

Her death had long been divested of his sting, and now the allurement of domestic love, though not destroyed, were eclipsed by the stronger attractions of heavenly felicity, of which she largely enjoyed the foretaste and pledge. Her mind was therefore chiefly occupied in devotional preparation for the approaching change, and in furnishing to her dear children those counsels by attention to which they might hope to rejoin her in the better land. During this period her accustomed placidity was untroubled, her faith and hope were firmly fixed, and she calmly awaited the last onset of the enemy. Through the tender mercy of God she was exempted from extreme suffering, and was enabled to receive occasional visits, and to seek refreshment in short carriage excursions. On the day preceding her demise she rode out, and in the evening conversed with some of her Christian friends. There was, however, much manifest exhaustion of strength, and she passed a rather restless night. On the morning of Thursday, the 14th of November, alarming symptoms were exhibited. Her medical adviser and two or three pious female friends were summoned. The pins of the tabernacle were being removed, and in answer to her inquiry she was told that the hour of departure was at hand. The intelligence was received with extraordinary calmness and fortitude. At first she declined having a final interview with her children, doubting apprehending the probable effect of any excitement of feeling. After occupying a short time in silence, her attitude, and gestures proclaiming to the bystanders that she was looking to God for aid, she desired to see the children. The scene was not to be described. The sustaining grace of God was eminently recognized in the meek and collected deportment of the dying Christian wife and mother. The interview was short and impressive. From this time she suffered much—said but little—her whole soul seemed absorbed in prayer. Death was draining the springs of life, but the Angel of the Covenant was supplying the sanctified spirit with draughts from the "river of streams whereof make glad the city of God." She bade an affecting farewell to her husband, accompanied by a touching declaration of undying affection. Her replies to the enquiries of her female attendants were intelligent and satisfactory. Her last audible utterance was, "I know that the Lord Jesus will receive my spirit," and in a few moments she was in possession of the fruition of the Christian's hope.

This our beloved sister lived usefully and exemplarily, and died peacefully and triumphantly. I have treasured upon your columns at considerable length, knowing the interest which will be felt by your readers in all the Circuits which have been favoured with the presence and labours of their now glorified friend. They will be encouraged, and I hope stimulated, to follow her as she followed Christ. Testimonies have been borne to her pious worth and the grace of God which was in her, in a number of letters, which I have had the privilege of perusing, from sympathizing friends, by the Leaders' Meeting with which she was connected, and by the Sabbath School Teachers' Meeting, and if aught can augment the consolation derived by her surviving friends from the firm persuasion that she is now with the Lord, it is their warranted conviction that her remembered piety of life must exert a salutary influence on those who survive her. "She being dead, yet speaketh."

The funeral solemnities were conducted by the Rev. J. McMurray, and on the following Sabbath evening, a discourse was delivered in the Brunswick Street Chapel, by the Rev. E. Evans, in attempted improvement of the bereaving dispensation, from Heb. vi. 12.

E. E.

Halifax, Dec. 17, 1850.

General Miscellany.

Grecian and Gothic Styles of Architecture.

The Grecian architecture is strictly terrestrial in its style. The her cabin, man's first dwelling, wants element; and in all its modifications and refinements it retains the proportions of this element. This style is beautiful, chaste, elegant. By its faultlessness of symmetry it defies criticism. It is admirably adapted to human mansions and palaces; and influences over the dwellings of secular haunts of man an air of good taste and refinement. But it is insubstantial. Its columns and facades have nothing in their contour or arrangement which can awaken any moral association, any heavenward aspiration, any thought of infinity, immensity or eternity. It could have connected itself with no other religion than that with which it was allied, the votaries of which worshipped gods who were altogether such as themselves.

Far otherwise the Gothic order. Its element is nature's noblest temple, the grove; its pointed vaults and arches are derived from the lofty entablatures of giant oaks; and its whole character bears the same marks of grandeur with the primal forests, among which it had its birth. Its essential feature is that in which lies the very

essence of the sublime, namely, that its proportions are too vast to be measured by the observer's eye, and therefore are virtually infinite. In this order, the spires and turrets losing themselves in the clouds, the deep recesses, the dizzy heights of the ceilings, the shadowy row of clustered columns, the mellow light making the whole perspective dim and phantasm-like in the distance, all help to constitute a shrine meet for the lowly, awe-stricken worship of Him, who is in part unseen, in part but dimly seen; all awaken the sense of an infinite presence, of power immense, of greatness unutterable. Such a pile, in its solemn grandeur, makes man feel his nothingness before Him to whom the temple is reared. The Gothic order is thus in its very idea, aspiring, spiritual, Godward tending. It is the offspring no less than the perennial fountain of devotion; and its gorgeous cathedrals, the wonder of all lands and climes, are so many gifts of Christianity to the world, which it is regenerating.

Perhaps the reader will be glad to be reminded in this connection of the admirable cognate lines of Bryant:

The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And round the roof above them; ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amidst the cool and silence, he knelt down
And offered to the Mightiest solemn thanks
And supplication.

Curran.

The following tale has a good moral:—One morning, at an inn in the south of Ireland, a gentleman travelling upon mercantile business, came running down stairs a few minutes before the appearance of the stage coach, in which he had taken a seat for Dublin. Seeing an ugly little fellow leaning against the doorpost, with dirty face and shabby clothes, he hailed him and ordered him to brush his coat. The operation proceeding rather slowly, the impatient traveller jawed the lazy valet for a good for nothing dog and threatened him with corporal punishment on the spot, if he did not make haste and finish his job well before the arrival of the coach. Terror seemed to produce its effect; the fellow brushed his coat and then his trousers, with great diligence, and was rewarded with sixpence, which he received with a low bow. The gentleman went to the bar, and paid his bill, just as the expected vehicle reached the door. Upon getting inside, guess his astonishment to find his friend the quondam waiter, seated snugly in one corner, with all the look of a person well used to comfort. After two or three hurried glances, to be sure that his eyes did not deceive him, he commenced a confused apology for his blunder, condemning his own rashness and stupidity—but he was speedily interrupted by the other exclaiming, "O, never mind, make no apologies—these are hard times, and it is well to earn a trifle in an honest way—I am much obliged for your hand-some fee for so small a job—my name, sir, is John Philpot Curran, pray what is yours?" The other was thunderstruck by the idea of such an introduction; but the drollery of Curran soon overcame his confusion; and the traveller rejoiced less at the termination of a long journey, than when he beheld the distant spires of Dublin glitter in the light of the setting sun.

How far the provision of Food is due to the Labour of Man.

The number of human beings on the earth is calculated at nearly one thousand millions; all these are fed from the produce of the ground; for even animal food itself is the produce of the ground. It is true that, for this result, man in general must labour; but, how small an actual portion of this immense productiveness is due to man! His labour ploughs the ground, and drops the seed into the furrows. From that moment, a higher agency supercedes him. The ground is in possession of influences which he can no more guide, summon, or restrain, than he can govern the ocean. The mighty alchemy of the atmosphere is at work; the rains are distilled, the gales sweep, the dews cling, the lightning darts its fertilizing fire into the soil, the frost purifies the fermenting vegetation,—perhaps a thousand other agents are in movement, of which the secrets are still hidden from man; but the vividness of their force penetrates all things, and the extent of their action is only measured by the globe; while man stands by, and has only to see the naked and drenched soil clothing itself with the tender vegetation of spring, or the living gold of the harvest,—the whole loveliness and bounty of Nature delighting his eye, soliciting his hand, and filling his heart with joy.—*Rev. Dr. Croly.*

Blessing a Sword.

St. Columba of old, when asked to bless a soldier's sword, replied, "God grant, it may never shed a drop of blood."

Rules for Reading.

In the selection of books which you read, although mental relaxation is as necessary as bodily, do not devote yourselves too much to those lighter works which will only encourage and strengthen imagination in its flights and dreams. Fancy is a strolling player, whose vagrant courses should be checked, and brought within the line and rule of discipline and system. But read the best of the old, and the best of the new, the cream of both, with as little of the blue milk as possible; and even so you will be able to make yourselves acquainted with only a slight sprinkling of the volumes which the teeming press is pouring forth day by day; and even so you will only be like the ploughboy at the harvest home feast, who, when he had swallowed so many good things that he had brought himself to a state of surfeit, burst into tears as the tables were being cleared, "There's all that padding left, and I can't eat any more." And in doing this, make yourselves the masters, not the slaves of the books which you read, bringing all their contents before the bar of your judgement, and the test of reason and common sense.

Correspondence.

For the Wesleyan.

On Praying in Public.

The Great Head of the Church has appointed, both by precept and the example of Primitive Christians, that His followers should meet together for united public prayer. It is inculcated in our Lord's Prayer, and in those sacred promises to those who agree on earth as touching any thing that they shall ask, and to those met in His name.—See Matt. xviii. 19, 20.

No sooner was the Church bereft of the bodily presence of her Saviour, than her members assembled together for common supplication. See Acts i. 12th and two following verses; and on a subsequent day, the brightest in the annals of Zion, they were all "with one accord in one place." Acts ii. 1. A certain river-side became noted as a place of resort for praying people who met on the Sabbath day. Acts xvi. 13. And when Peter and John were released from the High Priest's court, they repaired to their own company and held a prayer-meeting. Acts iv. 23, 24. What blessed Prayer-Meetings were those referred to above! "Seasons of grace and sweet delight."

Those Churches which revere the Bible in our day, follow the practice of the Primitive Church, and often realize the fulfilment of the Saviour's precious promises;—but at the same time it must be admitted that such meetings are not in the greatest number of instances so hallowed by those heavenly showers which of old refreshed "the garden of the Lord," and which occasionally still descend in a blessed measure on some assemblies of the saints. Why is it thus? Why is not the place of the Prayer-Meeting a Bethel in all cases? Is God a respecter of persons? Surely not.

The above questions are worthy of deep consideration. Will the reader be offended if I offer a few thoughts in reply to the questions proposed?

The fault must be with one or other, of two parties, or else with both—i. e., the person who is spoke-man in prayer, or the people themselves.

It may be owing to the defects or errors of the spoke-man. He may be careless and inconsistent in his life. If so, he cannot suitably lead the devotions of worshippers. He stands in the very way of their blessings.—All who lead the public devotions should be sure to retire before the hour of meeting, when practicable, and there ask Divine favour and aid, until they can go forth enjoying the light of God's reconciled countenance. "Beloved if our hearts condemn us not," says St. John, then have we confidence toward God," &c. 1 John iii. 20, 21, 22.

The spoke-man may be wanting in the simplicity and propriety of expressions, not grammatically, but scripturally speaking.—Some who pray in public seem disposed to try to move men, and produce feeling by their language. They are very apt to tell the Lord of the danger of sinners, and of the blessedness of the Christian, and what the sinner must experience before he enters Heaven. Now there is nothing of this in scripture prayers, as recorded in the New Testament. Reason forbids it. God's blessing alone can move the sinner, and we must ask

in order to have this imparted. We should think of what is wanted and ask for it.—Prayer is the soul's desire expressed to God, and not a round-about exhortation.

I have heard some very particular to tell God how great, glorious, holy, merciful, wise and true He is,—how wide His empire, and how perfect His controul; as if they meant to flatter Him into compliance with their wishes. How unlike that lovely form prescribed by Christ,—“Our Father which art in Heaven!” A praying man should remember the nature and character of the glorious Being addressed, so as to feel a sacred awe, and deep humility; but rehearsing God's attributes, &c., in prayer, is not the best way to promote this else our Lord would have prescribed it in His inimitable form.—The evils complained of cause long, dry, tedious prayers.

Prayer Meetings are also rendered barren by want of union with the brother who leads the devotions of the meeting. Attention is not paid to what is prayed for. Why should people meet for public worship if they do not unite therein? The promise is expressly made to two or more "who agree" to ask any thing touching Christ's Kingdom. It was when the early disciples "lifted up their hearts with one accord," that Pentecostal seasons were experienced, and when angels descended to open the prisons which confined the Apostles. Union can only be secured by those who have praying hearts, and by them, only when they fix their attention on the petitions uttered by the brother who leads in prayer; and this can only be, when grace is sought in secret at or before the commencement of the meeting.

Want of faith in God, is another grievous hindrance to prayer. "God is Love"—is a truth to be received and fully credited in order to profitable prayer. God is faithful, is a truth equally important, and must be fully relied on. If God is true the blessings promised will be given.

Faith in the atonement of Christ and in His intercession, is the life of prevalent prayer. For the sake of that blood, and that intercession, the Spirit is given to all who seek in faith, and therewith "Pardon, Holiness, and Heaven."

The Church needs more frequent and more scriptural prayer-meetings. There will then be more conversions, more and better Ministers, more money in the Lord's Treasury, more stability, and more love. XX.

Temperance.

The Temperance Movement.

The question presses itself upon us, whether the Temperance Reform is destined to a short-lived existence, or are its greatest and best results yet to be developed in the coming future? Is its present sunny moment to pass as the morning beam, or is it to live and brighten on the scroll of Time as an enduring, ever-expanding record? These are serious questions—serious indeed to him whose heart has become sad with the wretchedness around him, and whose hand is almost weary in this conflict with the world's oppressors. The dark legion, gathering up from the pit, come like a host to discourage or intimidate. They are stationed on hill and valley, and around them lie their ghastly victims. The dark death-cloud broods over their every feat. The weak wayfarer troubles up to their fatal gates, and they close upon him, perhaps forever.

Notwithstanding all that discourages and represses action, there is more of promise than doubt. In every beam of light that shines out on the heavens, we see tokens of the coming day. The gentle stars send down their messages from above, and the passing winds are breathing an inspiring note for every one "that hath ears to hear." From the way-side and the hill-tops, the anthems of the redeemed are ascending in a strain so heavenly and persuasive, that the strayed ones are pausing to catch the melody and return to the Zion of safety from which they departed. Nor are these the only assurances of triumph. The cause itself is one intrinsically beautiful and glorious. Good men and great men are worshipping in its courts. The kind Father of the world is crowning it with His blessing. Love is engraven on its banners. Glad tidings and good-will to man, are its messages of peace to those who sorrow and suffer. Say not, then, that our cause will falter or recede. It is making its progress triumphantly on the records of the present. The future, we believe, will be even more distinguished for a lofty and successful career. Strong hearts and hands are guarding it. Sober Age and gallant Youth are pledged to its support. True men never put on armor in a nobler conflict. Present success was never more signal, or ultimate victory more certain.—*Foundation.*