted the work of regeneration, unless the party born again was over sixteen or eighteen years of age. If the inmost thoughts of many professors of religion could be spoken, it would be seen that they are at once suspicious of a conversion if the convert is only thirteen years of age, and yet would cheerfully endorse the same conversion if the person were thirty or seventy. There is, continued the preacher, a sad respect of persons among us still; a lingering belief that a certain period of years spent in sin must have elapsed before a work can be commenced. And yet if you were to think, the conversion of a child is in itself no more difficult than the conversion of a full grown man. With God all things are possible, and if it were right to compare two equally divine works, it should seem to be an easier thing to renew the child than the man. There is less of the dire force of habit to overcome, there is less to forget, less to repent of. Though there be nothing spiritually good in us by nature, yet there is a certain simplicity about the child, and readiness of belief, and absence of captiousness and questioning, which is exceedingly helpful in receiving the truth. Where two things are both impossible, except with God, we may draw comparisons. I should really say that the conversion of the child appears to be the simpler work of the two, and how then we have come to imagine it not to be so, I can scarcely tell. Having believed that their conversion is possible, when you hear of it be willing to believe it is so. I do not ask of children that they should be received into the Church without examination? I do not claim for a youngster who declares that he is a believer in Christ, that he should be received into the church with any less rigorous examination than an adult; all I do ask is that he should not be tormented with needless suspicions, and looked upon as an imposter. It would be very greatly sinning against children if the moment their little susceptible minds were made to feel terror on account of sin, we should put that down as repentance: or the moment they felt some joy at the thought of love of Christ, we should assure them that they possessed faith. This would be to educate them in self deception. We should not look to find in the young more than in the old; but so far as faith and repentance are concerned, we must require quite as much.. I mean that the same repentance which is needful in an adult in order to salvation is indispensable in a child; and the faith of God's elect is the same faith in the youth as in the grey-headed man. Nothing short of real repentance and true faith in Christ can save anybody, and there is no difference in age at all in that respect. We ought, therefore, to expect in a child a sincere hatred of sin, a true sense of its evil, a conviction that he cannot save himself, and a simple reliance upon the work of Jesus which we expect in any other convert; less than this will leave young or old short of eternal life. Many say, "We must hope for the best, and we must not expect too much of a child;" but I reply, we should do that child most serious injury if we taught him to be satisfied with that which is unsatisfactory, and to rest anywhere but in the Lord Jesus. We must expect as much; but what I plead for is, we must not expect more: for I am sure that there are some ministers and church members who discourage at once any profession of faith from boys and girls. "Oh! yes," they say, "it is the morning cloud and early dew; it will soon pass away." The latter sharp and hard things which, if they wanted instruments, would be the very means grieve tender hearts. They put on such and give themselves such lofty airs, that the timid children shrink back and are to the church for many a day, perhaps, kept outside her pale. Let us judge them rightly, but let us not judge them severely. [illegible] and when they are [illegible] of them as [illegible] they were less [illegible] than other members, [illegible] very [illegible] say, "Bring [illegible] children into the church." "A pack of [illegible]" and if Jesus calls them in his bosom, every [illegible] are not imitating Christ, nor exhibiting much of his spirit, when [illegible] them and [illegible] me. [illegible] as good as another. I rejoice as much in the addition of little [illegible] to the church, as if he were a peer of the realm; I am as grateful to God when I hear of repentance in the young as in the aged, for souls, after all, are not diminished in value by rank or age. Immortal spirits are all priceless, and not to be weighed in the scale with worlds. Mr. Spurgeon concluded by showing that nature, experience [illegible] combined to urge them not to "[illegible] the child."

Earthquakes.

EIGHTEEN HUNDRED AND SIXTY EIGHT will be remembered as the year of earthquakes. A great eruption of Vesuvius is now to be added to the catalogue of violence and subterranean phenomena which have already rendered the present year exceptional. A correspondent of the *Times* gives a vivid description of the grandeur of the scene especially at night, when the whole heavens, earth, and sea appeared to be on fire. A huge column of smoke was ascending the height of half a mile into the air, and the lava had commenced its resistless flow down the mountain side, its progress being marked by a white vapour, in appearance not unlike the sluggish mist which lie upon our English marshes on a damp evening. Scientific observers have been for some time past anticipating an eruption; and it will become an interesting question how far the coincidence in time between this action of Vesuvius and the earthquakes in South America points to some connection between the two regions at present imperfectly or not at all understood. The concussion which shook so terribly the regions of Peru and Ecuador must have arisen from forces almost inconceivable in their intensity. Beginning probably with an eruption of a submarine volcano in the bed of the South Pacific Ocean, the concussions were felt along the whole western seaboard of South America; the Andes were literally shaken to their foundations; the great volcanoes of Hawaii exhibited a stupendous eruption; the island itself sank and is still sinking; a huge earthquake wave travelled 4,000 miles across the Pacific, desolating islands in its course, and causing terror and damage on the shores of New Zealand and Australia; and a secondary earth-wave, in all probability one of the later vibrations resulting from the same tremendous series of concussions disturbed persons sleeping in their beds in the West of England, ten thousand miles in a direct line from the locality of the principal disturbance. Compared with so mighty a shaking of the earth, an eruption of Vesuvius is a phenomenon of limited magnitude. Yet, although comparatively small in itself, its occurrence at this time invests it with more than ordinary scientific interest, in view of its possible connection with the greater disturbances in the Pacific. The question is not one to be pronounced upon hastily, and it may perhaps be impossible to arrive at absolute certainty with regard to volcanic systems. These prodigious explosions, however, possess a more than scientific interest. On a higher than scientific authority we are informed of the destiny of our planet. It is to be hereafter submitted to the action of fire, its elements melted with fervent heat, its products to be burned up, its surrounding heavens, to be dissolved. These stupendous phenomena take place suddenly, and in a way not anticipated by previous calculation; and they will be simultaneous with the appearance of the Son of Man, the sudden termination of the present order of things, and the commencement of a future state. The present epoch of vast subterranean commotions may remind us that forces abound sufficient for the production of such events as is foretold in Holy Writ [illegible] existence, and partially [illegible] a more perfect knowledge of the [illegible] ture of the earth, and of the stupendous forces pent up within its crust, would [illegible] astonishment, not at the announcement that its fate is to be burned, but at the fact that with such mighty fires in its bowels it should have endured so long. We are no dicipies of Dr. Cumming. The preposterous failure of that good man's attempts to explain unfulfilled prophecy is enough to deter any one possessed of ordinary prudence from venturing upon the same road. The chief harm which Dr. Cumming has effected consists in this, that his writings have tended to bring one of the grandest of Scripture themes into contempt. Such prodigious convulsions of the earth as those which have occurred, and are still occurring, in the present year, vindicate the grandeur and dignity of the subject. Without leading to abortive attempts of penetrating the secrets of the future, which are known only to the Creator, they may serve to remind us that the prophecies of our Lord and his Apostles concerning the end of the world as it now exists are no idle dream, but the sure predictions of a culminating convulsion, the constituent forces of which are already in existence, and in partial activity.—*Methodist Recorder*.

General Intelligence.

Colonial.

SAD CASE OF HYDROPHOBIA.—The *Amherst Gazette* says about the last of August a daughter of Mr. Edward Gordon, River Philip, eighteen years of age, was bitten on the hand by a dog while she was endeavouring to stop a fight in which the animal was engaged. In a short time the wound was supposed to be healed, and the young lady enjoyed her usual health until a few days ago, when she was seized with violent fits such as to leave no doubt that they resulted from the bite. It is feared she cannot live.

Smelts are being exported in large quantities from Pictou and Halifax to the United States. They are frozen first and then packed in ice.

We find among the official "notices" in the *Journal of Education*, the following:—

"The Council of Public Instruction has been pleased to appoint Rev. Robert Sommerville the Inspector of Schools for the County of Kings in the place of William Eaton, Esq."

The *Chronicle* states that the Starr manufacturing Company are doing a business in the manufacture of their skates which taxes the resources of their establishment to the utmost. Ten thousand pairs have been turned out this fall.

MR. SEDGEWICK'S LECTURE.—We inadvertently omitted noticing last week the Lecture before the Y. M. C. Association by the Rev. R. Sedgewick on the "Antagonisms of the 19th Century," being a continuation of his last year's lecture on the same subject. It will not now be