

second attack, while he was still weak from the first, he walked many miles and became very much fatigued, and certain circumstances had very much agitated his mind. He ate a hearty meal in the evening, partly of beans and meat, which no doubt was the immediate cause of the attack; and after the diarrhea commenced, nothing was done to check it for several hours, and when at last a physician was called, it was too late.

Fain would I hope that our beloved country may be saved from the ravages of this scourge,—but this can hardly be expected. It will probably come, and come to many, 'as a thief in the night,' although the warning has been long and loud. The class of people among whom it makes its greatest desolations, are those who use habitually the intoxicating cup. I don't know that even the strictest attention to the rules I have given above will avail to save the drunkard, when he is attacked. When the seeds of this disease are cast into such a man's system, it is like striking fire into a box of tinder. The whole internal coatings of his stomach, besides other vital organs, are already diseased, and he is a subject of which the cholera will make very short work. It makes one shudder to think how many drunkards will be suddenly ushered into eternity, by this dire disease.

Many who are esteemed temperate in these habits will also fall. God designs this as his scourge upon the nations; and let it be our prayer that the nations may be led thereby to repentance. Of how many sins is our own nation guilty before God! and how little is thought of them, and felt for them, and how rarely are they confessed! Let us imitate the godly Ezra and Nehemiah in confessing, not only our own sins but the sins of our people—of our whole country, and like them, let us plead with God for his pardoning mercies and that he will avert his threatened wrath from us.

I am happy to add that in some parts of Turkey, where the gospel is preached, the visitation of the cholera has been attended with the happiest spiritual results. Some who were dead in trespasses and sins have been awakened thereby; some enemies have been made friends; and the Holy Spirit is now evidently striving with the hearts of some who have heretofore shown the most stupid unconcern, in regard to the things of eternity. Many sinners abound more and more, through the working of God's mighty power.

I remain Gentlemen,

very sincerely yours,

H. G. O. DWIGHT.

DR. BEECHER ON REVIVALS.

The following striking remarks, on Revivals, were made by Dr. Beecher, at the late meeting of the Board of Commissioners, for Foreign Missions, at Boston. The Editor of the *New York Observer* says, that the most of the audience who listened to this aged veteran in the service of Christ, 'felt that they should see and hear him then for the last time on earth.'

"When I look over this great audience, mostly Christian people, I ask myself, whence have they come? It is one generation and a third since the Board was established, I was alive then, and some others still live, with whom I have had sympathy all this day. But the great mass, ministers and people are gone. And whence have all these Christian people come, who now sustain this board with their funds and their prayers. Here is almost a plethora of christians. Are they the fruits of the stated preaching of the gospel? Of two good clever sermons on the Sabbath, and a preparatory sermon once in three months, without conference or prayer meetings, or the least danger of the minister wearing out. I have heard it said that ministers have had their day, and it is better to go back to the good old times when ministers had time to raise horses and hogs and manage their temporal affairs without letting spiritual things

crowd them at all. There were droppings now and then of the spirit. Now suppose we trust to these mere droppings! How many drops in your church this past year? How many souls converted? And if no more, in years to come, how long before there will be few to sustain this Board. We must have revivals. It must rain faster. The world cannot be converted without it. In the few minutes I have, I wish to show the indispensable necessity of revivals to the conversion of the world.

1. "As a kind of substitute for miracles. God does not suspend the regular action of human agencies to bring about moral results. In the days of Christ, the miracle arrested the attention of men. Now the mind must be fixed upon the great concerns of eternity by the Holy Spirit. Hear the world roar, see the absorption of men's minds in society and business, the temptations to crime, dislike to doctrines. How is the world to be stopped in its wild career? By jogging on in the good old way of two sermons a day! But when the spirit comes, the church wakes, sinners hear and feel and fight and yield. How long would it take an orthodox lazy minister to convert the world? To all eternity. We must go faster. A nation must be born in a day.

2. "To keep pace with the increased education, philosophy and business of the times. Every thing is going ahead, ten times faster than ever before. The churches of the Puritans held on 75 years without revivals, and maintained their ground. But 10 years now are more than 70 then. In ten years without revivals now the world would be so far ahead of the church, you couldn't see it with a telescope.

3. "To secure sound doctrine in the church we must have revivals. When conversions are few and the spirit of God is not in the church, men will not hear sound doctrine. In revivals I always found that I could preach with plainness and power, the strongest truths, and not a dog would move his tongue. But the same sermon in a time of coldness would make an insurrection. The awe of God was passed, and men would quarrel with his truth. Corruption in doctrine will then come in, and the world will not endure the truth.

4. "To prevent doctrinal formality. I know that many people think if they know the Shorter Catechism and the Confession of Faith, they are doing very well. But I know nothing more Lutheran than a dead orthodoxy. Some people think a heretic worse than a devil, but to be orthodox and wicked a very small affair. I have seen glorious days in revivals of religion. One-third of my days have been in the midst of them. And now on the confines of time I feel that if I had a thousand lives to live, they should all be devoted to the ministry and to revivals. I have seen little or no fanaticism, but the purest exhibitions of the power of divine grace. And I think I see more coming. How are they to be sought? I want to leave behind me my views on this point. I never had a revival come unexpectedly. Nor one that did not come when there were indications in Providence that it was a proper time. And when circumstances seemed to be favorable, I made up my mind to attempt a revival. I never had one unless I sought it, and I never asked in vain. Do any feel that it is high time to wake out of sleep. This is the way and it never will fail. I never wrote fine classical essays in revival times, if I did at any other time, nor any all finished ready for the press, so carefully written out that I had to read them closely, and didn't know where to make gestures. I wanted to look at the people and see how they felt. My object was to bring out the fact that all men are rebels, totally depraved and in need of salvation by Jesus Christ: to show what total depravity means and what it does not mean: and that every sermon without an application is like water spilt on the ground. I have no idea of being as much afraid of hurting people as the minister who preached a funeral sermon, and when a young man who was convicted by it came to him

in great distress, he said 'he was very sorry he had hurt his feelings, he did not mean to do it.' No, let every sermon have an application. Sinners are not so fond of gospel truths, that if you throw them out they will come and pick them up. Other animals may, men will not.

5. "Revivals are necessary to prepare the church to do God's work. If in these times of declension we were to be *accessed* for this cause according to our respective ability, it would make an insurrection. We think to pinch off a little from the end of our obligation, and get along with doing only that. But it will never do. We must have the Spirit to bring up the church to duty, to convert sinners and prepare them for missionaries. We cannot raise money to pay off the debt, and go on with the missions unless we have revivals. O let us come to this point."

NOTES OF A VISIT TO THE EASTERN TOWNSHIPS.

If we draw a line from Quebec in a south-easterly direction, till it reach the state of Maine, we have on the south-west of that line a portion of Lower Canada equal in extent to about one-third of the whole surveyed territory of Upper Canada. This tract of country is of great importance from the quality of the soil as well as its extent. Within it lies the Eastern Townships, in which the wretched feudal tenure of the seigniorial lands is unknown. The Romish priests well know that if it were fully settled with Protestant immigrants, it would tend to counterbalance the prevailing political influence which Popery now has in Canada East; and hence they have been making strenuous efforts, though hitherto we believe with very partial success, to induce the *habitans* to migrate into those townships. There are several of these townships in which a considerable Presbyterian population is found; and this gives an additional interest to them as missionary fields for our Synod. This consideration induced me, when recently in Quebec, to make a short excursion into that part of the country; and, for the sake of those interested in the Home Missionary operations of our Church, I here note a few things that have not yet passed from my memory. On the evening of Wednesday, the 23rd August, I had gone to Montreal, expecting to preach there on the Sabbath; but finding that my services could be dispensed with, I returned to Quebec by the same boat, and arrived there on Thursday morning. In the forenoon of the same day, I sailed to St. Nicholas, about nine or ten miles above Quebec, and on the opposite side of the river; thence I took a cart, the common vehicle of the country, to Leeds, which, however, I did not reach until Saturday—the distance from Quebec is about fifty miles. Here I met with our Catechist, Mr. Swinton. On Sabbath I preached at two of Mr. S.'s stations, viz., in the morning at St. Sylvester, and in the afternoon, at the distance of about seven miles, in the church at Leeds. Mr. S. with a view of making the most of my visit, went off on the Saturday after my arrival to preach at another station on the Sabbath morning. On the Monday we had meetings at two stations in the same township, and on the Tuesday, Mr. Alexander, our Catechist in Inverness, having previously been apprized of my coming, had a congregation assembled ready to receive us on the afternoon of that