The Provincial Wesleyan.

Obituary.

JEHU AND SILAS MOSHER OF AVONDALE.

Death has very suddenly taken from our midst two brothers, members of our congregation at Avondale, in the Newport circuit. The first was Jehu A. Mosher, who was at his employment in the ship yard on Monday the third of April, and on the following Thursday night he was a lifeless corpse. Although he never made a public profession of religion, yet I was informed that in a conversation which he lately held with a fellow workman, he spoke very freely respecting his spiritual state; he said that he had seen the folly of his ways, had repented of his sins, and sought the mercy of God. This intelligence gave his sorrowing widow great comfort, and a blessed hope he has gone to rest.

Silas Mosher, brother of the above, when following the corpse of Jehu to the grave yard, thought he heard a voice saying, "You will be the next that will be brought here." Alas! his premonition proved to be a sad reality. The following day being the Sabbath he heard me preach, and partook of the Sacrament for the last time. On the succeeding Tuesday he was taken ill, and died on April 18th, aged 59 years. Our dear brother was converted to God about 28 years ago, began to meet in Class, and united himself with the Methodist Society. He was through life a bright ornament of the church of his choice, and a faithful follower of his Lord and Master. For thirteen years he walked two miles to Highfield generally twice a week to lead the Class there, conduct the prayer-meetings, and visit the sick, &c. Neither weariness, storms, nor bad roads, deterred him from his duty. He laboured faithfully, energetically, and perseveringly, for the good of souls, and the glory of God. The people at Highfield highly appreciated his services, and mourn for him as a father mourneth for an only son.

I visited him in his last affliction, and found him firm as a rock, happy in God, and willing to go to his eternal rest. Calling his family around his death bed, he exhorted his wife to trust in the widow's God, and his children to seek religion and give their hearts to the Lord. I pray God to grant that the dying advice of their now sainted father, may be made a blessing to them.

His death was improved from the text, "Let me die the death of the righteous, and let my last end be like his." Our commodious chapel was filled to overflowing, thus giving evidence of the high estimation in which he was held by the community. No doubt our loss is his eternal gain. May we be prepared to follow him to glory.

"There we shall meet again,
When all our toils are o'er,
And death, and grief, and pain,
And parting are no more."

WILLIAM SMITHSON.

Newport, May 3, 1865.

MR. GEORGE SMITH OF PORT MEDWAY.

Died, at South-west Cove, near Port Medway, on Sunday the 26th of March, aged 84, Mr. George Smith, an "old disciple." He was a native of South Carolina, U. S., and came to this Province while yet young. It was during a revival which took place in connexion with the ministry of the late Rev. Sampson Busby—then stationed in Liverpool—that he became seriously impressed, and was led to seek for salvation through Christ, and having realized the blessed influence of religion, he was induced by a sense of duty as well as a regard for his spiritual safety and advantage to unite himself with the Wesleyan church, whose ministry and ordinances he continued to attend until disabled by age and infirmity. He was in the habit of anticipating his latter end, and for it, we trust, he was found prepared. H.

LUCINA MACK OF MILL VILLAGE.

Died, at Mill Village, on Monday 10th ult., Miss Lucina Mack, aged 61. She experienced the saving grace of God in early life, and wisely devoted herself to his service and united herself to his church. Her christian profession and church relationship were maintained to the end, and, we trust, that she is now enjoying the blessed results of christian fidelity in the presence of her Divine Redeemer in heaven. For many years she was the subject of much and severe affliction which she regarded as being designed by her heavenly Father to be the means of her spiritual improvement, and which, having been endured in the spirit of prayerful submission, has, it is hoped, tended to make her "meet to see the face Divine." Her last illness was brief, and being accompanied by unconsciousness, she was unable to give those dying testimonies of happiness and hope which her friends would have been thankful to hear. O may her sudden removal tend to impress deeply on the minds of her surviving relatives and acquaintances the ever appropriate admonition—"Watch therefore: for ye know not what hour your Lord doth come." H.

Provincial Wesleyan.

WEDNESDAY, MAY 10, 1865.

The Nova Scotia Legislature

Was prorogued on Tuesday the 2nd inst. The Session just closed was, upon the whole, a quiet one, the discussions for the most part, having been conducted with moderation and forbearance. An inclination occasionally manifesting itself in the Lower House, by a few honourable gentlemen, to arouse acrimonious dispute, was held in check by the greater number, who happily exhibited more anxiety for the good of the country than for useless party strife.

The more important measures of the Session are adverted to in the closing speech of His Excellency the Lieut. Governor, which will be found in another column. The administration acted wisely in relation to the Confederation question, there being no immediate hope, in the present posture of affairs in the Lower Provinces, of carrying either the larger Federation, or any practicable scheme of maritime Union. In regard to Railway extension, it would seem on many accounts very desirable, that as our present railways are owned by the Province, the main line to the New Brunswick border, and also the line to Annapolis, should be undertaken as Government works, and the whole be under one management. Yet it is better that we should have these important public works in the mode contemplated, by subsidized companies, than that we should remain without them for long years to come.

The most important measure of the Session, there can be no doubt, was the Education Act, by which the free school system is secured for the Province, and the means of Education placed within the reach of the whole people. The introduction of this system will impose a somewhat heavier burden than the country has heretofore borne in support of Education, but once fairly commenced will by no means involve so grievous a tax as some persons have imagined; while the advantages to the country at large will prove incalculable. The Act, which is to come into operation next autumn, will be found a great improvement upon the previous law. We hope it will be favorably received by the whole people, with a disposition to work it to the best advantage, and in the confidence that any amendments found to be necessary will be secured in due season. Some difficulty was presented in regard to those clauses of the Bill which relate to the city of Halifax; but this appears to have been met as satisfactorily as could have been expected. We earnestly hope that growing out of this Education Act, though the measure is far from being all that the necessities of the Province require, yet as an important advance upon all previous legislation on this subject, that by such improvements, as may hereafter be secured, we shall have a system in operation which will place facilities for acquiring a good education within the reach of all, and that before many of those who oppose the measure shall have passed off the stage, it will be seen by them that the system of public instruction now inaugurated, conferred upon Nova Scotia a boon of immense value.

It is only proper to remark that some objectionable clauses of the Education Bill, and especially in its application to the city of Halifax, were amended by the Legislative Council. All honour to those honourable gentlemen of the Upper Branch, who have given their best attention to this and other important measures of the Session, and who have manfully stood up in defence of the right.

In this connection we cannot but advert to the praiseworthy efforts in regard to the liquor law for this city, by several gentlemen of the Council, who on former occasions, and also during the recent Session, battled successfully against some features of the License system which were especially objectionable Last year, when the city bills were before the Council, a member of that honourable body, under a conviction of the gross evils resulting from the connection of the sale of liquors with groceries, introduced an amendment by which this source of evil was to terminate in April 1865. The liquor interest of Halifax had thereby sufficient time afforded to make the necessary preparation for such change in their business; but they hoped that their influence, so mighty in other respects in this fair city, would be sufficient to effect a repeal of the offensive clause. Those members of the Assembly who were the ready tools of the Water street and Upper street grog-sellers, must stand very high in their own self-respect in the recollection of their earnest exertions to help such very respectable and useful members of this community. The efforts of these parties were successful as far as the Lower House was concerned. In the Council it was hoped to put the Bill through as sent up from the Assembly; but in vain. The majority in the Council who carried the measure of last year, with an independence worthy of themselves, stood firm in their opposition to the mischievous clause. The bill was sent down amended in this particular. The House returned the amendment not agreed to. The Hon. Mr. Keith then moved in the Council that the amendment be not adhered to. This motion was lost, and so the enactment of last year stands unrepealed.

In this city the sale of liquor in small quantities is now to be kept distinct from the sale of groceries. The temptations to indulge in strong drink, greatly multiplied by the union of these branches of business, will be lessened considerably by their separation. The liquor dealer has had a certain measure of respectability thrown around his deadly vocation by its association with other traffic. The reputable grocer who could not conscientiously engage in liquor selling, will now be better able to compete with those who heretofore have employed the liquor bait wherewith to entrap customers. The grocer will now be known as a grocer simply. The liquor sign will show where strong drink can be had. If one effect of this will be to place the business of liquor selling in the hands of the more disreputable of our citizens, so much the better. It will then be where it ought to be, and those who have to do with it, will descend in the scale of society to their own appropriate level. Many places deemed respectable will be closed, and the accommodation afforded in grocery establishments to indulge in strong drink without suspicion, will be removed. For this improvement in our city license law we are indebted to those honourable gentlemen of the Legislative Council who are friends of sobriety and virtue. They have the hearty thanks and best wishes of the christian portion of the community. May their voices long be heard in the councils of our country in support of its highest interests.

"Visions of Chebar."

The true-heartedness of the people of these Provinces, their abhorrence of evil-doing, their regard for what is benevolent and humane in principle, and their appreciation of virtue and uprightness of character, have appeared very strikingly in the fact, that—notwithstanding the prevailing differences of opinion in relation to the American war—the sympathy expressed by them with the United States, in the recent heavy calamity, has been most profound and general. All classes have evinced a deep and mournful interest in the sad event which has overtaken that people, and all have been ready to do justice to the memory of the murdered President, who is justly regarded by the great majority of right-minded persons as having been an object of blood-thirsty conspiracy because of his inflexibility of purpose in pursuing the course he believed to be right, and whose benevolence and integrity will long be cherished in remembrance by christian people of every land.

It was only seemly that amid other public expressions of interest at this crisis in the history of a great nation—a nation allied to us by race, by language, by religion, and by frequent intercommunication in commercial and religious relations—the attention of christian congregations should be directed to mark the hand of God in providence, that confidence might be unwaveringly reposed in Him, around whose dispensations are clouds and darkness, but whose throne is based on righteousness and judgment. We have pleasure, therefore, in furnishing our readers with some notes of a discourse adapted to the present period, preached by the Rev. J. Lathern in the Methodist Churches of this city, on Sabbath the 30th of April, and founded upon the "visions of Chebar," as narrated in the first chapter of Ezekiel's prophecy. The text was the latter clause of the first verse, *The heavens were opened, and I saw visions of God.* We give a synopsis of this discourse in the following paragraphs:—

These splendid and majestic visions were fraught with comfort, and richly instructive; because founded upon the immutable principles of Divine procedure in the administration of human interests. We might contemplate the sovereignty of God, the exalted agencies employed, and the character of His moral government.

1. *The sovereignty of God.* The central thought of this sublime inaugural was the sovereignty of God's rule. The mystic chariot, was the emblem of His providential movements; the sapphire throne above the firmament of brightness was the symbol of majesty and dominion; the whirl-wind, the dark cloud, the flaming lightning, and wreathing fire represented His retributive, irresistable power.

2. *The central agencies employed:* Living creatures, or, as designated in another scene, cherubim. The living ones had forms indicative of intelligence and prudence; of courage and of magnanimity; of patience and endurance; of fervor and devotion. These powers of celestial brightness and ceaseless activity attended the chariot of providential movement, and rendered service with alacrity and promptness: "running to and fro as the appearance of a flash of lightning.

Generally in our studies on Providence, we left a narrow margin for such agency; yet the Bible was full of angels as the *Iliad* was full of gods.

3. *The specialities by which the administration of God's moral government was distinguished:* Comprehensiveness, apparent complication, progressive motion, and mediatorial designation.

Comprehensiveness. Boundless in its range and unlimited in its vast expanse,—embracing all ages, all dispensations, all revolutionary changes. The rings were so high as to be dreadful—wide and vast in their sweep. Earthly conquerors, such as Shishak and Sennacherib, and Cæsar and Charlemagne and Napoleon, might for a brief space grasp the iron sceptre of despotism, and seek to bend the course of destiny; but, by a Power, inexorable as fate, irresistable as omnipotence, were whirled away from the scene. From age to age God wrought out His sovereign will, and amid the heaving of nations, the changing of dynasties, the falling of thrones, we recognized the presence and power of Him who said: "I will overturn, overturn, overturn."

Apparent Complication. The movements of God in His moral government were mysterious—complicated as "the appearance of a wheel in the middle of a wheel." The throne of God was of sapphire, the emblem of unbroken uniformity as well as of unclouded majesty; the colour of the wheels was of beryl—the colour of the vaulted azure—bright and serene as the throne; but the clouds and darkness and desolating whirlwind and infolding fires were obstructions to human vision.

Looking at the long past, with reflected light of prophecy and history falling upon the scene, we might speak with greater confidence. God said of Egypt, "Thou shalt be base;" of Nineveh, "I will make thy grave;" of Babylon, "That golden city shall cease;" of Petra, "Thy rocky ramparts shall be scaled; of Tyre, "Thy opulence, thy traffickers, thy merchant princes and freighted ships shall be no longer thy pride;" and standing upon the banks of the Nile or the Tigris, on the grassy mound of Nineveh or the bare rocks of Tyre, beneath the shadow of the Grecian Acropolis or on the Capitol of Rome, we might say: there and there is the providence of God. But coming down to our own times, the movements were more complicated, the clouds were thicker, the Seers had no open vision.

The cannon spoke in the teacher's place,
And the age was weary of work and gold.

Progressive Motion. Though to human vision the movements of providence might be complicated, they were guided by infallible intelligence, and by infinite wisdom. The rings were full of eyes—the symbol of knowledge; there was no retrograde motion in the wheels; a mighty spirit was in them and "they turned not as they went." As revolutionary changes, the wheels of providence, had never been more vast and sweeping than in our times; so never had greater results been accomplished. All their motion was progress. One of the most doubtful problems, and one of the deepest mysteries to thoughtful men, had been the question of American Slavery. Of its cruel wrong there could be no doubt. It was an evil thing to wring from the weak and helpless the unremunerated fruits of toil; injury to the dominant people, greater than could be told—agony and abasement to the inferior race—insult to Him who had made of one blood all the nations of the earth, and who gathered redeemed ones from every kindred and people. Yet that system of oppression seemed so thoroughly established on this continent, and so closely interwoven with the fabric of national constitution, that its abolition seemed hopeless. But the wheels moved on and obstructions gave way. A nation closely cemented and firmly consolidated by patriotism and strong national feeling had been suddenly rent and torn by civil strife. We had said again and again as the conflict raged, How purposeless this war! How useless the expenditure of treasure and blood! We felt as though the wheels were rolling backward; but through the midst of national commotion, blood-stained battle-fields, ruined cities and desolated homes, they had rolled straight onward in the cause of the oppressed and enslaved millions:—Jehovah had triumphed and the people were free.

In a great crisis of human affairs—one of the pivot points of history—we had seen at the helm of the American Republic a man who filled the largest space in the world's eye,—who had exhibited a grasp of principle, an inflexibility of purpose, a force of conviction, a soundness of judgment, a wisdom in framing measures called for by revolutionary emergency not surpassed by the greatest leaders of the Puritan revolution in England. We had seen his policy after years of failure, in which there had been no weakness or depression; after rapid and brilliant successes, which had produced no undue elation, crowned with triumph. Just at that moment he had fallen by the hand of the assassin. President Lincoln, if spared, would infallibly have impressed on the policy of the nation his own convictions; this, apparently, no earthly power could have prevented. Yet his measures, however successful in the past, however sagacious, might not have been in harmony with the all-wise plans of God. And though we might justly brand that tragic deed as one of the basest, most atrocious acts of the 19th century, or even of history, yet might it be over-ruled for good results.

God made the wrath, the vindictiveness, the deep dark intrigue, the foul malignant passion of men to praise Him and to subserve His purposes. He turned their wisdom into folly, their power into feebleness, and their taunted pride into servile abjectness. A glance from His eye, a touch from His finger, or a word from His lips broke the disciplined valor of embattled hosts and smote the mightiest of hostile forces to the dust. By a single stroke the master-spirit of recent convulsive and revolutionary struggle had been removed; the transfer of executive responsibility and governmental authority would be the means of introducing new counsels and of inaugurating changed national policy; the issue of present political occurrences, and their bearing upon the destinies of the future, could only be unfolded with the march of events; but, as in the visions of Chebar, so in these providential developments we beheld the Almighty in contact with the powers of this world, and the evolutions of society, giving them an impulse in the direction of ultimate triumph. Awfully lofty might be the sweep of the mystic chariot, high and dreadful the rings, complicated and confused the motion of the wheels; but they were instinct with intelligence, guided by infallible wisdom, and controlled by the irresistible energy of Omnipotence.

Mediatorial Designation. There was "the likeness as the appearance of a man" upon the throne,—the man of Calvary. The world was governed by the Mediator. All agencies and all instrumentalities—from an atom to an archangel—were under His control; and all the purposes of His exaltation and enthronement awaited their full and final consummation. The future was radiant with hope. The magnificent firmament was spanned, and the sapphire-throne was encircled, with the bow of brightness, the symbol of peace, and the resplendent emblem of gracious purpose. There should be light instead of darkness, liberty instead of bondage, peace instead of discord, joy instead of agony, love instead of selfishness, good-will to men instead of enmity and enthralment, and organized philanthropies instead of unholy leagues and evil confederacies. Satan should fall, as lightning from heaven: the chain was forged that should bind him, and the pit was excavated into which he should be cast. Christ should receive the royal diadem, the imperial sceptre, and the everlasting kingdom. The rapturous joy of the redeemed, and the burnings of seraphim, should break forth into the mighty chorus—the thrilling triumphant "Alleluia! The Lord God Omnipotent reigneth."

For the Provincial Wesleyan.

Impressions of a Visit to the United States.

NO. III.

I heard Ward Beecher. I did not see Niagara. It was a question of time; and I preferred hearing the living man, to seeing the living waters. Accordingly on Sabbath morning, the 19th of March, I found myself standing amid a crowd of anxious persons waiting to be admitted into the church at Brooklyn. Placards requested the patience of strangers until a reasonable time had been given to the pew-holders to gain their seats. Several of the Trustees took their stand at the church doors to enforce this rule. I waited a quarter of an hour, and saw nothing to offend in this arrangement. The Trustees or Deacons were very mild and obliging in their manners, as they firmly kept the door-way from all intruders. There was not the pushing, and squeezing, and danger of being trampled to death, as at the doors of Spurgeon's Tabernacle, and as at many of the doors of our Methodist chapels in England when some Methodist celebrity is expected to preach. No sooner had Mr. Beecher entered the pulpit than there was a slight rush by the waiting crowd, and I found myself standing in the centre of an aisle looking for a seat. A lady kindly made way for me and I obtained a very comfortable and convenient position for the morning's devotion. The opening hymn suggested to my mind the anticipated topic of the discourse, it was sung with such feeling and power, with such hearty congregational zeal that lifted you at once into the true element of devotion. To hear that singing was worth going all the way to Brooklyn. I have not heard such congregational singing before nor since. There was a choir of 20 persons, an organ of considerable power, and a congregation of 2000 people, most of them furnished with the hymn set to music in the "Congregational Hymn Book." My criticisms of my motives in coming to hear Beecher during a close examination of self while standing with the crowd outside, were as the light mists before the wind. "If this congregation cannot worship God this morning in spirit and in truth," I reasoned, "it is not Beecher's fault." Mr. Beecher opened with a short prayer, invocatory of the Divine blessing on the services. He then read a portion of the word of God and engaged again in prayer at considerable length. The prayer was excessively explanatory. Beecher expounded in the divine ears the nature and constituent parts of the human mind, told God of its origin—that He was the Creator of mind—had made it vastly capable of knowing and loving Him. He then went on to expound a few of the leading elements of the Gospel economy, and to shew to the Almighty the beautiful harmony which existed between the Gospel and the human mind, such as pardon for its guilt, the Spirit of holiness for its depraved nature, and its promises of God Himself for its deep affections. I had not the least doubt in my own mind, that God knew all this long before Beecher was born, yet there was a simplicity, a fervour and a natural grace in all this exposition which was by no means derogatory to prayer. On listening attentively I found that this exposition of mind and Gospel, was but a basis for *supplication* of a most devout and humble character, which did one's soul good to hear. After another uplifting into the third heavens by the whole congregation singing, Mr. Beecher made several announcements of church business, lectures, bazaars for good and benevolent purposes. Some of these announcements were irrelevant to the pulpit and the Sabbath, and were far more suitable for the advertising columns of a newspaper. One announcement pleased me. It was an invitation to the seekers of religion to meet him at such an hour on such an evening, in order to prepare for union with the church—which union would be celebrated on the first Sabbath in May. "We follow," said Beecher, "a certain dear old English custom of going out to gather May-flowers on the first of May. But with this difference, our May-pole is the cross of the Saviour, and the flowers we gather are living souls, young immortal spirits budding into grace, and blooming with eternal hope. These flowers we intend to gather into one fragrant bouquet and present them to Jesus in this church on the first Sabbath in May. We adopt," said Beecher, "every thing that is good in the English and improve upon it." These last words were uttered with such an emphasis as to impress the mind of the audience with American superiority over Britain. I did not feel little, because I am more of a Christian than an Englishman. Beecher announced his text, 1st chapter of the Gospel of St. John, 12th and 13th verses, "But as many as received Him, to them gave He power to become the sons of God," &c., &c. His introduction was an eulogism on the Gospel of John, as a narrative of events highly enriched with sublimest doctrines.—"It was narrative richly freighted with golden gems of truth." His chief aim in the sermon was to shew the advantages and blessedness of receiving Christ. He dwelt largely on the gifts which the Holy Ghost bestows on the sons of God. "We come to Christ poor enough, ruined by sin, having only faith to receive Him, but Christ right royally endows us with every gift requisite to ennoble us as sons of God. He dwelt upon the term son of God as expressive not only of privilege and dignity, but of *character*. He then proceeded to shew the utter inability of man forming a true and excellent character without Christ. A man who had never seen a ship, might, by dint of genius, build a ship without a model or independent of an experienced ship-builder. But to form his character for heaven and for the company of God, without the aid of the Holy Spirit, was an impossibility. If a man attempt the formation of his own holiness he fails because sin has reversed his nature and put his worst faculties uppermost. Whereas the Holy Spirit developes man's better parts.—"As the tree-tops are the first to feel the sun's rays before the roots, so the Holy Spirit purifies and elevates man's highest faculties: His love, faith, hope, intellect—all are renewed and exalted to bear fruit unto God. The world developes man's worst passions: His lust, his covetousness, his anger and pride are fostered by the world. The Holy Spirit enlarges the sphere of man's being and operations: Links man to eternity. The events of time are nothing or everything just as they are connected with eternity. The actions of a son of God, his daily toil, his domestic sorrows, or his private walk may appear insignificant and worthless to the mere worldly beholder. But their influence on eternity is amazing. You go into a telegraph office, and the 'click, click, click' of the battery seems small to you, but it is telling burning words at the other end. So the son of God in his communion with God and with Heaven is as mighty at one end as it appears feeble at the other." The Holy Spirit gives to the son of God faith in those great moral qualities which lie at the basis of all glory whether earthly or heavenly. Lastly, the sonship of the soul takes away from death its dark and painful aspects. It takes away the sting of death. I am conscious that this sketch cannot give to my friends any idea of the sermon or of the power of Ward Beecher in the pulpit. The whole of these truths were elaborated and illustrated in the preacher's own style. The sermon was read from a manuscript. There was nothing eccentric—no attempt to say anything out of the common way. Not a word was uttered to spoil the high-toned spirituality with which the congregational singing had inspired me. The sermon displayed considerable depth of thought enriched with forcible illustrations. The man aimed at doing good. The congregation listened with marked attention. Yet there was an evident feeling of disappointment in the countenances of many of his hearers. Two young gentlemen sat near me who evidently did not relish the sermon. It seemed to me as if they had come to church as men go to a theatre. Beecher himself seemed to labour under a cloud. I was convinced that the man was not himself—that there was something the matter. "Is he poorly?" I asked myself—"He may have a cold, or he is in the shackles" as we preachers call it. Any way I saw the man dragging along under chains. At times he was deeply moved and wanted to give utterance to great thoughts and chafed because he was unable. I sometimes thought it was the manuscript which fretted him. Reading a sermon is always ineffective. The best preaching is that rare combination of thorough preparation in the study and extempore delivery in the pulpit. The preacher should bow out a channel with his pen in the study down which he may roll his thoughts at pleasure in the pulpit. But for his manuscript Beecher would be a Niagara in the pulpit. The secret of his embarrassment during his sermon came out at the close. He gave us an interesting account of the life and death of Mrs. Chaplin Couran. A lady of remarkable literary attainments as well as of distinguished piety, judging from the number of works which she had translated from the French and German, the works she had published, and the aid she had rendered to her husband in his ministerial calling. It was evident that Mrs. Couran was no ordinary woman. The mention of her name by Mr. Beecher before such a congregation, prepared me for an account of an extraordinary person. The secret of his embarrassment was now plain. He was under the influence of a devoted woman's friendship and piety. Her life and death had produced a most solemn influence upon his own mind. He had accompanied a highly gifted woman as rich in grace as in intellect to the gates of Heaven, and had lingered there so long looking through the massive bars, that when he took his place in the pulpit he felt like him who sang—

"We will step our loins my brethren dear,
Our heavenly home discerning;
Our absent Lord has left us word
Let every lamp be burning;
For oh! we stand on Jordan's strand,
Our friends are passing over;
And, just before, the shining shore
We may almost discover."

Beecher now threw off the trammels, he gave vent to his own feelings, and in expounding the life and character of a holy woman—his own equal in mental calibre he was himself. In describing her birth, parentage, and education he launched forth into a most tremendous onslaught upon the New England pastors. They were the aristocracy of America: They were intellectual giants; they were men of the mightiest integrity and of the loftiest sentiment of piety: Their doctrine of predestination—that God has made all things for his own glory, which when rightly explained means exactly the contrary; their doctrine of the Divine decrees of God saving the elect and damning the reprobates, was of such a ponderous and crushing character, especially in their hands and forced down upon the New England community with all their force of mental and moral power drove the people many ways asunder! One portion were driven off into blank atheism, another into the extreme of spiritualism, another portion into universalism. The march of the New England pastors shook the earth. Their stamp, their image and superscription can never be effaced. Like the granite peaks of the New England States they were images of desolation at the top nearest Heaven, but at the base, where they touched the earth, there was a little verdure. Mrs. Couran was the daughter of a New England pastor. She was the wife of a clergyman whose training was of their granite kind. "Her intellectual capacity was great and well stored. To meet her in the library and hear her converse of the productions of the greatest minds in ancient and modern times you would suppose that so devoted was she to literature that her family must be neglected. Yet to see her in the midst of her family, for she was the mother of ten children, you would suppose she devoted all her time to their interests, so neat, so well-ordered was her household. To meet with her in the social circle, you would not suppose from her meek and modest manner that you were conversing with one of the best educated women of the present age. To meet with her in christian fellowship, and to listen to her experience of the deep things of God, and to feel the inspiration of her communings with God in prayer was our highest privilege. Her greatest excellency was that she had received Christ, and had become a child of God through faith: She was the most perfect woman I ever knew. She came the nearest to God's original idea of a true woman as a help meet for man: She was not a man unsexed: She was not a female man: She touched human nature all round, and was a living evidence of the power of grace to lift up woman to her true position." It was my privilege "said Beecher," to enjoy her friendship for 17 years. It was my sorrowful duty to make known to her the fact that her physicians had no hope of her life. This was as delicate as it was painful. I watched the emotion of her soul as indicated in her countenance while I spoke of her nearness to death. There was no joy—no ebullition of feeling; but an expression of the unworthiness of such an honour as to enter into the immediate presence of God. With her intelligence and powerfully perceptive view of Heaven, she felt like a bird suddenly emerging from the depths of the dark forest shades into the tropical sun-light. It was too brilliant for the mortal eye to gaze upon. She shrank back. She fluttered for a while among the outer branches until He who had been the object of her faith and love through all her life gave her confidence to enter at once into His presence and fullness of joy. After this conflict, she sent for her husband and children. She addressed them separately and with deep emotion. Last of all was the aged mother who had been confined to her bed for two years; and who in the order of nature should have gone first. But grace delights to reverse the order of nature at times. Four brethren of this congregation kindly rendered their aid that night to the bed-ridden mother and carried her down stairs to bid her dying daughter farewell. The emotion of mother and daughter was too great to allow of utterance for the first few moments. They clasped each other's hands. The silence of that moment I can never forget. The aged mother was the first to recover the power to speak. It was night. And what do you suppose were the first words that this God-fearing, and devoted mother uttered to the dying daughter? With tremulous tones she said—'GOOD MORNING my daughter!' The dying daughter looked up with a perfect apprehension of the pious mother's meaning and replied—"Yes mother; it is MORNING! The night passeth! The shadows flee! An eternal MORNING never to be followed by night opens upon my soul! Years ago, dear mother, Jesus gave to me the bright and the MORNING STAR, and now it is losing its lustre and fading away in the sunlight of the everlasting hills! Good morning dear mother, we shall meet again in this eternal day."

During this massive and brilliant exposition of a thoroughly educated Christian lady, there was an unction, a power pervading the whole congregation which enabled the truly devout to say, "Master, it is good for us to be here."

J. B.

Sacred Music.

No. 4.

We now come to the direct appeal, which will be found in the various answers to the question, *Why should we sing? First reason. Because God has given the capacity to human beings generally.* I shall not repeat what has been already advanced on this part of the subject, but merely observe that the *non*-improvement of a useful talent argues at least serious neglect in reference to the evident designs of heaven.

Secondly. *Because God has positively commanded us to sing.* "*Sing* praises to God, *sing* praises. *Sing* unto the Lord a new song. *Sing* unto the Lord *all the earth. Sing* unto the Lord, with the harp and voice of the psalm." Similar passages are to be found in the New Testament. Let one suffice, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another, in *psalms* and *hymns* and *spiritual songs, singing* with grace in your hearts to the Lord," Col. iii. 16 Let it be observed that these quotations from the Divine word, are not figurative expressions of the general duty of praise, but are evidently instructions respecting the use of music, in union with psalms and hymns. The inferior creatures, and even inanimate nature are called upon to praise God, but they do it passively,—they are never exhorted to *sing*: nor is it predicated of them, except by a well understood figure of speech—frequently used in poetry; as in Isaiah lv. 12, "The mountains and the hills shall break forth before you into singing," &c. But man is commanded to sing in connection with the worship of God. And in all ages, down to the present day, this duty to some extent has been observed. We now plead for its more general observance, and present it as a *duty* based upon the clearly expressed will of God. I am aware that the subject has not generally been regarded in this light, but who can disprove the soundness of the position stated? Surely if we are under obligations of the most powerful kind, to glorify God, both with body and spirit, this sublime and delightful exercise must not be ignored.

What people or congregation would be willing to dispense altogether with singing? Would not such a resolve indicate a disposition to connive at the requirements of the Most High? It is doubtless true, that God may be worshipped without singing. Occasionally public services are conducted without the exercise, but the necessity compelling to such a course is always painful. The devotion of the heart will not be rejected, because of the unavoidable ignorance, and infirmities of the worshippers. Nor will the sweetest singing be accepted, in the absence of heart devotion. *Godward* the state of heart is most important,—*manward* the tones of the voice, and the sentiments of the psalm or hymn, are most important. The happy blending of both is the right idea of the worship of God as associated with singing.

Thirdly. *Because in all churches which have not a liturgy regularly read, singing is an exercise in which all may visibly and audibly join.* How saddening the thought, that there are thousands of congregations in christendom, among whom are many true believers, who have never yet publicly used the noble talent of speech in connection with the worship of God! Why should not the whole congregation lift up their voice in songs of thanksgiving? Does the Minister mean only himself and the choir, when he solemnly says, "Let *us* worship God." Alas, that the people generally are mute not, only while we sing, "Come let us join our cheerful songs &c.," but also when we say "Our Father who art &c." What though the Bible enjoins, "And let all the people say *Amen*," they will not do it. If our people only knew the cheering effect of an occasional *hearty Amen*, upon the Preacher's mind, I think they would run the risk of being counted fools for Christ's sake.—Rightly used *Amens* are very useful in edifying the Church of Christ, but they are very scarce in this country, even among Methodists. If an occasional response in prayer is to some ears offensive, what would our congregations say, were the Churches now to introduce a part of the ritual of the old Gallic, (French) Church. Just after the reading of the Lessons, a short time was given for private prayer, when all believers fell upon their knees, and in a low voice yet audible, addressed the throne of Grace. A thousand praying audibly at one time in one place. We have nothing like it in the present day except in our Sabbath Schools, when the different classes are reading the Scriptures.—Confusion, say some; perhaps not in God's estimation.

The absence of a formal liturgy among the Methodists, need not be deplored, while the *Hymn Book* remains. The abridgment of the English Book of Common Prayer, by Mr. Wesley, will never be as popular among Wesleyans, as Charles Wesley's Hymns. Here is theology, without error, presented in the most fascinating manner. And while not disposed to undervalue the ritual of the Church of England, we decidedly prefer the theology of our hymns. It is certainly as desirable to sing truth as to read it. Here are sentiments, admirably adapted to every state and phase of religious experience, from the first contrite emotion, to the full joy of perfect love,—from the strait gate, to the pearly gates of the new Jerusalem. How delightful to hear a whole congregation sing to the tune of "*Duke Street*, or *Portugal*" the hymn commencing, "Father, whose everlasting love." Would not good Angels rejoice to be present on such an occasion, and willingly remain silent to hear our touching strains of gratitude for redeeming love? That remarkable verse in hymn 262, is not mere imagination,

"Ye Seraphs nearest to the throne,
With rapturous amaze,
On us poor ransomed worms look down.
For heaven's superior praise.

It has often been observed and [illegible] that general revivals of religion, [illegible] blessed effect on Sacred Music. [illegible] this we need only refer, to the early [illegible] in England, and the testimony of [illegible] wards of America, on the subject. [illegible] our local revivals do we not find, that [illegible] do they give a fresh impetus to that [illegible] learning, but that the old tunes long [illegible] drawling manner are now sung with [illegible] rapidity and fervour,—the sole result [illegible] gracious impetus within. *Heart-felt* [illegible] doubtless the best safeguard for the [illegible] and extension of both *sound doctrine* [illegible] *tional singing.* G. J.

The Great Revival [illegible]

BY REV. WM. PATTON, D. D., NEW [illegible]

It has been deeply impressed upon [illegible] that God is preparing the United [illegible] wonderful outpouring of the Holy [illegible] will be the most wonderful, for power [illegible] ever witnessed on earth, or that has [illegible] into intensity of joy the glorious [illegible] sympathizing angels

The history of God's dealings with our [illegible] has been peculiar from its beginning, [illegible] n this, that it has been characterized [illegible] vals as has no other land. When [illegible] prevailed, when darkness overshadowed [illegible] the hopes of the steadfast were feeble, [illegible] fears where strong lest wickedness [illegible] umph, and sweep away all morality and [illegible] then God has saved us by the gracious [illegible] ings of his spirit. This has been [illegible] many times, and particularly after [illegible] wars and great national distresses.

At the present time there are heavy [illegible] which darken the horizon, and which [illegible] hearts with fearfulness and trembling. [illegible] of the past four years has broken up [illegible] ude of former times, and given [illegible] and force to various forms of evil. This [illegible] not only in the armies both North and [illegible] but also in the secret and open combination [illegible] corrupt men in their contentions for [illegible] power. How reckless have men become [illegible] sacredness of an oath, and the obligation [illegible] keep the Sabbath holy unto the Lord. [illegible] paralleled are the extravagance and [illegible] tions of fashion, so unseemly *in a time* [illegible] and grief, which threaten to shut out all [illegible] from the mind, and to erase all sense of [illegible] ability from the heart. This tide of [illegible] sweeps through the church, bearing [illegible] only the young and the inexperienced, [illegible] middle aged, and the aged, until the [illegible] fine between the world and the church [illegible] grown and hidden that it cannot now be [illegible] These are indeed the dark overshadowings [illegible] these powers of evil are not arrested they [illegible] work mightily for evil, and will carry [illegible] on to deeper depths of wickedness. But [illegible] hope is in God and in God alone. It is [illegible] iniquity comes in like a flood that the [illegible] the Lord doth lift up a standard against [illegible] revival will come, for this alone can [illegible] This alone, when the war is over, can [illegible] animosities, and wipe out the alienation [illegible] tween the different sections, and make us [illegible] monious and loving people; this alone can [illegible] teract the evil and make us virtuous; this [illegible] can prepare us for the important [illegible] are destined to exert upon other nations [illegible] future history of the world.

Even now there is a bright edge to [illegible] —throws its brightness before it. The [illegible] waking-up of the nation for the bodily [illegible] ritual good of the soldier, carried out by [illegible] Sanitary and Christian Commissions [illegible] other agencies, is a token for good; the [illegible] tudes of conversions in the army, an [illegible] theatre for the operations of the Holy [illegible] a token for good; the unexampled [illegible] prayer, for our country and our rulers, [illegible] from millions of closet and family [illegible] from all the churches, is a token for [illegible] beginnings of revivals in many places, [illegible] increased desire among the people of God [illegible] time of refreshing, is a token for good; [illegible] fact that the saints are enlarging their [illegible] and are not staggered with the petition [illegible] would convert millions, many millions [illegible] people, is a token for good. Let the [illegible] prayer then go on like a mighty column, [illegible] days of wrath are passing away, and the [illegible] mercy are near at hand. Already we have [illegible] ly passed through the fearful baptism [illegible] by which sorrow, with its softening [illegible] has come into almost every family. By [illegible] and the present discipline, God has prepared [illegible] nation to recognize him as the great [illegible] ernor, and to look up to him for his [illegible] Let us then look for, ardently expect, [illegible] portunately plead for, the great revival—[illegible] val that shall convert millions of the ungodly [illegible] save the nation, and prepare it for the [illegible] career that awaits us.

As the Holy Spirit is the divine and [illegible] sible agent, we should endeavor to understand [illegible] what is the way of his working, so that we [illegible] fall in with his movements, and be co-[illegible] and not hinderances in the way.

The Bible reveals the mode of the *divine* [illegible] istence in its connection with the plan of [illegible] tion. It makes known to us the Trinity [illegible] the Father, the Son, and the Holy Ghost, [illegible] having a personality and a distinct work. [illegible] work which each has to perform would be [illegible] sistent for either of the others to do. It [illegible] not the work of the Father to assume [illegible] nature and die as an atoning sacrifice; this [illegible] the specific work of the Son, as is abundantly [illegible] forth in the Scripures. It was not the work [illegible] the Son to carry out the plan of redemption [illegible] bringing the rebellious under saving influences [illegible] and thus securing the holiness and completed [illegible] vation of the elect. This was the appropriate [illegible] work of the Holy Ghost. He is the great executive-agent in preparing the redeemed for [illegible] final and glorious