

The Provincial Wesleyan

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HALIFAX, N. S., WEDNESDAY, JANUARY 21, 1863.

Whole No. 705.

Religious Miscellany.

A Voice from Heaven for the Bereaved.

No breaking heart is here,
No keen and thrilling pain;
No wasted cheek, where the frequent tear
Hath rolled, and left its stain.

I have found the joy of heaven,
I am one of the angel-band;
To my hand a crown of gold is given,
And a harp is in my hand.

I have learnt the song they sing,
Whom Jesus hath set free;
And the glorious walls of heaven still ring
With my new-born melody.

No sin, no grief, no pain;
Safe in my happy home!
My fears all fled, my doubts all slain,
My hour of triumph come!

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the raging voice of war,
And the storms of conflict, die?

Then why should you tears run down,
When your hearts are sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven?

The Right Use of our Reason.

"My grandmother," said our rector's wife to me, "was a devout old lady, with a correct sense of the needs of our nature, and a perfect apprehension of the source whence all these necessities can be supplied. She intended, and the daily visits paid her by us children are among the sweetest of my youthful reflections. Especially dear were the seasons for morning and evening devotions, in which we frequently participated. One petition which she invariably made is indelibly fixed in my mind: 'O God, we thank thee for preserving unto us our reason, and we earnestly pray that to help us to the right use of it.'"

What a beautiful thought! How generally this is the prayer of the devout, and how true to the heart's desire, how little did she imagine that, when the mould was upon her tomb-stone, her constantly uttered prayer would sink into a stranger's heart, and be the subject of many a moment's reflection!

The right use of our reason! It never before so vividly occurred to me how generally this is the prayer of the devout, and how true to the heart's desire, how little did she imagine that, when the mould was upon her tomb-stone, her constantly uttered prayer would sink into a stranger's heart, and be the subject of many a moment's reflection!

Yes—Yet.

(MARK VII. 28.)
What a marvel of obstinacy is this Gentle woman! Rebutts that would have been her most beggars, do you not discern her? At home, fans her mother-love into a fierce flame, that it cannot be easily quenched. This Jesus, and He alone, can see the wretched child free. Hope comes with Him; and with Him hope must depart. If, then, there is help to be had, it must be now or never.

It is to be hoped—on behalf of those who trust that the Lord's disciples are better mediators now than they were in the days of their mortal life. I read of many unclean sins, and I recollect how these disciples, who indeed knew no better, meddled to hinder but never to help those who came to us "Mothers of Salem." This mother of Canaan owed the disciples small thanks for their intercession, which, at the best, meant that they had more regard for their own quiet than for her sorrow; and that they would have her prayer answered rather to shut her mouth than to comfort her heart.

Faith is so great a matter, and so many clever scepticisms of it are abroad, that we do wisely to have had this notable example, wherein the great Assayer has set His stamp, attesting that He tried it in the fire, and found it good.

All the completeness and virtue of this woman's faith are revealed just at that crisis of the text, where she answers, "Yes Lord; yet—"

Religious Intelligence.

Religious Awakening in Montreal.

The religious public of Montreal have long been praying for the outpouring of the Holy Spirit, and they have not been without answers to prayer in years that are past, to a greater or less extent; but anything like a general and powerful awakening on the subject of religion,—such as we have read of in the North of Ireland,—has been unknown in this community.

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The children, and young persons especially who attended the first meetings, were anxious to go back again and to take others with them; and, though there were none of the more remarkable manifestations that occurred in Ireland and Scotland, many were moved to tears. At the children's meetings in the afternoon, and the public meetings in the evening, all who were seeking salvation were invited to stand up, that as the assembly might pray for them; and hundreds availed themselves of the privilege. All who were anxious about their souls were also invited on each occasion to remain for an inquiry-meeting; Christians being asked to remain for the purpose of conversing and praying with them, and great numbers availed themselves of the invitation. It was deeply interesting on these occasions to see the opening of the hearts of those who, perhaps, a day or two before, had been inaccessible to spiritual conversation, and the loosening of the tongues of those who would not previously have thought of addressing any stranger on the subject of religion. Little groups were formed all over the church, from which prayer in a low tone was heard ascending; and in almost every pew might be seen one or more persons, waiting to be spoken with, each of whom was conversed with in turn by some minister or other Christian. These precious opportunities of conversing freely with persons in a contrite frame of mind, were eagerly improved by devout persons of both sexes; and many penitents, it is believed, experienced a saving change of heart in these inquiry-meetings,—some after going through deep distress for days. Some of the evening meetings in the Wesleyan Church were so crowded, that Christians were requested to go down to the Lecture-room to pray for the penitents. The meetings on Monday and Tuesday, and, with the exception of the meeting from 9 to 10 in the morning for children, which was discontinued, and on Wednesday the afternoon meeting was also discontinued, not because there was any diminution of interest or attendance on the part of the children, but because the public meeting had been so large, and Mr. Hammond was afflicted with hoarseness and sore throat. On Wednesday evening there was a meeting for soldiers in the Wesleyan Church, which was well attended. On Thursday—being Christmas-day—the only union-meeting held was the prayer-meeting in the morning. This was largely attended, and, a very earnest spirit being manifested, it was resolved to continue the afternoon meetings for children.

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Rev. Mr. Hammond took as his text, the second verse of the second chapter of 1st Corinthians: "For I determined not to know anything among you, save Jesus Christ and Him crucified." He began by observing that God's word teaches us that though one may plant and another may water, it is only the Lord who can give the increase. There were some who thought that the good work in the city was sudden, and that being such, would not be productive of results; those, however, who formed this opinion, had not perhaps considered the economy of Divine Grace. A long train of causes had produced the effects which were now witnessed. He would take as an example the case of a man building a fire. First, there was the man far down in the bottom of the coal mine, then there was the man who prepared the wood in the grate and fitted the coal upon it; next came the man with the friction match, and with being prepared he kindled a large blaze. The miner, the man who prepared the wood, and he with the friction match, had all a duty to perform; when that duty was done they could all equally rejoice, and join to enjoy the fire. Let there be no jealousy concerning the good work; for all should rejoice in the spiritual triumph which they took part in producing its effects. The little children's souls were the first to catch the fire of truth, but all should thank God who spread over this city, but that the thing which should not be satisfied with what had been done; the fire which had been kindled was not yet big enough to warm the city. The thing that Christians spread over this city, but that the thing which should not be satisfied with what had been done; the fire which had been kindled was not yet big enough to warm the city.

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Religious Intelligence.

Religious Awakening in Montreal.

The religious public of Montreal have long been praying for the outpouring of the Holy Spirit, and they have not been without answers to prayer in years that are past, to a greater or less extent; but anything like a general and powerful awakening on the subject of religion,—such as we have read of in the North of Ireland,—has been unknown in this community.

The nearest approach among us to the extraordinary manifestation of the Spirit of God which has taken place elsewhere, is now in progress in this city, and, though the task is a delicate and difficult one, we will attempt a brief sketch of the work.

The Rev. Edward Payson Hammond, who has been eminently successful as an Evangelist in Scotland, the United States, and Canada West, arrived in this city on Sunday night, the 13th inst., and commenced his labors next day by addressing a union meeting of Sabbath-School children in the afternoon, and of adults in the evening. He also gave out four meetings a day for the week, namely: a meeting for children from 9 to 10, a meeting for children in the afternoon, commencing at half-past three, and one in the evening for all classes, commencing at half-past seven. These meetings were held in the American Presbyterian Church, until the evening meeting became so large, that it was moved into the Great Wesleyan Church in the same street, which was filled to overflowing. At all the meetings ministers of the city of various denominations co-operated, and a feeling of deep earnestness and inquiry was manifested among the hearers from the first.

The children, and young persons especially who attended the first meetings, were anxious to go back again and to take others with them; and, though there were none of the more remarkable manifestations that occurred in Ireland and Scotland, many were moved to tears. At the children's meetings in the afternoon, and the public meetings in the evening, all who were seeking salvation were invited to stand up, that as the assembly might pray for them; and hundreds availed themselves of the privilege. All who were anxious about their souls were also invited on each occasion to remain for an inquiry-meeting; Christians being asked to remain for the purpose of conversing and praying with them, and great numbers availed themselves of the privilege.

The more record of the meetings in this city, however, gives no idea of the interest and earnestness which pervaded them. The simple, clear, and forcible expositions of Gospel truth, accompanied by powerful appeals in awakening many to a sense of their guilt and danger, and leading them to a few hopefully to trust in Jesus, were a fresh proof of His grace. The REV. MR. HAMMOND, last Sabbath afternoon, Rev. Mr. Hammond delivered a farewell sermon in the Wesleyan Methodist Church, Great St. James Street. The edifice was crowded to its utmost capacity, and even a short time after the hour announced for the opening of divine worship, hundreds had to go away unable to obtain admission. Such a

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Obituary.

MRS. HEMMOND, OF SHELBOURNE.

Mrs. Margaret Hemmond was born in the State of Virginia, the 18th of March, 1780. She came to this country with her parents, when about 4 years of age. In early life she was the subject of serious impressions, which we have reason to believe, she for a time resisted, but that blessing, which willeth not the death of a sinner, still followed her with the strivings of the Holy Spirit, and she was brought to a saving knowledge of Christ in the year 1821, under the preaching of the Rev. Robert Crane, senior. She was then made the recipient of that Divine Faith which casts out all unbelief, and immediately condescended herself with the Methodist, the people of her choice, and conducted herself with Christian consistency, till her departure from earth.

The deceased was the mother of a large family of six sons and four daughters, seven of whom preceded her in their removal from time. She had the great happiness of witnessing the triumphant death of some of her children which allayed the grief of her mind brought to a saving knowledge of Christ in the year 1821, under the preaching of the Rev. Robert Crane, senior. She was then made the recipient of that Divine Faith which casts out all unbelief, and immediately condescended herself with the Methodist, the people of her choice, and conducted herself with Christian consistency, till her departure from earth.

She was a devoted and affectionate mother, and unwearied friend to all her neighbours, more particularly, she was ever found at the side of the sick bed, whenever any of her acquaintances at Sandy Point were called to suffer.

Her piety was uniform, and her disposition unusually cheerful, so that religion shone forth in its liveliest features in her life. Her death was one of great peace. She died on her sister two days before the event, "Tell my friends when I am dead that I have gone Home; I see my way clear to the Celestial City." She exchanged mortality for immortality the 20th of Dec, 1862.—Communicated by a Brother.

MRS. MCKINNON.

Died, at Purgash, County Cumberland, in the Wallace Circuit, in the 34th year of her age on the 13th Nov, 1862, Miriam Matilda, eldest daughter of the late Rev. W. C. McKinnon, and eldest daughter of the late Rev. R. H. Crane, who, in 1830, died in the West Indies. In her fourteenth year, while a scholar in the Wesleyan Sabbath School in Halifax, she was, by the Spirit of God, deeply convicted of sin producing Godly sorrow, which led her to seek pardon through the blood of the Lamb, when she obtained the delightful assurance of acceptance with God, the Spirit of God bearing witness with her that she was His child; and the knowledge of which, it is believed, she never lost. About four years since she was united in marriage, by the Rev. W. C. McKinnon, with a young man, who was a member of the same church, and who was past finding out, and who cannot possibly err, for his own wife purpose, deemed it best to dissolve the union of earth, perhaps that it might be more perfectly and gloriously consummated at the marriage supper of the Lamb.

The death of her much beloved husband, as well as his previous sickness, it is thought, materially aided in shortening her life, for although she enjoyed tolerably good health before, soon after his departure symptoms of falling health manifested themselves, so that from that period she was called upon higher, she rapidly sank. She, however, in her great love for her dear friends, and anticipated dissolution, and the prospect of leaving two dear little orphan boys, meekly and humbly bowed to these trying dispensations because it was "the Lord's doing." She believed in her God, and he helped her. There appeared no only one object for which she desired to live on earth, namely, to train those two dear boys for usefulness and heaven, but she was enabled to commit them to His care. Her death was rather sudden, and quite unlooked for on the day she closed her eyes to all earthly things, for she had not appeared so well for some time, having eaten and talked much more freely than for days. But what matter, if we are found ready, when, or where, or how, we die. There can be no doubt that dear Sister Matilda was found ready; for Christian meekness, cheerfulness, and humility, were very prominent in her character. If it was sudden death it was sudden glory: for "blessed are the dead who die in the Lord, and they shall rest from their labors; and their works shall follow them."—Rev. W. C. McKinnon.

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R. E. CRANE.

Wallace, Jan. 6th, 1863.

Provincial Wesleyan.

WEDNESDAY, JAN. 31, 1863.

In consequence of the official relation which this paper sustains to the Wesleyan Society in America, we require that Obits, Revivals, and other religious notices, be sent to the Editor of the Provincial Wesleyan, and not to the Editor of the Wesleyan Messenger. Communications designed for this paper must be accompanied by the name of the writer, and we do not undertake to return rejected articles. We are not responsible for the opinions of our correspondents.

Monsieur Bienvenu and John Wesley.

Les Misérables, a work of fiction remarkable for its originality, its splendid power of description, its severe mental analysis and its thrilling dramatic interest, written by a distinguished French exile, Victor Hugo, has recently created a great sensation in the literary world. Recommended to us by an able and learned clerical friend of our denomination, we gave it a perusal. Critics affirm that throughout the entire range of Gallic literature there is scarcely another production that so fully, as this one, displays the marvellous capacities of the French tongue as an instrument of vehicle of thought and feeling. As a work of art it is somewhat marred by an occasional tone of exaggeration and by a spasmodic straining after startling effects, peculiar to French writers, and offensive to the taste of the more unimpassioned Anglo-Saxon reader; while its lengthy digressions and its interpolation of sundry social theories at an unseasonable break in upon its unity, are rather an unsafe guide for ardent but inexperienced political thinkers.

Notwithstanding these defects the work is calculated to do great good. Its morality is pure, its aim noble, humane, Christian. The doctrine principally illustrated in its pages is, that there is a possibility of goodness for every man, however degraded and imbruted. The duty incumbent upon the people, affecting, beautiful and sublime, is that the possible ought to be transformed into the actual by every where brought into contact with the vivifying influence of a tender human sympathy, which shall itself be permeated by a divine love. The first and one of the most striking characters drawn in the work is that of a French Roman Catholic divine, C. P. Bienvenu Myriel, Bishop of D. sketched it is said, from real life. In this skillfully limned portrait, simplicity, humility, sincerity, tenderness,

Rev. E. P. Hammond's "Harvest-Work."

The following Introduction to Mr. Hammond's volume is from the pen of the Rev. J. J. Carruthers—

The aggressive power of the Church of Christ has been, as yet, very partially developed. The associated missionary operations which happily distinguish the present age, leave almost untouched the talents committed to Christ's people—the moral resources provided by the Head of the Church for the evangelisation of the world. The great mass of Christian disciples are but little affected by the known condition and the coming destiny of the multitudes by whom they are surrounded. These are perishing by thousands and by millions, for lack of that knowledge which Christians have, and which, by every consideration of fealty to Christ and charity and faithfulness to men, they are bound to communicate to others. What mean the divinely selected and employed emblems of their moral relation to the impotent and unenlightened—the light of the word of the Lord on the earth, the leaves of the Roman empire. What could not God do by the revival of the American Church? She has nobly come up to the help of her country in the use of carnal weapons of warfare, but she has not correspondingly yielded the spiritual weapons God has given her. We need a great revival of God's work to bring out that kind of piety which will stand the fiery contest between truth and error, between liberty and oppression. We need victory, but we need more the honesty, the religious fidelity, the stern principle that would make victory safe.

We need revivals to keep the Church intact, and this is a narrow idea; it is a world of sinners that needs those showers of grace that restore the wastes of sin to holiness and love. This is the work of the Church. Her mission is to lose men. Without revivals the Church will not only deteriorate in numbers, but her own life will be enfeebled. In revivals believers become more holy and drink from deeper fountains of experience. In revivals the Church puts her missionary character, and brings her tears, her words, and her money for the salvation of the world.

How can revivals be realized? We have the glorious history of the past efforts of the Church for our example. We have in full force the divine instrumentalities of the Gospel. The Holy Spirit is still the efficient and blessed source of success in winning immortal men to the truth and joy of a living Jesus.

The prayer of Habakkuk is still available for the Church of God, and its utterance in faith will bring the answer of God.

The Missionary Cause.

THE TWO SYSTEMS OF GIVING COMPARED.

By Professor Colledge, of McKendree College.

Some will hesitate to admit the obligation to give to God one tenth, because they find no direct injunction to that effect in the New Testament, and the words of the apostle, rather than their logical power, that determines their convictions of moral duty. The obligation of the church to "go into all the world and preach the gospel to every creature," they both admit and feel, because Christ commanded it; but the personal obligation of each to do his share of the work, and to bear his pro rata of the expenses involved, they do not acknowledge, because it is left to the conscience of the individual, and not to the church as a body. The latter is, as a body, a trustee for the former; the necessary inference is, as true as the promise from which it is drawn. Whatever is necessary to complete the work is implied in the direct command. They deny the obligation of each to give the tenth of his income for this purpose, but admit the obligation of the church as a whole to accomplish the work. They admit, also by implication, the obligation of each to do his share of the work, and to bear his pro rata of the expenses involved, they do not acknowledge, because it is left to the conscience of the individual, and not to the church as a body. The latter is, as a body, a trustee for the former; the necessary inference is, as true as the promise from which it is drawn.

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Need of Revivals.

By Rev. D. Williams.

Of all the gifts of God to men, none exceeds in the richness and glory of its results the revival of His Spirit. Revivals are the legitimate means of the growth and progress of Christ's kingdom on earth. The third person in the adorable Trinity made his sudden and glorious advent on the day of Pentecost, to inaugurate the great revival movement of the Christian era. The descent of the Holy Spirit was the last great act in the long drama of redemption. It forces were now in perfect order. Salvation, as a glorious and divine process of saving man, was now complete. On the day of Pentecost a young and struggling Christianity, planting a new and unknown battery of power among men, achieved such a victory as the world had never known. From that hour the fire of a Divine revival spread until old temples of classic paganism were purged of their idolatry, and the laws and customs of old and powerful empires were renewed. As the fruit of that revival the renewed cities of the East became the seat of powerful and evangelizing Churches.

An Argument for Purgatory.

The Rev. Dr. Durbin, in a recent Missionary Anniversary in the West, in dealing with the case of stingy Christians, expressed himself thus: "The silver and gold are the Lord's. What is left I do know, he is putting them into Christian hands. He has given his wealth to his children to use for him. But some men puzzle me. Here is a man who is moral. Nay, he is a professor of religion. He tells a very good experience. He is a good man, isn't he? But he has a parcel of the Lord's money, and he clings to it miserably and relentlessly. What will you do with him? He seems to be too good to send to the bad place (laughing). He is too stingy to go to the good place. Now, what will you do with him? It puzzles me! Some cases afford the only argument I know for purgatory.

Interlocking Relief.

A person crossing in the Wall Street ferry from Brooklyn will find his attention attracted by a fine, new ship, lying at pier No. 9, flying the American ensign at the muzzle, and the English cross at the stern. Upon enquiring the meaning of this fraternal blending of the flags of England and the United States at this time, he will learn that the noble ship at whose mast-head these national emblems are displayed is loading with breadstuffs, at the rate of over a thousand barrels a day—the first gift of generous merchants—to feed the starving poor of England, and of the ship herself, the property of an honored New York merchant, has been freely given for the purpose of conveying this first cargo, as a free will offering to the printing, she has been literally blocked up with barrels of flour in the spacious sides of the ship.

The vessel was built at Quincy, Mass. She is "all oak," at least her frame is, with topgallant masts and stanchions of locust, and is copper bottomed. She is 200 feet long, 38 feet breadth of beam, and 24 feet depth of hold, with two decks. Her tonnage, by carpenter measurement, is 2,800 tons, but being constructed for great buoyancy, she will carry probably 3,000 tons. She has a long flat floor, sharp ends, and will doubtless be a fast sailer. Having already received about 7,000 barrels of flour, she has gone down only from 11 to 14 feet of draft. Taken for all in all, the "George Griswold" is one of the staunchest and best ships which has ever made her appearance in our waters. The noble vessel to which her first voyage is consecrated is her lot to bear the name of one of the most honored, though now departed, shipowners of New York.

Be Specific.

We advise such as would do good in the world or gain praise or excellence, to avoid generalities, and to be specific in their aims and endeavors. The first step in such a course—the acceptance of the Gospel—is a perfectly definite act. Christ's person and work form a specific object; faith or trust in it is a specific, a unique act; justification before the law is a distinct result. There is no vagueness about the distinctive processes of great elements of evangelistic piety. Vagueness is a mark of emptiness, not of the highest piety, and at that which the orator dashes on regardless of propriety and nature, still he comes to a stand still.

The vice of Mr. Roberts is the vice of the great mass of our public speakers, both sacred and secular. The artificial is everywhere in the ascendant, and nature, beautiful nature, is ignored. On the platform and in the pulpit the first one for about a minute with solemnity and majesty as at a funeral. The voice strains to the highest pitch, and at that pitch the orator dashes on regardless of propriety and nature, still he comes to a stand still.

Mr. Roberts made an experiment of the third style of speaking, and was successful, as he always will be; but the performance lost its power in truth, power, and beauty from the want of the first and the second. He adopted the first one for about a minute with solemnity and majesty as at a funeral. The voice strains to the highest pitch, and at that pitch the orator dashes on regardless of propriety and nature, still he comes to a stand still.

A lengthy quotation is given from Cicero, in which the following paragraph is a portion:— "He who exerts himself in a simple and accurate character, and speaks modestly and earnestly without aiming any higher,—he, by this alone if carried to perfection becomes a great if not the greatest of orators; nor does he walk upon slippery ground, so that if he has not learned to tread firm, he is in no danger of falling."

Also the middle kind of orator, who is distinguished by his equality, provided he only draws up his feet, and does not allow himself to be carried down by the weight of a public harangue; and, without tempering his opinions with the two inferior characters of eloquence, is of all others the most contemptible. For the plain and simple orator, speaking earnestly and expertly, has an appearance of wisdom and good sense; and the middle kind of orator is sufficiently recommended by his sweetness,—but the qualities and diffusive speaker, if he has no other equipment, will scarcely appear to be in his senses. For he who can say nothing calmly,—nothing gently,—nothing modestly,—nothing cheerfully,—who proceeds to amplify and exaggerate without preparing the attention of his audience, will appear to rave before men of understanding, and to vapour like a person intoxicated before the sober and sedate."

The Horrors of War—The Wreck it has Produced in the Old Dominion.

FALMOUTH, Tuesday, Dec. 30.

The people of the North have no real idea of the horrors of war, aside, of course, from the mourning for dear friends, than as if they still lived in an age of profane peace. Their homes are untouched; their comforts are not to any great extent interfered with, and, as yet, the "wrinkled form" of "grim-visaged War" has not to them assumed no more valiant aspect than that of an old man. The "fat and gummy children" of the Northern towns and cities, so many fold the heavy hand of the desolation of war, which has fallen so heavily upon those who have their homes in the rebellious States, than as if no war had ever been. The simple paying a few dollars more of taxes is no more a hardship, compared with the real sufferings of the supporters of the rebel armies, than the performance of a gentleman in getting a lady's fan to be a barrier to a destroying trumpet.

A ride of but a few miles through any part of the Old Dominion through which either of the opposing armies have passed to march, will disclose a scene of utter destruction of private property, a ruthless desolation of homes and all that make homes dear to the owners, that no citizens of the North have any idea of. That the most practical knowledge of the desert that closes up the rear of an advancing army, is the earnest prayer of at least one of your correspondents.

Faults of Public Speakers.

The British Standard is a critique of a Lecture delivered in Exeter Hall by the Rev. Richard Roberts, speaks highly of the ability of the lecturer, but dwells at some length, and in very plain terms, upon certain faults in style and manner of delivery. The hints given are worthy of which I speak has been for months the scene of a great congregation on behalf of Radnor-street Schools.

"This high, monotonous, artificial style unhappily prevails to a great extent in public prayer. Nowhere is there a greater absence of nature, and nowhere is the absence of nature so revolting! The thing requires only to be closely and solemnly examined to be understood and felt. Men will speak to their Maker in a tone in which no human being would ever think of addressing a magistrate or a monarch, when admitted to an audience on some important subject. Once in motion, on their about—not a few screams—until they break out in a fit of rage, and then they are silent. Those who have heard the late Dr. Chalmers pray need no further explanation. There he stands, with solemn awe, speaking to his Maker as a subject to a sovereign.

As I am properly, dignity, humility, truth, and nature. On hearing him for the first time, you are startled, and as you never felt before in such an exercise. The speaker seems to mean what he says. There is a sublime reality in the utterance, he appears as if he almost saw the Invisible! How unlike it is to much of the artificial stream of sound which passes in the pulpit for prayer!

WOMEN USUALLY WIDE AWAKE IN PREACHING TIME.

An itinerant of twenty-three years' service, tells us in a private note that such a thing as a woman asleep during sermon time is a rarity to him. The men from eighteen to forty-five and beyond are often drowsy, and make, in these attacks, great and ghastly attempts of their mouths.

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A lengthy quotation is given from Cicero, in which the following paragraph is a portion:— "He who exerts himself in a simple and accurate character, and speaks modestly and earnestly without aiming any higher,—he, by this alone if carried to perfection becomes a great if not the greatest of orators; nor does he walk upon slippery ground, so that if he has not learned to tread firm, he is in no danger of falling."

Also the middle kind of orator, who is distinguished by his equality, provided he only draws up his feet, and does not allow himself to be carried down by the weight of a public harangue; and, without tempering his opinions with the two inferior characters of eloquence, is of all others the most contemptible. For the plain and simple orator, speaking earnestly and expertly, has an appearance of wisdom and good sense; and the middle kind of orator is sufficiently recommended by his sweetness,—but the qualities and diffusive speaker, if he has no other equipment, will scarcely appear to be in his senses. For he who can say nothing calmly,—nothing gently,—nothing modestly,—nothing cheerfully,—who proceeds to amplify and exaggerate without preparing the attention of his audience, will appear to rave before men of understanding, and to vapour like a person intoxicated before the sober and sedate."

The Horrors of War—The Wreck it has Produced in the Old Dominion.

FALMOUTH, Tuesday, Dec. 30.

The people of the North have no real idea of the horrors of war, aside, of course, from the mourning for dear friends, than as if they still lived in an age of profane peace. Their homes are untouched; their comforts are not to any great extent interfered with, and, as yet, the "wrinkled form" of "grim-visaged War" has not to them assumed no more valiant aspect than that of an old man. The "fat and gummy children" of the Northern towns and cities, so many fold the heavy hand of the desolation of war, which has fallen so heavily upon those who have their homes in the rebellious States, than as if no war had ever been. The simple paying a few dollars more of taxes is no more a hardship, compared with the real sufferings of the supporters of the rebel armies, than the performance of a gentleman in getting a lady's fan to be a barrier to a destroying trumpet.

A ride of but a few miles through any part of the Old Dominion through which either of the opposing armies have passed to march, will disclose a scene of utter destruction of private property, a ruthless desolation of homes and all that make homes dear to the owners, that no citizens of the North have any idea of. That the most practical knowledge of the desert that closes up the rear of an advancing army, is the earnest prayer of at least one of your correspondents.

Faults of Public Speakers.

The British Standard is a critique of a Lecture delivered in Exeter Hall by the Rev. Richard Roberts, speaks highly of the ability of the lecturer, but dwells at some length, and in very plain terms, upon certain faults in style and manner of delivery. The hints given are worthy of which I speak has been for months the scene of a great congregation on behalf of Radnor-street Schools.

"This high, monotonous, artificial style unhappily prevails to a great extent in public prayer. Nowhere is there a greater absence of nature, and nowhere is the absence of nature so revolting! The thing requires only to be closely and solemnly examined to be understood and felt. Men will speak to their Maker in a tone in which no human being would ever think of addressing a magistrate or a monarch, when admitted to an audience on some important subject. Once in motion, on their about—not a few screams—until they break out in a fit of rage, and then they are silent. Those who have heard the late Dr. Chalmers pray need no further explanation. There he stands, with solemn awe, speaking to his Maker as a subject to a sovereign.

As I am properly, dignity, humility, truth, and nature. On hearing him for the first time, you are startled, and as you never felt before in such an exercise. The speaker seems to mean what he says. There is a sublime reality in the utterance, he appears as if he almost saw the Invisible! How unlike it is to much of the artificial stream of sound which passes in the pulpit for prayer!

WOMEN USUALLY WIDE AWAKE IN PREACHING TIME.

An itinerant of twenty-three years' service, tells us in a private note that such a thing as a woman asleep during sermon time is a rarity to him. The men from eighteen to forty-five and beyond are often drowsy, and make, in these attacks, great and ghastly attempts of their mouths.

Interlocking Relief.

A person crossing in the Wall Street ferry from Brooklyn will find his attention attracted by a fine, new ship, lying at pier No. 9, flying the American ensign at the muzzle, and the English cross at the stern. Upon enquiring the meaning of this fraternal blending of the flags of England and the United States at this time, he will learn that the noble ship at whose mast-head these national emblems are displayed is loading with breadstuffs, at the rate of over a thousand barrels a day—the first gift of generous merchants—to feed the starving poor of England, and of the ship herself, the property of an honored New York merchant, has been freely given for the purpose of conveying this first cargo, as a free will offering to the printing, she has been literally blocked up with barrels of flour in the spacious sides of the ship.

The vessel was built at Quincy, Mass. She is "all oak," at least her frame is, with topgallant masts and stanchions of locust, and is copper bottomed. She is 200 feet long, 38 feet breadth of beam, and 24 feet depth of hold, with two decks. Her tonnage, by carpenter measurement, is 2,800 tons, but being constructed for great buoyancy, she will carry probably 3,000 tons. She has a long flat floor, sharp ends, and will doubtless be a fast sailer. Having already received about 7,000 barrels of flour, she has gone down only from 11 to 14 feet of draft. Taken for all in all, the "George Griswold" is one of the staunchest and best ships which has ever made her appearance in our waters. The noble vessel to which her first voyage is consecrated is her lot to bear the name of one of the most honored, though now departed, shipowners of New York.

Be Specific.

We advise such as would do good in the world or gain praise or excellence, to avoid generalities, and to be specific in their aims and endeavors. The first step in such a course—the acceptance of the Gospel—is a perfectly definite act. Christ's person and work form a specific object; faith or trust in it is a specific, a unique act; justification before the law is a distinct result. There is no vagueness about the distinctive processes of great elements of evangelistic piety. Vagueness is a mark of emptiness, not of the highest piety, and at that which the orator dashes on regardless of propriety and nature, still he comes to a stand still.

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It was susceptible of destruction, the estate... The Governor of Kentucky, in a message to the Legislature...

It is said, will resign his charge of the Army of the Potomac, and be succeeded by Hooker. The Alabama has been committing further destruction among Federal vessels...

It is conceded the South will come back upon some such reconstruction, and New York, Pennsylvania and the West will follow it up in New England remains in the Union.

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