Again the Dean resumed the service in a strained and broken voice—for all in the Chapel now made no attempt to conceal their emotion—with the sublime passage, "Man that is born of a woman hath but a short time to live and is full of misery." Then was sung, with exquisite pathos by Mr. Tolly, Martin Luther's hymn, "Great God, what do I see and hear." As the last strains of this solemn chant ended, the personal attendants of his late Royal Highness advanced and slowly removed the heavy pall, leaving the coffin in all its gorgeousness uncovered. As this was done Earl Spencer, Groom of the Stole to the deceased Prince, placed on the head above the inscription plate the crown of a Prince Consort. At the same time Lord George Lennox, Lord of the Bedchamber, laid the baton of the late Prince as Field-Marshal, crossed with the sword and surmounted with the Field-Marshall's hat and plume, on the foot of the coffin, above the insignia of the Garter. All these memorials were fastened to the heavy black velvet cushions on which they were laid. Thus left alone in the midst of the wide expanse of black, the melancholy gorgeousness of the crimson coffin stood out the one conspicuous centre in startling contrast, almost the only solitary object in the chapel which was not covered with black and draped in solemn mourning. As this last ceremonial ended the attendants retired from the grave, and there was a silent pause, during which, as the wind moaned hoarsely against the casements, the quick sharp rattle of the troops outside reversing arms was plainly audible. Then came the muffled toll of the bell, the boom of the minute guns, and the coffin slowly but imperceptibly began to sink into the grave. There was more than mourning at this solemn time. The Princes hid their faces and sobbed deeply. All, not only in the Royal train, but in the chapel, allowed their tears to flow almost unchecked, and some, such as the Crown Prince of Prussia and the personal attendants of his late Royal Highness among the pall-bearers, seemed not less deeply moved for a time than the Royal orphans themselves. Still the coffin continued to sink. It is but a few short months ago since the late Prince stood at the head of the same sombre opening and wept as the remains of the Duchess of Kent were in the same manner lowered slowly into the Royal mausoleum. The ceremony then was gloomy, and mournful enough, though it was but the burial of a member of the Royal family long retired from public life, full of years and honours, and one who had already passed the term allotted to mankind. But here, with the Prince Consort, the husband of our Queen, a young man in the pride of life and usefulness, of health and strength and manly beauty, the loss seemed more than could even then be realised; and it was difficult—it seemed almost impossible to believe that the coffin then so slowly creeping down the wide black groove held all that was mortal of Prince Albert. It was a solemn period, and a most trying one for the mourners, whose half-stifled sighs were audible from all parts of the choir, as with the faintest and slowest motion the coffin still continued sinking. The silence within the chapel was intense; every movement among those present could be distinctly heard; the wind moaning round the building sounded with a hoarse rush, which now and then was almost noise, and the muffled knells from all the spires of Windsor seemed booming above the Royal grave itself. Slowly fading from the sight the coffin gradually became level with the floor, then sank deeper and deeper, casting almost a glow of colour from its deep crimson sides upon the cloth-lined walls of the grave, till all was lost to view for ever.

DISAPPEARANCE OF THE ROYAL COFFIN IN THE TOMB.

As the last trace of its gold and crimson crown disappeared the service was continued, amid the deepest grief, with the passage, "Forasmuch as it hath pleased Almighty God of His great mercy to take unto Himself the soul of our dear brother here departed." At the proper interval the earth was thrown upon the coffin, and fell upon its ornaments and plate with a sharp rattle that was heard throughout the building. Then was sung by the choir, "I heard a voice from Heaven," to Croft's plaintive music; and after reading of the prayer, "Almighty God with whom do live," was chanted an English translation of another of the late Prince's favourite chorales, as follows:—

"To thee, O Lord, I yield my spirit,
Who break'st in love this mortal chain,
My life I but from Thee inherit,
And death becomes my chiefest gain,
In thee I live, in thee I die,
Content—for Thou art ever nigh."

The collect concluded the service, and Garter King at Arms, advancing to the head of the grave, proclaimed the style and titles of the deceased Prince, saying:—

"Thus it hath pleased Almighty God to take out of this transitory life to His Divine mercy the Most High, Most Mighty, and Most Illustrious Prince Albert, the Prince Consort, Duke of Saxony, Prince of Saxe-Coburg and Gotha, Knight of the Most Noble Order of the Garter, and the most dear Consort of her Most Excellent Majesty Victoria, by the grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, &c., whom God bless and preserve with long life, health and honour."

This formal proclamation has hitherto always concluded with the words, "Whom God bless with long life, health and happiness." But on this occasion, for the first time during her Majesty reign, the prayer for "*happiness*" was left out, and only that for "life and honour offered." The change is mournfully significant, though the words we have quoted were in fact not spoken; for with the first mention of the Queen's name Sir Charles Young's voice faltered, and the concluding sentence of the mournful prayer, if uttered, was quite inaudible. Then Dr. Elvey who presided at the organ, began the solemn strains of the "Dead March" in *Saul*, as the mourners advanced to take a last look into the deep grave. The Prince of Wales advanced first and stood for one brief moment, with hands clasped, looking down; then his fortitude seemed suddenly to desert him, and bursting into a flood of tears he hid his face, and, ushered by the Lord Chamberlain, slowly left the chapel. Of the two, Prince Arthur seemed the more composed at the end of the ceremony, as if his unrestrained grief had worn itself out. All the mourners and those invited to the ceremony advanced in turn to take a farewell glance at the coffin, and not one looked down into the deep black aperture unmoved—none quitted the Chapel without traces of deep and heartfelt sorrow.

FINAL DEPOSITING OF THE REMAINS OF THE PRINCE IN THE ROYAL VAULT.—THE WREATH OF FLOWERS ON THE COFFIN.

When all was over, and the last of the long, lingering train of mourners had departed, the attendants descended the entrance to the grave with lights, and moved the bier and coffin along the narrow passage which leads to the entrance of the Royal vault. At the bottom of the grave down which the bier was lowered is a stone passage, about six feet broad and some eight or nine feet high. On the right is a little niche, stands the very simple machinery used for lowering the biers, and a little beyond this, in another niche, a row of very tall black, gaunt-looking, two-armed wooden candelabra, employed for torches when the Royal vault itself is opened. For some 12 or 15 feet beyond this the passage continues descending, and turning a little to the left, till further ingress is cut off by two plain, rusty, wide-barred iron gates. This is the entrance to the Royal vault. It is difficult without strong lights to pierce the intense gloom which always envelopes the last resting place of Royalty, and even when its sombre contents are revealed there is, after all, but little to be seen. It is a very plain, wide, lofty, stone vault, with a groined roof springing from stone columns. On either side, supported by these columns, are four tiers of marble shelves; in the centre are three very wide and massive slabs of marble raised some two feet from the ground. The side shelves are designed for the members of the Royal family—the centre marble biers for the coffins of monarchs only. As the light slowly penetrates this dismal chamber, two purple coffins, looking almost black in the gloom, can be distinctly seen at the furthest end, brightly reflecting back the rays of light as the beams fall upon their richly gilded ornaments which shines as though affixed but yesterday. These are the coffins of George III. and Queen Charlotte. Above their heads, but shining out warmly with a bright crimson glow, are the coffins of three of their children, who died young. At their feet, but some distance apart, and quite alone, lies the gorgeous coffin of George IV. On the centre slab, and nearest to the gates, the coffins of William IV. and Queen Adelaide rest side by side, the Queen being on the left. The light distinctly shows these coffins, and the velvet is as soft and rich, and the gilded plates and handles as bright as on the day when they were first laid there many years ago. Not even dust seems to have soiled their funeral grandeur; and except a few stray bits of gravel on and round the centre plates, where the earth was thrown at that solemn passage which commits the body to the ground, and tells how we are all alike before the sight of God, there is nothing to show that all the remains had not been carefully watched and tended since the day of their interment. There are no coffins on the right side of the vault, but on the left are those of the Duke of York, the Duke of Gloucester, the Duke of Kent, and the Duke of Cambridge. Strangely enough the coffin nearest to the gate is that of the Princess Charlotte of Wales. It is a crimson coffin, close in view, and like the rest, as bright as that which, alas! has been so lately laid there. Along this passage we have described, the bier of the late Prince was wheeled till the foot of the coffin was at the gates of the Royal vault. There it remains, though it was not left to the gloom of its dark and narrow home till some dear memorials of love and fond regret from the Queen and children, whom he has so untimely left, were sorrowfully deposited by kindred hands upon the coffin. A Queen's messenger brought from Osborne to Windsor three little wreaths and a bouquet. The wreaths were simple chaplets of moss and violets, wreathed by the three elder Princesses—the boquets of violets, with a white camelia in the centre was sent by the widowed Queen. Between the heraldic insignia these last tributes from his widow and orphan daughters were laid upon the coffin—mementoes of domestic love and worth above all heraldry that ever was emblazoned. With this last act of grateful care the aperture to the Royal vault was closed, and thus was Prince Albert, who has lived in honour and died in fame, buried in the most profound and deserved grief that has been evinced by any nation within the memory of living man.

Obituary Notices.

THE LATE MRS. TEMPLE.

The late Mrs. Temple belonged to a respectable Wesleyan family in London:—her father and an uncle were for years usefully employed in the Wesleyan local ministry of that great city and neighbourhood. She was herself very early in life the subject of religious influence, which she attributed largely to a practice, not then obsolete, of the ministers meeting the children of the members of their congregations weekly to impart to them religious instruction, and in youth she became a member of the church of which her parents were earnest and consistent members.

A gracious providence in 1817, which cannot be too thankfully remembered by the survivor, brought about her union in marriage with her now bereaved partner, whose whole recollections of her as a daughter—wife—particularly as the wife of a christian minister, and a mother, give a most poignant character to his affliction, from a consciousness that his loss by her demise is irreparable. Yet who, notwithstanding, would gratefully acknowledge the graces, rich and abounding, which for forty-five years spared to him an inestimable wife, and to his children a mother, intelligent, affectionate, indefatigable and earnestly solicitous for their spiritual well-being, until the few survivors of a large family, were comfortably settled in life, and her youngest son usefully occupied in a respectable position in the ministry of the church she so much loved, and of which she had been so long a revered member.

Upwards of forty years ago, acknowledging the well considered obligation of duty, she accompanied her husband on his mission to these Provinces; and on the eighteen Circuits that have formed the sphere of his labours, to four of which respectively he had been sent a second time, she won for herself by her unassuming and amiable demeanour, the affectionate confidence of very many dear friends, not a few of whom, in the period of nearly half a century, have entered into rest before her—yet many remain, who sympathising with the family, will nevertheless rejoice that, after a religious course of many years, she has ceased from her labours. She was 64 years old last April.

Mrs. T. was for many years the subject of severe personal affliction—full half the time of her residence in America she was confined to her room. She loved the means of grace; but limited exceedingly in the means of enjoying the public worship of God, she never murmured. In patience she possessed her soul—she was circumspect in her reading—delighted in religious biography and the sermons of evangelical writers; but above all in those of the Rev. John Wesley,—and the "Class meeting" was to her a real pleasure. Employing to advantage her providential opportunities, her faith in the wisdom and goodness of God was undoubting—her humility was thorough, and her dependence on Christ was undoubting. When informed by her medical attendant that she could not recover, she replied with perfect calmness, "I thought so from the first." Her direct and emphatic testimony was "I am trusting alone in Jesus Christ for all things." And her end was an instructive and soul-cheering illustration of the prophet's ascription to his God—"Thou shalt keep him in perfect peace whose mind is staid upon thee—because he trusteth in thee." W. T.

Died, on the 20th ult., at Ingersoll, Canada West, Mrs. MARGARET, relict of the late Mr. John Robertson, of the Scotch Settlement on the Grand Lake, County Queen's, aged 73.

Mrs. Robertson was brought to experience spiritual religion some sixty years ago, when Messrs. Black, James Mann, Jessup and McColl occasionally visited the settlements up the river St. John, and when the moral blasting of antinomian fanaticism was awfully prevalent among the settlers. Since that period, although till within the last few years the opportunities of hearing the gospel were few and far between, she has ever borne an irreproachable religious character. Some ten years ago she was bereaved of her aged and most excellent husband, who, with her, is remembered as an earnest, humble man, given to hospitality, and although diligent in business, was fervent in spirit, fearing the Lord. Mr. and Mrs. R. had a large family whom they brought up respectably—some of whose members removed to Canada West. Our aged sister on a visit to her children there, was assailed by erysipelas. After much suffering she departed this life assuring the bystanders that so far as her soul's interests were concerned "all was well." No other declaration could be expected from a mother in Israel of her standing; humble—conscientious—devout, and who had adorned her profession with every religious propriety for so many years.

It is remarkable that Mrs. R. was the eldest of nine surviving children—that for 59 years there had been no death among them, and that till her death, the average ages of 5 of those persons was 70—and of the remaining 4 was sixty years. W. T.

Provincial Wesleyan.

WEDNESDAY, JANUARY 15, 1862.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of our correspondents.

Original Sin, in its Relation to the Christian System.

There is no doctrine of Christianity which stands alone, or which is intended to be held merely as an article of belief, or as a conception of the intellect. Revealed truth is a system, and each part of it is important, both in its connection with every other part, and as the guide of our experience, or the rule of our practice. It therefore becomes a matter of no small moment to understand correctly, as well as to believe implicitly, the whole teaching of the inspired volume.

In a former article we endeavoured to set forth the Scriptural doctrine of Original Sin: we shall now attempt concisely to exhibit its relation to the other distinguishing facts of revelation, and to the duties and privileges which together constitute the Christian religion.

The redemption of our race by the Lord Jesus Christ is in consequence of the guilt, the ruin, and the helplessness entailed upon the human family by the offence of the first man. "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that He by the grace of God should taste death for every man." From the character of the atonement we may learn the nature of that condemnation and misery, that sin and inability, which rested upon every child of Adam. The love of God is commended to us, in that while we were "yet without strength," Christ died for the ungodly.

The bestowment of the Holy Spirit's grace, to reprove the world of sin, of righteousness, and of judgment, is no less an evidence of our total "alienation from the life of God." There is, invariably, an economy of power in the Divine administration. He who is "over all," does not expend his resources unnecessarily. To accomplish any of his designs he employs such an agency as is just sufficient. As, therefore, when He spared not his own Son, but delivered him up for us all, He declared the utter inadequacy of any other sacrifice to atone for our guilt; so, while He sends forth the Holy Spirit to awaken, to convert, and to sanctify men, He signifies most clearly that no power less than the Divine can produce these results. In opposition, then, to the fall of man and its effects, and also in contrast therewith, are set the death of Christ and the gift of the Holy Ghost. The remedy provided is equal to the loss which has been sustained, and the one is just as extensive as the other. Nay, the language of inspiration affirms, and the experience of the saved attests, that "where sin abounded, grace hath much more abounded."

Yet we are not left to suppose that the condition of man, as condemned and depraved through the offence of our first parent, is reversed by the sacrifice of the Redeemer and the grace of the Holy Spirit. Such is the fact only in the case of those who actually comply with the terms of the new covenant; and of those (as infants) who are not responsible, and who cannot, therefore, reject the blessing of salvation. All men are born in sin: that is, they are children of wrath, without God, utterly unholy, dead in trespasses and sins. But the sacrifice of the Redeemer interposes between the deserved wrath of God and the exposed offender; it keeps the sentence in abeyance, it procures spiritual power from on high, it stands ready as a propitiation which, embraced by a penitential faith, ensures, even in accordance with inflexible justice, remission of sins and all other benefits which the Gospel reveals. And as it does this for all mankind, so it places us, as it were, anew in a state of probation, and makes every man responsible for his own condition, his own character, and his own destiny.

In one respect, then, the descendants of Adam are in a similar position to their federal head, for they are in a state of trial; but in all other respects there is a great difference between their condition and his. He was innocent; we are unholy. He was proved, to see whether he would stand; we are tested, to see whether we will rise. Had he remained in a state of acceptance with God, it would have been by the deeds of the law; if we are saved, it must be exclusively by grace. He had strong inducements to persevere in holiness; we have still stronger to regain this forfeited blessing. For not only is it true that without this no man shall see the Lord, but we all are ransomed by the precious blood of Christ, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Now we would ask, What need is there for the atonement of Christ, if man is not condemned? And whence is the necessity of the Holy Spirit's influence, if he is not totally depraved? Indeed we may safely and reverently affirm that the whole economy of salvation is a stupendous superstructure of folly, upon a foundation as useless as it is costly, if man is not ruined by sin, and if the design of God is not to sanctify and save him.

Let us now see how this doctrine is involved in the duties which are enjoined upon man. All men, everywhere, are commanded to repent.—The universality of this injunction proves at least the universality of sin; and this, again, evinces the inherent and hereditary defilement of our nature; for if sin were the result of bad example, or of defective education, there would certainly be exceptions to the prevailing depravity.

But what is repentance? It is not the conviction that certain acts of ours have transgressed the law of God, and exposed us to his just indignation. It is not the fear of that wrath, or the desire to be delivered from it. Where is the offender who has not experienced this over and over again, but who has never mourned because of the evil of sin, or taken a single step towards reformation? The Apostle tells us that "Godly sorrow worketh repentance unto salvation."—This is a sorrow *towards* God, it mourns because He has been wronged, it renounces sin, it turns to Him for deliverance from it. But it is also sorrow wrought in the heart by the power of God. Christ is exalted to give repentance as well as the forgiveness of sins. The Holy Spirit is imparted, not only for the purposes of conviction, but as a Spirit of grace and supplication. Thus it is that the sorrow of genuine repentance is Godly. But, as such, we find that it corresponds with all the other parts of the divine economy. While the death of Christ shows the malignity of sin—of sin, not merely in act, but in principle; of sin as involving death upon man from his entrance into being—so Godly sorrow bewails not merely those acts of iniquity of which we may have been guilty, but especially that birth-corruption whereby we have gone astray from righteousness, and which is felt, despite our own efforts, to be a law in our members, warring against the law of our mind, and bringing us into captivity unto the law of sin. It is this feeling, even more than the fear of perdition, which compels the exclamation, "O, wretched man that I am, who shall deliver me from the body of this death!" In every case of true penitence, this feature of sorrow for sin—for its indwelling, its cleaving to our inmost soul, its pollution of our entire nature, its domineering strength—is most observable. Not to quote again the confession of David, there is the language of Job, "Behold I am vile; what shall I answer thee; I *abhor myself*, and repent in dust and ashes." So also Isaiah, "Woe is me! for I am undone, because I am a man of unclean lips." The contrite publican, too, with his eyes averted from the dwelling place of the infinitely holy Jehovah, and with his attention fixed, not upon any supposed virtue in his bosom, not upon his humility, his faith, or any other result of the Spirit's operation, but upon that defilement which, notwithstanding his repentance, still remained within, cried out, "God be merciful to me, a sinner!" These expressions, we hold, are perfectly inexplicable on any other ground than man's absolute destitution of the life of God in his soul.

The command which is addressed to the penitent to "believe the gospel," also fully implies the existence and the power of original sin.—This faith, which is the condition of our salvation, is not to be understood as having any merit in it. Indeed, it is again and again placed in opposition to "deeds of the law," to "works of righteousness," and to "works" of every kind, as the term of our admission to the favour of God. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." But this would not be the case if man still possessed any ability to recommend himself to God. These supposed powers would be required to be brought into action, and to the same extent would it be both lawful and right to depend upon them. And then, the reward would be not of grace but of debt. "Therefore it is of faith, that it might be by grace." Faith is active, as it is the exercise of the trust of the heart; but the very idea of trust in Christ bespeaks our own perfect insufficiency, as well as our own condemnation, for it is the transference of *all* our confidence to Him "who loved us and gave Himself for us."

But to prevent all misconception on this point, to show that up to the time when we thus rely upon the atonement, we are guilty, sinful, and helpless, the Scriptures show conclusively that even that faith whereby we are saved "is not of ourselves, it"—with the salvation which it brings—"is the gift of God." When the awakened sinner is under the influence of "Godly sorrow,"—when from his guilt and himself he turns to God,—when he acknowledges his guilt and deplores the absence of spiritual power and life,—then is he enabled to rely upon Christ; but only by a faith of the operation of God—a faith which, while it is his own act, is, nevertheless, "in the power and grace which create its being and energy, pre-eminently and exclusively 'the gift of God.'"

Let the nature of salvation itself now be examined, and it will be found to establish the humiliating doctrine of our total depravity. We see the grace of God gloriously exemplified in the justification of the sinner. God wills man to be holy. The resources of His grace are employed in order to secure this end. So long as we are under His wrath, it is impossible for us to love God, and consequently impossible for us to be holy. He pardons our sins, therefore, for the sake of Christ through faith, and so assures us of our acceptance in the beloved as that the love of God is shed abroad in our heart. The witnessing Spirit—the Spirit of adoption—descends into the soul of the believer, and creates it anew in knowledge, in righteousness, and in true holiness. And thus, "if any man be in Christ Jesus, he is a new creature. Here, again, we see how the conviction, the longing, and the faith of the penitent agree with the counsels and benefactions of the God of grace. We deprecate the divine wrath, yet pray more earnestly, "Create in me a clean heart, O God, and renew a right spirit within me." And our desires are granted; for He is not only "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," but in bestowing the one blessing, He makes it instrumentally the cause of the other. The Holy Spirit, who is given to us because we are pardoned, and who reveals to us this fact, by so doing imparts to us the life, the power of holiness. Thus "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."

But the impartation of this spiritual and Divine life brings with it peculiar obligations.—These refer to our conduct, personally considered, and relatively, to all those over whom we may exert any influence; they arise, also, not only from the fact of our possessing the life of God in the soul, but also from the manner in which that life has been communicated to us.—Personal holiness, growth in grace, and entire sanctification, are urged upon our care and our choice, but not simply because of their excellence: we owe it as a debt to redeeming mercy. "Yield yourselves unto God, as those that are alive from the dead." "Ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." If we view man as originally a sinner, lost and undone, these expressions have unutterable force: if we do not so regard him, they are meaningless.

The same may be said respecting those passages in which the believer in Christ is stimulated to holy ardour for the salvation of the world. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." Here the fact of their enjoying such inestimable privileges is viewed in connexion with its grand design—that God's praise should be manifested—and the grand motive by which fidelity and zeal are encouraged is, that in times past they who are now a peculiar people unto God were not His people at all; that they who are now a royal priesthood, formerly were without mercy. And as He had procured their redemption, and enriched their souls with salvation, he had claims of the highest order upon them.

In no place, however, is this matter so admirably put as in that triumphant vindication of his own zeal which St. Paul has given us. His words are these, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." No language could be more explicit than this. The condition in which he was found originally, and from which he was saved, was that of death; and that by this term he does not mean merely the condemnation of death, but the real absence of spiritual life, is evident from his putting in contrast with it spiritual living, "*that we which live, should live not unto ourselves.*" But as by the death of Christ this life was procured for him, and as it is an indispensible truth that Christ died for all, so he "judges" that all men are by nature dead in sin, that all men are made alive by grace, and that imperative obligations are upon those who are are already quickened to exert their utmost powers instrumentally to restore those to life who are as yet dead in trespasses and sins.

Such have been, and still are, the views of those who are distinguished for Christian diligence. They believe man is dead to God, but they do not therefore consider him as past hope. They hold that the grace of the Lord Jesus is sufficient to save all sinners, even to the very chief, but they do not, therefore, suppose that all are saved. Knowing themselves to be made alive unto God, they become workers together with Him; and in every sinner converted from the error of his ways, they rejoice that a multitude of sins is covered, that the dead is alive, and the lost is found.

The Divine Spirit in the human heart.

No doctrine of christianity is more plainly declared or more frequently and copiously illustrated in the Christian Scriptures than the great doctrine of the agency and influence of the Holy Spirit in the salvation of redeemed man. No doctrince is more full of mystery. A thorough and technical philosophy of it is not attainable in our present imperfect condition. No introversion of the mental eye can enable us to detect among the varied mental and moral phenomena of the soul the wonderful operations of the Spirit of God. No keenness of self-vision makes visible to us the hidden processes of the Spirit's power, so as to warrant us to affirm, here, the Spirit suspends the psychologic law, there, it coincides with it—here, the Spirit suggests to the understanding, there, it represents to the imagination—here it recalls to the memory, there, it reveals to the perception—here, it guides the will, there, it touches the springs of feeling. All this we may well conceive to be true, but it is not in our power to verify our impression by evidence tangible to our consciousness. The *need* of Divine power we *feel*—in the existence and operation of that power we *believe*, on the irrefragible testimony of Revelation—the *effects* of its activity we perceive; but the exact mode of operation eludes our search. Happily our safety does not depend upon our ability to comprehend it, but upon our willing obedience to it, and our faithful improvement of it.

The teachings of scripture justify the belief that, of all spiritual action, from the feeblest movements of the awakening sinner to the holiest acts of the perfected saint, spiritual power is a necessary condition. Spiritual power is not an attribute of the natural man—it must, if possessed by him, be the gift of God. But spiritual or truly religious acts are required of all men, according to the degrees of light and privilege under which by God they have been placed, and their non-performance is just ground of condemnation by God. Such just ground of condemnation could not exist were men, from whom spiritual acts are required, hopelessly denied the possession of that spiritual power which renders those acts possible. One of the greatest glories of Wesleyan theology is that its clear enunciation relieves it from the absurdities both of Pelagianism and of Partialism.

It is at once the privilege and the necessity of the Christian believer to be guided, comforted and sanctified by the Holy Spirit. As many as are led by the Spirit of God, they are the sons of God. The denial of this consolatory doctrine robs christianity of its life, its power and its joy. The anguarded use of it, or rather the perversion of it, disfigures the profession of Christianity with the wildest absurdities—the most repulsive fanaticism. Far be it from us to attempt dogmatically to define the *modus* of the Spirit's guidance of the honoured believer. Yet there are certain conclusions, so reasonable in themselves, so accordant with the teachings of analogy, so agreeable to the observed phenomena of our mental constitution, that we find it scarcely possible to doubt their truth when once we investigate their import.

We infer, both from our ignorance and our knowlege, that the Holy Spirit very largely, if not entirely carries on its gracious processes in the human soul through the instrumentality of those great mental and moral laws which were originally impressed upon that soul by the all-glorious Creator. And it is this very fact, in our opinion, that renders it impossible for us, for the most part, to trace concurrently, in any given instance, the very operations of the Divine Spirit on our own minds.

Another conclusion to which we are drawn by analogical considerations is that in all those cases where the ordinary exercise of our reason or common sense is sufficient, safely and wisely to direct us, we have no right, either to expect or to claim extraordinary Divine aid. This inference we might perhaps deduce from what Sir W. Hamilton designates the *law of parsimony*—a law which seems to pervade every known department of the Divine activity. That law may be defined as a tendency to economy in the display of Divine energy by which the means, both in force and number, exactly corresponds to the requirement of the ends. The christian trusts that his bread will be given him, and that his water will be sure, and hence he prays for their daily importation—yet neither his prayer nor his faith, nor the promises upon which his faith reposes, will justify him in neglecting to plow, to sow, and to reap. If he neglect ordinary and sufficient means, he is not entitled to expect his sloth and folly will be indemnified from on high through extraordinary manifestations.

We argue, moreover, that the suggestions and promptings of the Holy Spirit in the soul can never be opposed to the clear teachings and winning persuasives of the Holy Spirit in the Divine word—or that the soul is divinely led into courses of conduct which the inspired writings condemn. Truth is one, and God is one. It is infinitely more probable that we mistake the source of our impressions and impulses than that God in the soul should contradict God in the word. We must try the spirits by the law and the testimony.

We judge that the safest mode of determining the important question, whether or not we are led by the Spirit of God, is to ascertain whether we are being guided into the old paths of justice and mercy and humbly walking with God—is to compare the fruits of the Spirit that is within us with the recorded fruits of the Divine Spirit—is to learn whether the mind that was in Christ is, also, in us. The first that distinguishes our lives will readily define the nature of the root that penetrates our hearts. Yet while we test all our convictions, all our impulses, all our impressions and all our acts by a faithful application of the Holy Word, which is the guide of our feet, the rule of our life, and the revealer of our condition—let us more earnestly than ever before pray that, to the fullest extent of the Divine promises, we may be plenteously endowed with all the treasures of the heavenly grace. Then, the growth of christian virtue, the development of spiritual strength, the more facile discharge of difficult duties, the more frequent recurrence of victory over temptation and sin, and the increasing nearness and sweetness of communion with God, will afford testimony, ample and cogent, to the richness and power of the unction from above.

The Young Prince Leopold.

The *Independance Belge* of Monday evening publishes the following:—

CANNES, Dec. 18.—"The news of the death of Prince Albert reached the young Prince Leopold, his son, in the midst of circumstances so melancholy and sad that they could not fail to increase the horrors of the catastrophe. Taking advantage of a charming morning, the young prince had gone out to sea to indulge in his favourite pastime of fishing. In returning to his villa he observed the countenance of his principal servant to be overcast, and that there were tears in his eyes. The cause of the grief was not the death of Prince Albert, which was then unknown, but the death of his governor, General Bowater, who had just died in the chamber adjoining Prince Leopold's. At the news of this loss the poor boy wept bitterly. Almost at the same moment there appeared at the end of the hall a commissioner of the telegraph, bringing a telegraphic despatch. 'It was addressed to the general, who was then lying dead. The envelope was opened; it contained the fatal news—Prince Albert was dead. His Royal Highness was at once taken into his room, and I assure you that it is impossible to give any idea of the desolation of this young child, thus smitten in his tenderest affections. 'My mother! I must go to my mother,' he cried in sobs. 'My mother will bring back him whom you say has been taken from me—I want my mother.' Some seconds afterwards they took him away altogether from the mournful and desolate-looking house, to the nearest hotel, the Hotel de Bellevue, which is ordinarily patronised by the English and French aristocracy. Shortly after, an English officer arrived from England, charged, it is said, with the duty of taking the unfortunate orphan back to England."

A recent issue of the *Wesleyan Methodist Magazine*, now the oldest in existence, contained obituary notices of twelve Methodists, whose average age was sixty-three years, and whose average life in the Church had been forty-two years. One was a local preacher twenty-four years. One woman commenced attending Methodist preaching through curiosity, and during the dark nights of winter, to escape observation, intending in the summer to discontinue the practice; but before the days lengthened, she learned not to be ashamed of the Gospel of Christ. One woman had been a class-leader fifty years. The youngest son of the deceased was converted at nine years of age, and departed this life aged fourteen. One was in the travelling ministry fifty-four years.

General Intelligence.

Colonial.

Domestic.

Lt. Gen. R. Anderson of the Scottish Volunteer Company having volunteered his services, started Wednesday by the afternoon train for Canada, with important despatches from the Imperial Government.—*Jour.*

NAVAL AND MILITARY.—H. M. S. *Orpheus*, convoy to the *Melbourne*, arrived here on Monday last.

The R. M. S. *Canada*, which arrived on Wednesday, brought out 53 officers and 226 men of the Artillery and Engineers.

The *Adriatic* sailed on Wednesday, for St. John, having on board the Grenadier Guards.

The steamer *Osprey*, which arrived on Wednesday, brought up the company of the 62nd regiment which were at Newfoundland.

The steamer *Cleopatra*, Capt. Cripts, arrived on Wednesday from Queenstown—11 days passage. She brings the 2nd battalion of the 17th regiment.—520 men.

The *Magdalena* sailed for St. Johns, Nfld., on Saturday last.

The steamer Merlin arrived on Wednesday from St. Thomas and Bermuda. The Himalaya arrived at Bermuda on the 6th ult., landed the troops and proceeded to Jamaica and Barbadoes on the 9th. H. M. S. Mersey sailed from Bermuda for Jamaica on the 7th. The Challenger, Bulldog and Steady were at Nassau on the 25th. The Immortalite sailed on the 26th from Bermuda. The Donegal arrived on the 30th from England via Jamaica, where she transferred the Marines of the expeditionary battalion to some vessel. It is said that the St. George, Ariadne and Jason have gone to the Gulf of Mexico. The Nile was at Bermuda on the 1st inst.

THE CREW OF THE PERSIA.—The gang of men, 30 in number, being part of the crew of the Persia who were engaged in landing the troops in the St. Lawrence, and who were abandoned with their boats, have since arrived safe in Boston, and proceeded home in the Niagara to Liverpool. Six of the party went to New York, and will perform duty on the steamer Asia, by which they will return. The six boats of the Persia engaged in the transportation of the troops were all destroyed, and the wrecks left in the ice. The N. Y. Tribune says—Many fears were entertained for the safety of those left behind, but the men who arrived here state that they left them all in good health, excepting one, who was frostbitten. He was sent to the hospital. The men travelled in sleighs to Boston.—*Col.*

THE DELEGATES.—No answer, we understand had been received from the British Government respecting aid to the Halifax and Quebec Railway, when the Canada left Liverpool. The final decision of her Majesty's Ministers, on this important question, has, we learn been delayed in consequence of the lamented death of the Prince Consort, which for several days caused a complete suspension of business in most of the Public Departments Hon. Mr. Tilley came passenger in the Canada, leaving his co-Delegates, Messrs. Howe and Vankoughnet, in London, to watch over the Railways interests of the Provinces. Mr. Howe will return by next boat.—*Chron.*

It is said that on the arrival of the R. M. Steamer Niagara, at Halifax, it was telegraphed to New York and Washington, that the passengers there would be a serious difficulty with the European powers in consequence of blocking up the harbor of Charleston with the stone fleet. This rather unexpected information caused considerable sensation in New York.—*Exp.*

THE STEAMER "MELBOURNE"—This ship, which arrived here on Sunday, encountered boisterous weather on the passage, and the skill and energy displayed by Captain Auld are highly spoken of by those who were on board. The captain of the *Melbourne* is a nephew, we believe of Captain Auld, of the ship *Roseneath*, so well and favorably known here. It must be highly gratifying to the commander of the *Melbourne* to receive such a testimonial as the following from one who has had every opportunity of witnessing the difficulties that had to be encountered on a voyage to this port at this inclement season of the year:

Halifax, N. S., Jan. 6, 1862.

SIR,—I have great pleasure in sending you this letter of thanks from the troops conveyed in the *Melbourne* to this port, for your kindness and attention to them.

During a long and stormy voyage, you possessed their entire confidence in your skill as a seaman; and they leave you with most sincere wishes for your future advancement and happiness.

I have the honor to be,
Your obedient servant,
J. W. GORDON, C. B.,
Royal Engineer,
Commanding Troops on board Melbourne Transport.

To Captain Hugh Auld,
Steam Transport Melbourne.—*Chron.*

MILITARY INTELLIGENCE.—The steamship *Parana*, with the Scots Fusilier Guards on board arrived at Sydney on Monday evening. She will probably arrive here to-day or to-morrow. After getting within forty miles of Bic, she had to return in consequence of the ice around the ship.

The Grenadier Guards marched through the city on Tuesday, to the admiration of our citizens. They certainly deserve the title of "the flower of the British army."

A heavy gale of wind prevailed at Bridgetown on the 2nd inst. The *Register* says—The tide was unusually high at the time; and of course the Bay of Fundy shore was thoroughly washed; and we are sorry to report that the Breakwater at Chute's Cove is carried away, and those at Port Williams and Port George are seriously injured. Many fish-houses, too, and other property were also swept away during the storm.—*Col.*

A MILITARY TELEGRAPH.—We understand that Col. Chadwell, of the Royal Engineers, who, up to the day before he left London to take passage in the R. M. Steamship *Asia* was the General Superintendent of the Great London Exhibition to be held this year, arrived in this city by special train on Wednesday evening. He brings out with him Mr. Light, for the purpose of proceeding to construct a military telegraph from the seaboard through to Canada. It is thought too, that they will open the Metis Road from Metapedia, on the Restigouche, to Riviere du Loup. Previous to leaving England, Col. Chadwell had a conference with Messrs. Howe and Tilley, from whom he received a great deal of information. How opportune it is that the Provincial Delegates are in England during these troublous times to impart information relative to various matters in connection with the North American Provinces, about which even the highest officials in the realm appear to have been very ignorant.—*St. John Courier.*

We have received from H. Hartshorne, Esq., the agent of the Royal Insurance Company, a beautifully illuminated almanack. The principal object of this little serial is to show to the public the healthy state of the office from which it issues, the promptness with which it has paid past losses, and its ability to pay future ones. Apart from that knowledge, much information is imparted of a really useful nature. We have also received from M. H. Richey, Esq., a copy of a similar work from the Colonial Life Assurance Company, accompanied by a report showing the successful working of the society for the past year, and the inducements held out to customers.

STILL ANOTHER GOLD DISCOVERY.—We learn that Gold-bearing quartz and washings have been discovered about four miles from the Railway Station at Elmsdale.—We have seen a specimen of the quartz from this place, and it certainly looks very promising. From what we hear we have no doubt that this will turn out a profitable diggings.—*Chronicle.*

Mr. Judah Bishop, of Round Hill, Annapolis County, was accidentally killed on Tuesday week by the falling of a tree.

INSTITUTION FOR THE DEAF AND DUMB.—The Directors have much pleasure in acknowledging the following collections and donations, received since their last monthly announcement:—

Rev. Mr. Milner, Garrison Chaplain,	£1	0	0
Mrs. Milner,	1