

the books to have them burnt on three separate occasions; and how on that spot where the burning took place now stands the depot of the Religious Tract and Book Society. He then referred to the earthquake which took place when monks, priests and friars were met to condemn Wickliffe in Blackfriars Monastery, where now stands the depot of the Bible Society, for which he thanked God. Tindal had said, I shall live to see the day when the plough boys of England shall know more of the Bible than your priests do. Judge Wilmore then thanked the audience for their patronage and sympathy, stated that he had a duty to perform, and that the only way to stop him was to stop his breath; intimated that they would hear him again in the month of March, when he should take them along the track of prophecy. He then concluded a most eloquent lecture, during which he had held the audience spell-bound for nearly three hours, by affirming that there was not one there to whom, if he had the power, he would not do a good turn; and prayed that his fellow-countrymen might be redeemed, and that they might find the Word of God to be their salvation.

THE CHRISTIAN VISITOR.

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The names of persons and places should be written so plain, that they cannot be misunderstood, and in directing changes from one post-office to another, the names of BOTH offices, and the county, should always be given.

Ministers of the gospel and others, who will send us the advance, for six new subscribers, will get the "Visitor" for one year free of charge.

CORRESPONDENTS: No Communication will be inserted without the author entrusting us with his name in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing, are not acceptable to readers of Newspapers, than long one, and that a legible style of writing will save the printer time, which is always valuable, and insures a correct impression.

THE CHRISTIAN VISITOR.

Saint John, N. B., Feb. 2, 1859.

EDITORIAL CORRESPONDENCE.

NOTES BY THE WAY.

Dear Visitor,—On account of the storm of Friday and Saturday we were unable to get further than the "Narrows" on Saturday evening. But after being exposed to the rain, snow, and wind for two days, we were exceedingly glad to reach the hospitable dwelling of Brother Henry Todd, where we tarried for the night. On Sabbath morning we proceeded to the Jemseg, and had the pleasure of listening to our good Bro Springer, who as we entered the house was discoursing to the people from the sublimely beautiful passage of inspiration, "God is Love." To our mind, there was a peculiar interest in listening to our brother's remarks upon this Scripture, inasmuch as he and his dear companion have within the past few weeks been called to drink deeply from the bitter cup of affliction. Two interesting, lovely children, have passed out of their sight, to return to them no more. The first, little Georgianna S. died on the 22nd of Dec., aged four years and five months, and the second, Mary Clarissa who was their eldest child, died on the 2nd inst., aged nine years and six months. How blessed the thought, that even in the midst of chastisements the children of God can realize that HE IS LOVE! "Whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth."

Late on Sunday night, we were permitted once more to return to the "dear ones at home," and were happy to find that returning health was again gradually improving those of our family who have been sick.

In Fredericton, a very healthy state of religious feeling still exists, although the special revival has to a great extent subsided. How many have been hopefully converted to God in this city during the present winter, we have not now the means of knowing, although the number must be quite large. There are still occasionally conversions, and some are yet seeking the Lord. But as in our last issue the letter of Bro. Brewster detailed some of the leading traits which have characterized the revival, in connection with their happy results, we forbear for the present, any further allusions to the subject.

The Baptist Church here is yet without a pastor, although they have been favoured with able supplies from Sabbath to Sabbath, so that the congregations continue to be good, and the religious condition of things still looks encouraging. The Church is praying for, and hopes soon to settle a pastor.—The Ladies' Sewing Circle, which last year accomplished such a good work, is largely attended the present season, and bids fair to do well for the year to come. The Sabbath School is also well sustained, and recently its members and friends have held a public evening festival which was well patronized, and, as we are informed, passed off very pleasantly.

In the way of news, scarcely anything is stirring. Business of all kinds is very dull, money very scarce, and both debtors and creditors wear very long faces. Still, it is said, that better times are coming, and hence all lay hold upon this hope. But somehow it will not enable us to meet present obligations, and hence, it gives but little present help. The busiest class, appear to be the doctors. Much sickness prevails and consequently the doctors are upon the drive.

Now this is a good place for us to notice, (what in order to make good sense needs to be noticed,) a very important omission in the 4th paragraph of our letter of the 21st inst., and which was published in the Visitor of last week, and for which, as a matter of course, we blame the Printer. We were speaking of Dr. Black, of Moncton, and the whole paragraph should read as follows:

"And by the way, speaking of his talented wife, we ought to mention that the Doctor himself is exceedingly popular in his section of the Province. Not exactly in the line of music,

say—that means the people—that he has a wonderful faculty of healing the body, when it requires his aid. Or to use a musical term, (and you know we have just been referring to music) he is excellent in the way of putting the body in tune, when it gets out of tune. And we know of no doctor who would prefer to have bleed, blister, and be-doctor us generally, did we need such luxuries, than good Dr. Black, except— "Except who?" Why Dr. Dow, of Fredericton, of course! He is our Doctor. But mind you, we don't live at the Bend. Did we, and were we in need of the services of a skilful physician we should do just as we recommend the invalids of Westmorland and Albert counties to do; send at once for Dr. Black. And notwithstanding it is now quite sickly in that section, so that the Doctor's hands are full, yet, as he is a very humane man, we know that he will immediately respond to any call that may be made for his professional services, if it is in his power to do so. To know where to find him, see his advertisement in another column."

This explanation will show what is meant in the 5th paragraph, and which reads,

"Now all this from the junior is entirely unselfish dear sick folks around the Bend, for, as we have said, we don't live there. We write for your good. What we have written with regard to Dr. Dow, is for the good of the dear people up the St. John's."

G. Fredericton, January, 28, 1859.

THE OBLIGATIONS OF CHURCHES TO THEIR PASTORS.

Perhaps there are no obligations of the Christian life less understood by the great mass of religious professors than those which they owe to their spiritual guides. Ministers of Christianity are represented in the New Testament as "Shepherds," "Watchmen," "Ambassadors," "Pastors," "Elders," "Rulers," "Bishops," and as such are placed in circumstances of tremendous responsibility on the one hand, and in a position claiming the highest respect and the deepest sympathy from the Church on the other. Ministers are said to be placed over their people by the Holy Ghost. "Over whom the Holy Ghost hath made you overseers, Acts 28, 18. A relationship so formed must be in all respects one of awfully solemn import, and the duties arising from it too weighty to be trifled with for a moment. But why are these obligations not better understood? Simply for the reason that they are seldom made the theme of pulpit instruction. There is a reason for this. The pastor feels that it is a delicate thing for him to tell the people how they should conduct towards himself, and hence the matter is seldom alluded to in the pulpit, and when it is for the most part, it is in a very superficial and cursory manner. The result is the people are allowed to remain in ignorance upon a subject involving alike the happiness and success of the pastor and the peace and extension of the Church. Is this right brethren in the ministry? Look all over the country and see the results of this mode of dealing with God's truth, Churches on every hand without pastors, and ministers without churches. Why? because the minister in most cases is treated as a mere hireling. HIRING a minister for a year or for a few months has come to be a term in common use. Yes they HIRE him the same as they would hire a man to dig potatoes or to pile logs, and the obligation is simply a matter of temporary convenience, and is to be measured by the amount of work done and the sum of money paid. Now we must protest against this mode of procedure as directly and palpably hostile to the teachings of the New Testament, and as such fraught with the most ruinous consequences to all concerned.

That eminent minister and divine, Rev. John Angel James, of Birmingham, in his "Church Members Guide" has some most excellent remarks upon this subject, and as they so perfectly accord with our own views we feel much pleasure in giving them to our readers. In speaking of the position of the Christian Pastor Mr. James says:—"There is authority belonging to the pastor for office without authority is a solecism.—'Remember them that have the rule over you,' said St. Paul to the Hebrews, xiii. 7. 'O they them that have the rule over you. Submit yourselves, for they watch for your souls.' 17. 'They are appointed themselves to the ministry; submit yourselves to such.' 1 Cor. xvi. 15, 16. These are inspired injunctions, and they enjoin obedience and submission on Christian churches to their pastors. The authority of pastors, however, is not legislative or coercive, but simply declarative and executive. To define with precision its limits, is as difficult as to mark the boundaries of the several colours of the rainbow, or of light and darkness at the hour of twilight in the hemisphere. The minister is to command, yet he is not to 'Lord it over God's heritage.' This is not the only case, in which the precise limits of authority are left undefined by the scriptures. The duties of the conjugal union are laid down in the same general manner; the husband is to rule and the wife to obey; and yet it is difficult to declare where in this instance authority and submission end. In each of these instances the union is founded on mutual love, confidence and esteem, and it might therefore be rationally supposed, that under these circumstances general terms are sufficient, and that there would arise no contests for power. If the people see that all the authority of their pastor is employed for their benefit, they will not be inclined to scrutinize by measurement whether he has passed its limits. The very circumstance of his prerogative being thus undefined, should on the one hand make him afraid of extending it, and on the other render his church cautious of diminishing it. It is my decided conviction, that in many of our churches, the pastor is depressed far below his just level. He is considered merely in the light of a speaking brother. He has no official distinction or authority. He may flatter like a sycophant, he may beg like a servant, he may woo like a lover; but he is not permitted to enjoin like a ruler. His opinion is received with no deference, his person treated with no respect, and in the presence of some of his lay tyrants, if he say any thing at all, it must be somewhat similar to the ancient soothsayers, for he is only permitted to peep and mutter from the dust.

Those persons who are anxious to strip their pastors of all just elevation, cannot expect to derive much edification from their labours; for instruction and advice, like substances falling to the earth, impress the mind with a momentum, proportionate to the height from which they descend.

Again, Church members should treat their pastor with distinguished honour, esteem, and love. The address that rule will be accounted worthy of double honour, especially they that labour in the word and doctrine." 1 Tim. v. 17. "Know them that have the rule over you, and esteem them very highly in love, for their work's sake." 1 Thes. v. 11, 12. To prescribe in that way our love should express itself, is almost needless, as love is the most inventive passion of the heart, and will find and make a thousand opportunities for displaying its power. Love is also practical, as well as ingenious, and does not confine itself either to the speculations of the judgment or the feelings of the heart. It breathes in kind words, and lives in kind deeds. Where a minister is properly esteemed and loved, there will be the greatest deference for his opinions, the most delicate attention to his comfort, a scrupulous respect for his character. Some people treat their minister as if he could feel nothing but blows. They are rude, uncourteous, churlish. Instead of this, let him see the most studious and constant care to promote his happiness and usefulness. When he is in sickness, visit him; in trouble, sympathize with him; when absent from home, take a kind interest in his family; when he returns, greet him with a smile; at the close of the labours of the Sabbath, let the deacons and leading members gather round him in the vestry, and not suffer him to retire from his scene of public labours without the reward of some tokens of their approbation, if it be only a friendly pressure of the hand. Let him see that his prayers, and sermons, and solitude, render him dear to the hearts of his flock. It is astonishing what an influence is sometimes produced upon a minister's mind and comfort, even by the least expression of his people's regard.

"Again, cherish a most delicate and tender regard for the pastor's reputation. A minister's character is the lock of his strength, and if once this be sacrificed, he is like Samson shorn of his hair, a poor, feeble, faltering creature, the pity of his friends and the derision of his enemies. I would not have had ministers screened, nor would I have good ones maligned. When a preacher of righteousness has stood in the way of sinners, and walked in the council of the ungodly, he should never again open his lips in the great congregation, until his repentance is as notorious as his sin. But while his character is unimpaired, his friends should preserve it with as much care against the tongue of the slanderer, as they would his life against the hand of the assassin.

When I consider the restless malignity of the great enemy of God and holiness, and add to this his subtlety and craft; when I consider how much his malice would be gratified, and his schemes promoted, by blackening the character of the ministers of the gospel; when I consider what a multitude of creatures there are who are his vassals, and under his influence, creatures so destitute of moral principle, and so filled with venomous spite against religion, as to be prepared to go any lengths in maligning the righteous, and especially their ministers, I can account for it on no other ground, than a special interposition of Providence, that the reputation of Christian pastors is not more frequently attacked by slander, and destroyed by calumny. But probably we see in this as in other cases, that wise arrangement of Providence by which things of delicacy and consequence are preserved, by calling forth greater solicitude for their safety. Church members should therefore be tremblingly alive to the importance of defending their minister's character. They should neither expect to see him perfect, nor hunt after his imperfections. When they cannot but see his imperfections—imperfections which after all may be consistent with not only real, but eminent piety—they should not take pleasure in either magnifying or looking at them; but make all reasonable excuse for them, and endeavour to lose sight of his infirmities in his virtues, as they do the spots of the sun amidst the radiance with which they are surrounded. Let them not be the subject of conversation even between themselves, much less before their children, servants, and the world. If you talk of his faults in derision, who will speak of his excellencies with admiration? Do not look at him with suspicion, but repose in honourable confidence in his character. Do not make him an offender for a word, and refuse to him that charity and candour of judgment, which would be granted to every one else. Do not magnify his indiscretions into immoralities, and exact from him that absolute perfection, which in your own case you find to be unattainable. Beware of whispers, insinuations, significant nods, and that slanderous silence which is more defamatory than the broadest accusation.

Defend him against the groundless attacks of others. Never bear him spoken of with undeserved reproach, without indignantly repelling the shafts of calumny from the wilting that would make him ridiculous, the scorner that would render him contemptible, and the defamer that would brand him as immoral."

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We should like to give the whole chapter from which these extracts are taken entire, but these for the present must suffice. We commend them to the prayerful consideration of ministers and people, as utterances of truth which will meet us at the last day.

PROSPECTS OF A EUROPEAN WAR.

Dark and ominous are the clouds that are hanging over Europe at the present hour. The relations between France and Austria are sadly disturbed. Italy is also largely implicated. Preparations for war are being made on a magnificent scale, and should it break forth between France and Austria, there will be such an upheaving of the nations as the world has never witnessed. Insurrection in Italy, in Hungary, and in other States of the Continent will assuredly follow, with thundering tread. Louis Napoleon is not feeling comfortable towards the Pope of Rome, and the King of Sardinia is upon the verge of an open rupture with the powers of Austria.

The brief but significant address of Napoleon, on New-Year's day to the Austrian Ambassador when he met him at the Tuilleries, created a marked sensation at every important point in Europe. "I regret," said the Emperor, "that our relations with your Government are not as good as they were; but I request you to tell the Emperor, that my personal feelings for him have not changed." This significant utterance was immediately given in the Government Organ, and down went Government securities both in Paris and London. These depressions in the Stock Markets of these mighty emporiums were almost instantly let at every commanding post in Europe, showing most clearly the excited state of the public mind, and how easy it is to create a panic.

Austria and Rome join hands on the question at issue, and rely upon the sympathy of Naples; but Sardinia goes heart and soul with France, and is preparing, if necessary, to go first into the field.

Thus it will be seen, that the storm is gathering in the very centre of Popedom, and threatening to shake it throughout its vast dominions. If these alarming symptoms be not soon checked, the peace of Europe is broken, and widespread desolation must follow. In all honest probability, England will become involved in the fearful struggle, and what the results will be, as it regards the progress of human freedom, who

can tell? Surely it is a time when Christians should offer united prayer to him who holds the destiny of the nations in his hand, that he will over-rule all for his glory, and for the furtherance of his truth.

THE CONSOLIDATION MOVEMENT.

The question of the consolidation of the several benevolent organizations of our denomination in the American Union has been freely discussed in all the leading papers of the body for the last year. It is felt that these Societies have been unnecessarily multiplied, that they interfere with each other's progress, and are altogether too expensive in their management. Very many of the leading minds harmonize in these views, and urge the necessity of consolidation as a means of retrenchment and reform.

Dr. Wayland has recently published an able work on the subject covering the whole range of discussion and expressing much dissatisfaction with the present state of things. It is easy to find faults but it is not so easy to originate and sustain more healthful modes of action. The discussion, however, will doubtless do good, by checking the tendency of the American mind to multiply organizations, for the accomplishment of the same work.

PAINFUL TIDINGS.

We extremely regret to learn that our esteemed brother, Rev. J. M. Harris, of Ithica, New York, has been called to part with his estimable and beloved wife. From personal acquaintance with her, we can bear testimony to the truthfulness of the following beautifully touching memoir of this lovely woman, so unexpectedly removed from the conflicts of earth to the joys of heaven. Oft have we heard her expatiate with an eloquent tongue, and with a heart full of rapturous delight upon the bliss and glories of the heavenly state, but then she only saw through a glass darkly; now she beholds face to face.

"Dearest Sister, thou hast left us,
Here, thy loss we deeply feel;
But 'tis God that hath bereft us;
He can all our sorrows heal."

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

We tender to our afflicted Brother our deepest Christian sympathies, and pray God to be his support.

Died in Ithica, January 15, 1859, Mrs. E. E. C. HARRIS, wife of Rev. J. M. Harris, in the 53d year of her age.

The deceased was born in Kentville, Nova Scotia. At an early age she felt the claims of religion, but did not give her heart to the Savior until her life was half spent; then she made a full consecration of herself to His service, which was renewed daily, with an increased ardor of love, until the work of life was completed, and she was received to her eternal reward. Soon after she obtained the forgiveness of sin, she followed her Redeemer's example in baptism, and was united to the First Baptist Church, in Cornwallis, then under the pastoral care of that eminent servant of Christ, the Rev. Edward Manning. Though still overflowing with cheerful, and warmly attached to a large circle of gay friends, yet from this time the church was her home, its members her associates, its honor, peace and prosperity her interest, and to secure its triumph was the work of her life.

After her marriage in 1840, she removed to Kennebunk, Me., and there entered upon the varied and responsible duties of a pastor's wife. Few we ever better prepared for the position. Pleading in her manners, persuasive in her address, open in her sentiments, benevolent in her character, and faithful in her duties, she secured the respect of all, and won the deep and lasting affection of her intimate acquaintance. She prayed without ceasing. Every interest of society, every class and condition of men, every want of the church and of the world, that was brought before her notice, and every plan and purpose of her life, with fervency of spirit she laid before God. She loved to meet with Christians, join with them in social prayer, and encourage them to perseverance in the ways of the Lord, and faithfully, on every appropriate occasion, she pointed the sinner to her glorious Redeemer. Embracing revealed truth with an unwavering Faith and a quenchless love, fearlessly, "in season and out of season," she announced its doctrines and enforced its requirements. In each of the churches where she has labored, her death will awaken the sincerest sorrow, her memory will be cherished with the purest affection, her influence will perpetuate the promotion of piety, and their loss will be confessed to be her unspeakable gain.

Her end was peace. During a long and painful sickness, which was borne with a patient and cheerful resignation, she often said to her friends, "It is either life with me here or in Heaven." God gave to her "songs in the night." To those who loved most she said, "I have no message to leave with you, I have said so much to God about you." Two days before her departure, to a friend she said, "I have not endured a conflict, nor had a cloud pass over my mind in all my sickness." Being told, the evening before she fell asleep in Jesus, that there had been fears lest she would have left during the day, she replied, "You had reason to fear, but it would have been blessed for me." And a short time before she was dismissed, when breathing with great difficulty, she said to a friend, "There is rest in Jesus," and soon she found it in His bosom of love. The kindness of her friends left nothing undone that was necessary to alleviate her sufferings, promote her happiness, smooth her passage to her heavenly home, or to array her in neatness and beauty for the tomb. Her funeral was attended by a sympathizing community, and very many who came returned before the services. The pastors of the place, assisted by other clergymen, served as her pall-bearers, and a sermon, founded on Heb. 6: 19, was preached on the occasion, by the Rev. C. L. Bacon, of Trumansburg. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The Temperance advocate, Dr. Jewett, delivered his closing lecture in Brussel Street, on Monday evening last. He has labored indefatigably the few days that he has been in the City, and his lectures have been numerous and attended and well received. On Sabbath last he delivered an instructive address in the German Street Baptist Chapel, at 3 o'clock, P. M., to a large assembly, on the Scriptural view of the Temperance question; and all who heard him must have been convinced that the Holy Scriptures of the Old and New Testament are decidedly opposed to all indulgence in the use of the intoxicating cup. We understand the Doctor left on Tuesday morning for home, by the way of Fredericton. May his life long be spared to labor for the good cause which he has so much at heart.

REV. A. B. EARLE.

Persons frequently enquire of us, when is Mr. Earle to return to New Brunswick? This question we cannot answer definitely; but the following extract from a letter, dated Lawrence, Mass., Jan. 24, and published in the *Christian Era*, of Boston, will inform his numerous friends in the Province of his whereabouts. This letter says:

"Believing that God demanded more active effort on the part of his church for the salvation of souls, even to the sacrifice of time, money and comfort, and impressed by the manifest presence of the spirit in the hearts of anxious sinners and warm Christians, that this church must begin the work, brother A. B. Earle of New York, whom you know as a single-hearted, plain-spoken, eloquent and persuasive Evangelist, full of the spirit of his Master, was engaged, while on his way to renew his labor in the British Provinces, to say here a few days, and preach Christ and him crucified. From the vestry we have been forced to the Church, and that is now thronged, to hear the simple truths of the gospel in the simple and burning eloquence of this man of God. Last evening, Sunday, our vestry was filled as I have never before seen it, to witness the symbol of the burial and resurrection of Christ, in the baptism of seventeen converts, seven young men and ten young women. Many more are awaiting baptism, and a large number are inquiring 'What must I do?' From the vestry, we were called to our spacious City Hall, where Brother Earle preached to an audience, equal in its number and attention to any ever gathered inside its walls. I hope to tell you next week of the wonderful work of God in the obedience of a multitude of souls."

BOOK NOTICES.

THE EXTENT OF THE ATONEMENT, IN ITS RE- LATION TO GOD AND THE UNIVERSE BY THE REV. THOMAS W. JENKINS, D. D. LATE PRESIDENT OF COWARD COLLEGE, LONDON.

This work has long had an honorable place in the Theological literature of England and America. Some of the first minds of the world's age regard it as a masterly production, unfolding with admirable skill the great central truth of revelation. It is impossible to read it with care and not feel that you are holding communion with a master spirit. It is indeed a most lucid exposition of the relation of the atonement of Christ to the moral government of Jehovah, and to the salvation of a guilty world.

SALVATION BY CHRIST, A SERIES OF DISCOURSES ON SOME OF THE MOST IMPORTANT DOCTRINES OF THE GOSPEL, BY FRANCIS WAYLAND, D. D.

This is a modified volume of Dr. Wayland's University Sermons. The two sermons on the "Revolutions in Europe" are omitted, and six never before published added. The work thus revised and enlarged is a noble contribution to the stock of Scriptural exposition, and presents the great doctrines of salvation in a style most lucid and attractive. Every minister of the gospel should have a copy in his library.

LECTURES ON TEMPERANCE BY ELIPHALET NOTT, D. D., LL. D., PRESIDENT OF UNION COLLEGE.

This is a work of signal merit, the mature fruits of a mind richly stored with the treasures of human learning. E. C. DeLany, Esq., so long known as a distinguished advocate of the Temperance reform, expresses his belief "that, in proportion as this work is circulated and read the cause of Temperance will advance and be perpetuated."

CAMBRIDGE.—A letter has been received by a friend in the city from an esteemed young brother in the above place, from which we make the following extract:—

CAMBRIDGE, Jan. 24th, 1859.

The revival is still progressing; 32 have been baptized and more are coming. We had a refreshing season at the conference in the School house last Saturday evening; notwithstanding the going was very bad, the people came out in great numbers and the spirit of God seemed to rest upon them. Several hopeful conversions were reported. A great many are seeking the Saviour sorrowing. Brother Judson Blakney is labouring with great zeal, holding meetings almost every night between the two Churches.

MALCOM C. McDONALD.

A HAPPY DEATH.

Died, of putrid sore throat at Keswick, on Wednesday, Jan. 19th, Jennina, youngest daughter of Deacon Michael Yexxa, aged nine years. She was a very interesting and lovely child in life and much more so in death. About two hours before her death she had a dreadful struggle with the grand adversary, and in the anguish of her soul she broke out in earnest prayer, "O Lord have mercy upon me." When closing her prayer she said to her mother, "I want to love the Lord and go to Heaven" and in a few minutes exclaimed: "I am going to Heaven," upon this I was called in the room. Said she "I want you to pray for me that I may go to Heaven and be with Jesus." After prayer I told her of the Saviour's love and his power to keep those that trust in him. From this until her death the Saviour was her theme. She was as sensible that she was dying as we are of our existence, and while her sisters were weeping by her bedside she said, "what is it you are crying for," and then called for the glass to see herself, supposing that the monster death was making dreadful work upon her natural appearance. When she saw that her countenance was peaceful and serene as her soul, she gave the glass to them again and smiled at death. After a few moments of silence she said to her mother, "where am I? am I in Heaven?" No, was the reply, "I thought I was there." "Where is Jesus?" "In Heaven" the mother replied. "I thought he was here" said she, and truly he was, and she fell into his arms without a struggle.

The funeral took place on Saturday at 11 o'clock; a large and respectable congregation assembled at the house of our Brother. A sermon was preached by the writer, subject 3rd chap. Phil. and last verse 'Who shall change our vile body'; Brother H. Jewett assisted in the funeral services; it was a solemn time, and it is our prayer that the God of Providence may bless this dispensation to the family and the neighbourhood at large. Read this and dispute not the sovereign power of God to convert and save; and at the same time presume not upon the mercy of God, and neglect the means of grace; but "remember now thy Creator in the days of thy youth."

W. HARRIS.

The Government of Spain not only refuses to sell Cuba to the United States, on any terms, but declares the offer to purchase an insult. Will the Government of the "Union" press their proposition under such circumstances? If so there will be serious work in the issue.

GENERAL INTELLIGENCE.

Arrival of the Arabia.

SEVEN DAYS LATER!

The steamer Propeller, of the Galway line, had run ashore in Galway harbour, and the tide flowed into her. It was feared she could not be got off. She had on board part of the cargo intended for the Circassian.

The steamer Circassian left Galway for St. John's N. F., on the morning of the 11th. She was detained owing to her running aground when leaving Queenstown for Galway.

The Arago left Southampton for New York on the 12th. The Arabia arrived at Liverpool at 8 A. M., on the 9th.

The Arago took out news that the disquieting rumors continued to prevail on the continent, causing increased depression in the funds in all the principal cities. Matters were aggravated by the Speech of the King of Sardinia at the opening of the Chambers, which was construed into a warlike sense. The King, says the political horizon is not clear, but the future must be awaited with firmness. The future cannot fail to be fortunate, because the policy of Piedmont is based on justice and love of its country's liberty. Piedmont is small but great in the councils of Europe, on account of the principles it represents, and the sympathies it inspires. It respects treaties, but is not insensible to Italy's cry of anguish. The King concluded with the words:—"Let us resolutely await the decrees of Providence." Prolonged acclamation followed the conclusion of the speech.

The King of Naples granted the amnesty to sixty-one political prisoners, including Poerio, Settebrini, &c. Other concessions were expected.

The French Legislature was convoked for Feb. 7th. It was rumored that the British Government intended to augment the Channel squadron by twelve sail of the line.

The news by the Arabia is as follows:—GREAT BRITAIN.—Parliament is prorogued till February 3rd, then to meet for the despatch of business.

The Gazette announces the appointment of the Hon. Frederick Bruce, Minister to China, and Horace Rumbold, Secretary of Legation.—Numerous Consuls are likewise appointed at new ports. Mr. Rutherford Alcock is transferred from the Consulate at Canton to the Consulate Generalship of Japan. The Gazette further states that the dignity of Knight had been conferred upon Chief Justice James Buchanan Macaulay, of Canada.

The London Times in an editorial upon the Monroe doctrine, points out the extraordinary liberties taken by Americans with that document, and says:—"It is rather too much to say that we, with half of North America in our lawful possession, must abstain from meddling in North American affairs, and it is still a stranger measure to found such a doctrine on the simple principles of political fraternity propounded by Monroe."

It is reported that Sir C. Young has been recalled from the Commission ship of the Ionian Islands, and that Mr. Gladstone succeeds him.

The Daily News says that Young's term has expired, and that Gladstone will merely conduct affairs till the new Commissioner arrives from England.

The Crown prosecution at Dublin against John Francis Nugent, for publishing a seditious and scandalous almanac, resulted in Nugent being bound in £500, with two securities of £40 each, to keep the peace. That is to suspend the publication of the prophetic almanac for seven years. The Dublin correspondent of the London Times says:—"The Crown case against some members of the Phoenix Club is more complete than the public have been led to believe, and sufficient to satisfy the most hostile jury. The framing classes have stood aloof. The members of the club are chiefly shopmen, and mechanics clubs were rapidly increasing; it therefore was necessary some steps should be taken to put an end to the movement."

A man named Delaney, the alleged murderer of Mr. Ely, was arrested on board the steamer Circassian at Galway, just as she was about to sail for America.

The failure is announced of Power and Wetherby, London stock brokers, largely engaged in speculative operations in Lombard-Venetian railroad shares, &c.

The depression in the Stock Exchange