

The Christian Visitor.

REV. I. E. BILL, RELIGIOUS AND DOMINICAL EDITOR.

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Peace, good will toward Men.

THOMAS MCHENRY, SECULAR EDITOR AND MANAGER.

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BOOK NOTICES.

Fowler & Wells have added to the list of their valuable publications a work on the HUMAN VOICE, ITS RIGHT MANAGEMENT IN SPEAKING, READING AND DEBATING, INCLUDING THE PRINCIPLES OF TRUE ELOQUENCE.

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Address Fowler & Wells, 308 Broadway, N. Y.

A REVIVAL SERMON.

A SERMON DELIVERED BY REV. C. H. SPURGEON, AT EXETER HALL, STRAND, LONDON, JAN. 26, 1860.

(Concluded.)

"Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the binder of grapes him that sows seed; and the mountains shall drop sweet wine, and all the hills shall melt."—Amos ix. 12.

II. I must now go on to the other point very briefly.—WHAT IS THE DOCTRINAL LESSON WHICH IS TAUGHT IN OUR TEXT: AND WHAT IS TAUGHT TO US BY A REVIVAL? I think it is just this,—that God is absolute monarch of the hearts of men. God does not say here *if men are willing*; but he gives an absolute promise of a blessing. As much as to say, "I have the key of men's hearts; I can induce the ploughman to overtake the reaper; I am master of the soil—however hard and rocky it may be I can break it, and I can make it fruitful." When God promises to bless his church and to save sinners, he does not add, "if the sinners will be willing to be saved?" No, great God! thou lovest free will in sweet captivity, and thy free grace is all triumphant. Man has a free will, and God does not violate it; but the free will is sweetly bound with fetters of the divine love till it becomes more free than it ever was before. The Lord, when he means to save sinners, does not stop to ask them whether they mean to be saved, but like a rushing mighty wind the divine influence sweeps away every obstacle; the unwilling heart bends before the potent gale of grace, and sinners that would not yield are made to yield by God. I know this, if the Lord will it, there is no man so desperately wicked here this morning that he would not be made now to seek for mercy, however infidel he might be; however rooted in his prejudices against the gospel, Jehovah, hath but to will it, and it is done. Into the dark heart, O thou who hast never seen the light stream, if he did say, "Let there be light," there would be light.

"If it were not for this doctrine, I wonder where the ministry would be. Old Adam is too strong for young Melancthon. The power of our preaching is nought—it can do nothing in the conversion of men by itself; men are hardened, obdurate, indifferent; but the power of grace is greater than the power of eloquence or the power of earnestness, and once the power of grace is at work, and what can stand against it? Divine Omnipotence is the doctrine of a revival. We do not see it in ordinary days, by reason of the coldness of our hearts, but we must see it when these extraordinary works of grace are wrought. Have you never heard the Eastern fable of the dervish, who wished to teach to a young prince the fact of the existence of a God? The fable hath it, that the young prince could not see any proof of the existence of a First Cause: so the dervish brought a little plant and set it before him, and in his sight that little plant grew up, blossomed, brought forth fruit, and became a towering tree in an hour. The young man lifted up his hands in wonder, and he said, "God must have done this." "Oh, but," said the teacher, "thou sayest, God has done this, because it is done in an hour: hath he not done it, when it is accomplished in twenty years?" It was the same work in both cases; it was only the rapidity that astonished his pupil. So, brethren, when we see the church gradually built up and converted, we lose the sense perhaps of a present God; but when the Lord sends the tree suddenly to grow from a sapling to a strong tall monarch of the forest, then we say, "This is God." We are all blind and stupid in a measure, and we want to see some times some of these quick upgoings, these extraordinary motions of divine influence, before we will fully understand God's power. Learn, then, O Church of God to-day, this great lesson of the nothingness of man, and the Eternal All of God. Learn, disciples of Jesus, to rest on him; look for your success to his power, and while you make your efforts, trust not in your efforts, but in the Lord Jehovah. If ye have progressed slowly, give him thanks for progress; but if you he pleased to give you a marvellous increase, multiply your songs, and sing unto him that worketh all things according to the counsel of his will.

III. I now desire, with great earnestness, as the Holy Ghost shall help me, to make the text A STIMULUS FOR FURTHER EXERTION.

The duty of the Church is not to be measured by her success. It is as much the minister's duty to preach the gospel in adverse times as in propitious seasons. We are not to think, if God withholds the dew, that we are to withhold the plough. We are not to imagine that if unfruitful seasons come, we are therefore to cease from sowing our seed. Our business is with act, not with result. The church has to do her duty, even though that duty should bring her no present reward. "If they hear thee not, Son of man, if they perish they shall perish, but their blood will I not require at thine hands." If we sow the seed, and the birds of the air devour it, we have done what we were commanded to do, and the duty is accepted even though the birds devour the seed. We may expect to see a blessed result, but even if it did not come we must not cease from duty. But while this is true so far, it is not nevertheless to be a divine and holy stimulant to a gospel laborer, to know that God is making him successful. And in the present day we have a better prospect of success than we ever had, and we should consequently work the harder. When a tradesman begins business with a little shop at the corner, he waits awhile to see whether he will have any customers. By-and-by his little shop is crowded; what does he do? He finds he is making money. What has a name? He enlarges his premises; the back yard is taken in and covered over; there are extra men employed; still the business increases, but he will not invest all his capital in it till he sees to what extent it will pay. It still increases, and the next house is taken, and perhaps the next; he says, "This is a paying concern, therefore I will increase it." My dear friends, I am using commercial maxims, but they are common-sense rules and I like to talk so. There are, in these days happy opportunities,

There is a noble business to be done for Christ. Where you used to invest a little capital, a little effort, and a little donation, invest more. There never was such heavy interest to be made as now. It shall be paid back in the results cent. per cent.; it shall be God's work prospering. If a farmer knew that a bad year was coming, he would perhaps only sow an acre or two; but if some prophet could tell him, "Farmer, there will be such a harvest next year as there never was," he would say, "I will plough up my grass lands, I will stub up these hedges: every inch of ground I will sow." So do you. There is a wondrous harvest coming. Plough up your headlands; root up your hedges; break up fallow ground, and sow, even amongst the thorns. Enlarged effort should always follow an increased hope of success.

And let me give you another encouragement. Recollect that even when this revival comes, an instrumentality will still be wanted. The ploughman is wanted, even after the harvest, and the treader of grapes is wanted, however plentiful the vintage; the greater the success the more need of instrumentality. They began at first to think in the North of Ireland that they could do without ministers; but now that the gospel is spread, never was there such a demand for the preachers of the gospel as now. Proud men said in their hearts, "God has done this without the intervention of man." I say, they said it proudly, for there is such a thing as proud humility; but God made them stoop. He made them see that after all he would bless the Word through his servants—that he would make the ministers of God "mighty to the pulling down of strongholds."—Brothers and sisters, you need not think that if better times should come, the world will do without you. You will be wanted. "A man shall be precious as the gold of Ophir." They shall take hold of your skirts, and they shall say, "Tell us what we must do to be saved." They shall come to your house; they shall ask your prayers; they shall demand your instructions; and you shall find the meanness of the flock become precious as a wedge of gold. The ploughman shall never be so much esteemed as when he follows after the reaper, and the sower of seed never so much valued as when he comes at the heels of those that tread the grapes. The glory which God puts upon instrumentality should encourage you to use it.

And now I beseech and intreat you, my dear brothers and sisters, inhabitants of this great City of London, let not this auspicious gale pass away without singular effort. I sometimes fear lest the winds should blow on us, and we should have our sails all furled, and therefore the gale should not speed. Up with the canvas now. Oh! put on every stitch of it. Let every effort be used, while God is helping us. Let us be earnest co-workers with him. Methinks I see the clouds flocking hither; they have come from the far west, from the shore of America; they have crossed the sea, and the wind has wafted them till the green isle received the showers in its northern extremity. Lo! the clouds are just now passing over Wales, and are refreshing the shires that border on the principality. The rain is falling on Oxfordshire and Gloucestershire; divine grace is distilling, and the clouds are drawing nearer and nearer to us. Mark, my brethren, they tarry not for men, neither stay they for the sons of men. They are floating o'er our heads to-day. Shall they float away, and shall we still be left as dry as ever? 'Tis yours to-day to bring down the rain, though 'tis God's to send the clouds. God has sent this day over this great city a divine cloud of his grace. Now, ye Elijahs, pray it down! To your knees, believers, to your knees. You can bring it down, and only you. "For this thing will I be enquired of by the house of Israel to do it for them." "Prove me now herewith," saith the Lord of hosts, "and see if I will not open the windows of heaven, and give you such a blessing that you shall not have room to contain it." Will you let men be lost for want of effort? Will you suffer this all-blessed time to roll away unimproved? If so, the Church of one thousand eight hundred and sixty is a barren Church, and is unworthy of its time; and he among you, men and brethren, that has not an earnest heart to-day, if he is a Christian, is a disgrace to his Christianity. When there are such times as these, if we do not every man of us thrust in the plough, we shall indeed deserve the worst barrenness of soul that can possibly fall upon us. I believe that the Church has often been plagued and vexed by her God, because when God has favored her she has not made a proper use of the favor. "Then," saith he, "I will make thee like Gilboa; on thy mount there shall be no dew; I will bid the clouds that they rain no more rain upon thee, and thou shalt be barren and desolate, till once again I pour out the Spirit on high." Let us spend this week in special prayer. Let us meet together as often as we can, and plead at the throne; and each man of us in private be mighty with your God, and in public be diligent in your efforts to bring your fellow-men to Christ.

IV. I have done, when I have uttered a WORD OF WARNING to those of you who know not Christ.

I am aware that I have many here on Sabbath mornings who never were in the habit of attending a place of worship at all. There is many a gentleman here to-day, who would be ashamed in any society, to confess himself a professor of religion. He has never perhaps, for a long time heard the gospel preached; and now there is a strange sort of fascination that has drawn him here. He came the first time out of curiosity—perhaps to make a joke at the minister's expense; he has found himself enthralled; he does not know how it is, but he has been all this week uneasy, he has been wanting to come again, and when he goes away to-day, he will be watching for next Sabbath. He has not given up his sins, but somehow they are not so pleasurable as they used to be. He cannot swear as he did; if an oath comes out sideways, it does not roll out in the round form it used to do: he knows better now. Now, it is to such persons that I speak.—My dear friends, allow me to express my hearty hope that you are here for a purpose you do not yet understand. God has a special favor to you, I do trust, and therefore he has brought you here. I have frequently remarked, that in any revival of religion, it is not often the children of pious parents that are brought in, but those who never knew anything of Christ before. The ordinary means are usually blessed to those who constantly attend them; but the express effort, and the extraordinary influence of the Spirit, reach those who were outside the pale of nominal Christians, and made no profession of religion. I am in hopes it may meet you. But if you should

despise the Word which you have heard; if the impression that has been made—and you know it has been made—should die away, one of the most awful regrets you will ever have when you come to your right sense and you had an opportunity, but that you neglected it. I cannot conceive a more doleful wall than that of the man who cries at last in hell, "The harvest is past, there was a harvest; the summer is ended—there was a summer—and I am not saved." To go to perdition in ordinary times is hell; but to go from under the sound of an earnest ministry, where you are bidden to come to Christ, where you are entreated with honest tears to come to Jesus—to go there after you have been warned, is to go to hell merely, but to the very hell of hell. The core and marrow of damnation is reserved for men who hear the truth, and feel it too, but yet reject it, and are lost. Oh! my dear hearer, this is a solemn time with you. I pray that God the Holy Spirit may remind you that it may be now or never with you. You may never have another warning, or if you have it, you may grow so hardened that you may laugh at it and despise it.—My brother, I beseech thee, by God, by Christ Jesus, by thine own immortal welfare, stop and think now whether it be worth while to throw away the hallowed opportunity which is now presented to thee. Will thou go and dance away thine impressions, or laugh them out of thy soul? Ah! man, thou mayest laugh thyself into hell, but thou canst not laugh thyself out of it.

There is a turning point in each man's life when his character becomes fixed and settled. That turning point may be to-day. It may be that there shall be some solemn seat in this hall, which if a man knew its history he would never sit in it—a seat in which a man shall sit and hear the Word, and shall say, "I will not yield; I will resist the impression; I will despise it; I will have my sins, even if I am lost for them." Mark your seat, friend, before you go; make a blood-red stain across it, that next time we come here we may say, "Here a soul destroyed itself." But I pray the rather that God the Holy Spirit may sweetly whisper in thy heart—"Man, yield, for Jesus invites thee to come to him." Oh, may my Master smile into your face this morning, and say, "I love thy soul; trust me with it. Give up thy sins; turn to me." O Lord Jesus, do it! and men shall not resist thee. Oh! show them thy love, and they must yield. Do it, O thou Crucified One, for thy mercy's sake! Send forth thy Holy Spirit now, and bring the strangers home; and in this hall grant thou, O Lord, that many hearts may be fully resigned to thy love, and to thy grace!

GERMANY.

ORDINATION OF TWELVE GERMAN PREACHERS.

We translate from the Missionsblatt for December an interesting account of the dismission and ordination of a class of young theological students, who have been instructed at Hamburg by br. Oncken and his associates. To those who have been accustomed to attend the anniversaries at Newton, Hamilton, Rochester and elsewhere, an account of the methods pursued by our brethren in Germany will not be without interest. When the young men are sent forth with the prayers of the churches, as in the case of the young men from Hamburg, the best results for their labors may be anticipated.—ED. MISSIONARY MAGAZINE.

Mindful of the call "Come over and help us," which came from far and near to Hamburg, the Committee of brethren resolved with supplication and prayer, to institute an arrangement of the preparatory instruction of twenty missionaries, and to invite the churches of the Association to bring forward brethren for that end. The proposal met a ready response, and seventeen brethren from all parts of Germany, with warm hearts and the confidence of their respective churches, came to Hamburg in the spring of the year 1859. Just then rooms in the chapel building happened to be vacant, which served as a home for the missionary seminary. The necessary furniture was supplied from the treasury, so that the young recruits were in a condition to live and labor together, while the older brethren were quartered here and there among the church members. With joy and thanksgiving the undertakers of the work looked to the Lord, who has crowned it with his visible blessing.

The seventeen brethren, together with br. Windolf, colporteur, who was the eighteenth, devoted themselves diligently for seven months to the word of God, and other branches of useful knowledge. At the same time, they took part in the weekly meetings of the church, and preached at the outstations on the Sabbath.

On Lord's day, Sept. 18, the brethren were dismissed, and twelve of them received ordination. Of the residue, some were already ordained; one returned to his business, and two, proposing to serve as colporteurs, did not need ordination.—This Sabbath will never be forgotten by the young brethren or by the church in Hamburg. The heart of every friend of our mission was elated at seeing twelve new laborers ready to be introduced into the field.—At half-past 8, A.M., the church held a meeting for prayer. Earnest supplication was offered at the throne of grace, that God, who hears prayer, would bless the day. After the prayer meeting, br. Gulzau preached from Josh. 1: 6-9. "Be strong and of a good courage. Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." The discourse had special reference to the brethren who were soon to become leaders in the strife, and to conquer the world to Jesus Christ.

In the afternoon, at half-past four, the young men took their seats in the chapel in the front slips, on the right and left of the pulpit. After singing and prayer, br. Oncken spoke from 2 Cor. 4: 7.—"But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." The chapel was more than usually crowded with attentive hearers. After the discourse, the twelve brethren knelt, and br. Oncken and Gulzau laid their hands upon them, the former offering the prayer of consecration. The Lord's Supper followed, sealing the sublime act, and fitly crowning this precious Sabbath.

LOVE FEAST.

In connection with the ordination a love feast was held, with reference to the departure of the young men. The brethren were assembled in great numbers, and many had come in from the outstations. The chapel looked truly inviting. The table and pulpit were adorned with flowers. The young men all took their places in front. The feast was opened with singing and prayer. Refreshments were passed around, and

then the brethren about to depart gave addresses. First spoke br. Z., in the name of his fellow students, thanking the church and the teachers of the Seminary for their love and care. He expressed their regret on account of the absence of br. Lehmann, to whom, however, before his departure for England they had given their likeness, in dagger-top, as a token of their gratitude and a souvenir of the happy hours they had passed together. At intervals the young men sang several beautiful quartette pieces, under the direction of the teacher who had instructed them in singing. Every one had some particular parting word. Among them br. F. said that he had come to Hamburg a proud officer of inferior rank; but he soon found that he was but a miserable recruit in the army of the friends of Christ. In the Hamburg church he had found able officers and under-officers, and at their head a gray-headed field-marshal, who had given him important instructions, and with whom he now cheerfully marched against the enemies of the cross. Then he exhorted the brethren to be courageous, and to meet with firmness, as good soldiers, all the attacks of the wicked one. The watchword is "Onward"; the battle-cry, "Conquer or die." He begged the church not to forget the balm for their wounds; that is, not to forget to pray for them, when they should be out in the midst of the contest.

The time was too soon past. But br. Oncken, as all had hoped, proposed another meeting on the 20th, that the rest of the young men might have an opportunity to address a few parting words to the church. Then they sang a parting hymn, composed for the occasion, and the choir of the church at Hamburg responded with another, closing with the words—

"Your refuge, the Eternal Rock."

Taking up these words, br. Oncken addressed the departing students with words of comfort, and in conclusion testified that during the period of their instruction they had maintained an exemplary character, and had shown themselves lovers of peace. He hoped that they would be peace-makers in the churches. Singing and prayer followed, and affectionate farewells.

"SENT THEM TO TEACH AND TO PREACH."

Some days afterwards the brethren went to their respective fields of labor in the Lord's vineyard. Br. Alf went to his native country, Poland, some miles from Warschau, where there are already a few brethren; br. Hein, at Bartenstein, to aid two other preachers, and to labor, also, among the Poles; br. Z., to his former field, Frankfort on the Oder and vicinity; br. M., to Templin, to assist br. Kemnitz; br. T., to Serbitz, and to Wurttemberg; br. F., to East Prussia, partly to assist br. de Neu in Oldenburg, and partly to labor in Zurich; br. T., to Oldenburg, to strengthen the station in East Prussia; br. S., returned to his former field; br. F., to the Grand duchy of Brunswick, where he had fought many a battle as a soldier, and now like a true warrior devotes his whole time to the service of the divine Master; br. H. goes to Wittingen; br. R., to his home at Leuchtenberg in Waldeck, to distribute Bibles; subsequently he will labor in the same work in Stettin; br. S. was to have remained at Hamburg six months, but was suddenly called to Breslau by the death of his father at the beginning of November. He will not return, as his present circumstances indicate that he should remain there, serving the church and laboring as a missionary in the vicinity. Br. R. has gone to Schleswig, and on the Sabbath helps br. Schlesier.

The support of these seventeen brethren for nearly seven months, including the preparation of the house, has emptied our treasury. Brethren in England have come to our aid. Our faithful and tried friend, J. Gurney, has surprised us with a contribution of £50. Notwithstanding, we still have a considerable debt. The Committee rely with confidence on the associated churches, asking them to fill the treasury anew, that we may be in a condition to invite another company of young brethren to study, and to send them forth as missionaries. The field is wide and ripe for the harvest, and time is short. Let us work while it is called to-day.—B. Mis. Magazine.

THE WORK IN IRELAND.

The physical manifestations in connection with the Revival in Ireland have not wholly disappeared. A correspondent of the "London Freeman," under date of Feb. 18, says:—

In a few places there has been a recurrence of cases of prostration in connection with the Revival in this country. At Broughshane several persons were stricken" at a prayer-meeting last week, and the United Presbyterian minister of Gallyhackey, near Ballinacorney, mentions some similar cases occurring in his congregation about the same time. At Drumbo, some prostrations have also taken place very recently. A minister from that neighbourhood tells me the work of Revival is still progressing there. A Roman Catholic girl had been stricken at one of the meetings in that place. Soon after, she declared her intention to leave the Church of Rome, and in consequence was turned out of her home, but found a refuge in the house of a Protestant friend. She then attended for some time the Church of England service, but at length left it, saying, "It is too like the Church of Rome." About this time, she was induced by her former friends to visit the Roman Catholic chapel, but while there she was stricken again, and has since declared her determination never to return to the Romish worship. Two other Roman Catholics in the same neighbourhood have expressed a similar intention.

At a recent half-yearly examination of the Anahilt Endowed Schools, it was stated that "forty-two of the pupils had been visited by the special operation of the Holy Spirit. More than thirty of this number were stricken in the school-room, during the time of business; the others on their way home, or in their own houses. On two several days, twelve were simultaneously affected, and all the cases were accompanied with physical prostrations."

As the theory of these physical affections has been much discussed, I may mention two cases which have come under my own notice, and which can scarcely be reconciled with the explanation that is generally given, viz., a powerful instantaneous emotion causing an immediate prostration of the nervous system. A young woman, who had not previously been at all interested or excited on the subject of religion, was thinking one day about a new dress she was getting, when instantly an overpowering sensation seemed drag-

ging her to the ground. She felt as if she was "sinking into the earth." On her recovery from this state, she was led under a deep conviction of her sins to place her trust upon the Lord Jesus. Another similar case was that of a young man who had been greatly addicted to intemperance. He was an infuriated drunkard, the terror of his father's house. Some time ago, he had been brought under deeper impressions of his guilt, but relapsed into his former habits. After this, he was sitting one Sabbath evening at home. His mind, he said, was not employed as it ought to be, he felt as if "a bolt had gone right through his heart." The sight almost entirely left his eyes. His strength was immediately prostrated. He groped his way to the stairs, which he was scarcely able to climb, to his own room. His sister, who had been recently affected by the Revival, was on her knees in prayer at the time he was stricken. I visited him soon afterwards, and found him labouring under a deep sense of his sins, verging upon despair. I tried every reason to induce him to cast himself upon the mercy of God in Jesus Christ, but without effect. He fell back again into his sins, and, I fear, become more degraded and desperate than ever.

These two cases are somewhat unique. The physical effect was produced in both without any previous emotion of which we are aware. In the one case, the prostration ended in conversion; in the other, it terminated in mere conviction quenched at last in gross iniquity.

FROM THE ENGLISH CORRESPONDENCE OF THE BOSTON RECORDER.

No less than six large theatres in London are open every Sunday for special religious services, besides four public halls, and the Cathedral and the Abbey; and they have never failed to be filled, and to a very large extent, by persons not accustomed to attend any regular Sabbath services. More Dissenters than Churchmen have preached at the theatres, but there are no less than twenty of the most active of the Conforming clergy, who either have helped, or are prepared to help in the work. Their conduct is very displeasing to the High Church section of their company, who do not care how useless the Establishment is, so long as it keeps up its dignity. It is no libel at all upon them to say that they consider Church order to be of far greater moment than the salvation of souls. Their conduct says plainly that their sentiment is this—"If the people cannot be reclaimed from their vicious courses and won over to godly lives by the accredited system, 'as by law established,' then let them live in misery here, and when they die, go to the devil."

Lord Dunnington is so satisfied that it is better to let people perish in the orthodox way than to seek to save them by preaching in theatres, that he has given notice of a motion in the House of Peers condemnatory of those clergymen, who, not content to dwell in deencies forever, have broken away from the rubric and canons, and are preaching "Christ and him crucified" to the outcasts of this mighty city, as if they believed in the declarations of Scripture and in the immortality of the soul. Such opposition, however, is sure to have a good effect. It was this same "Lord" who tried to prevent Exeter Hall being used for preaching by the clergy; and the fact that he did get the place shut up for a while, led to the Bill of Lord Shaftsbury, which overthrew the old prohibitory statutes. Already there has been some talk in the Upper House upon the subject of their worship. Lord Chancellor Campbell, Lord Derby, and some other lay lords, advised the indignation Dunnington to say nothing about the matter; and the Archbishop of Canterbury, the Bishop of London, and some other law-learned dignitaries, intimated that while they did not encourage their clerical purses, these irregular plans, they were not prepared, as at present divided, and while decorum prevailed, to forbid them doing what they might judge to be expedient.

To pass to those general questions which are occupying the thoughts of the masses of the people, I must mention first the National Financial statement of the Chancellor of the Exchequer, which rivals all other topics at present. The speech of four hours, in which the Right Hon. W. E. Gladstone expounded his Budget, is believed by many to have surpassed all efforts of a similar description in the British Parliament. There was a great demand for places in the House the night of his speech, but I succeeded in obtaining an excellent seat, and heard the whole of it. The effect upon the House—in which there were all the leading Peers as well as many Diplomats and distinguished strangers, in addition to six hundred members—was wonderful. The rare genius and polished eloquence of Mr. Gladstone spell-bound the Assembly. During the four hours his oration lasted, the dinner hour and the postal hour came and went, but no one moved. Not a whisper nor rustle was heard, except at the divisions of the speech, when pauses of half a minute or so occurred—nothing but the clear, musical voice of the speaker. But at the close the cheering was loud and prolonged. The debates upon the statement thus continued till the beginning on Monday next and will be continued all the week. The sum and substance of Mr. Gladstone's statement amounts to this.—In consequence of the enormous increase of the expenses of the country, which now amount to £70,000,000 sterling per annum, and the sacrifice of £1,000,000 on the custom duties by the commercial treaty with France—he had to make up a deficiency of £11,000,000. This he proposes to do in several ways which comprise an addition of 1d in the £1 to the income tax on incomes above £150 a year, making it 10d; the continuance of the war tax on tea and sugar; a tax of 6s per cwt. on chicory, a stamp duty of 1d on broker's tickets, 3d on dock warrants, 1d on every package of imports and exports; in place of which he does away with the duty on certain classes of provisions, and frees a great number of other articles, by which he will effect a great reduction in the customs charges, of £50,000 per annum, and eventually of £150,000. In fact it is a great free trade budget, and the country at large are in raptures with it as a whole. But the Tory party here resolved to oppose it, and there is not a very remote chance of the government of Lord Palmerston being next Friday night outvoted. But if so, ministers will appeal to the constituencies with a certainty, I think, of being returned with a greater majority than they now possess at their backs. The advice by next Saturday's mail will doubtless acquaint you with the issue of the debate.

It now comes out that the Emperor of the French has in very deed a design upon Savoy and Nice, which he thought quietly to annex to France. Great outcry, however, has been raised

in this country against it, and he informs our Government that he was only to have Savoy on condition of Central Italy being united to Piedmont; and will not annex without first getting the consent of the Savoyards, and consulting all the Great Powers.

THE WAY TO HAVE A REVIVAL.

Rev. A. Lynn, of England, points out the way to have a revival of religion in the churches of Christ; and if the twelve rules he gives were followed, revivals would not only begin, but continue, in all the churches. Here are the rules:

1. Let all the officers and members believingly pray themselves into the clear light of God's condescension.
2. Determine to read the word of God every day, with prayer to him for light to understand it.
3. Resolve on having closet and family prayer, without fail, daily; and earnestly press after all the mind which was in Christ Jesus.
4. Miss no opportunity of attending the public and social means of grace, when it is in your power to do so.
5. Resolve by the grace of God never to speak evil of an absent person, and make it a point of conscience to pray for them that speak evil of you; in this way you will overcome evil with good.
6. Be honest and upright in all your dealings with mankind, and strive with all your might to owe no man anything—but love.
7. Ask for the Holy Spirit, and expect his blessing to attend all the means of grace.
8. Think frequently on the misery and danger of the unconverted, and in your heart pity them, and pray much for their speedy salvation.
9. Pray for a revival, live for it, work for it, and expect it every day and every hour, till it comes.
10. Be careful to look through all the means of grace to God in Christ Jesus for a blessing.
11. Think and speak well of all men—till their conduct compels you to do otherwise.
12. Be sure you give all the glory of the good done to the Father, Son, and Holy Ghost, for he is a jealous God, and his glory he will not give to another; and pray that his glory may soon cover the earth as the waters cover the sea.—Christ. Era.

HOUSE OF ASSEMBLY.

FREDERICTON, March 28.

House in Committee of whole adopted Report of Fishery Committee and resolved on an Address to the Governor to carry out its recommendations.

St. John Hospital Bill agreed to, with amendment. First Section placing appointment of two Directors in Common Council and two in Sessions.

Fisher's Bill relating to certain lands of War Department agreed to.

Progress reported on a Bill for the better security of liberty of subject.

Railway Contractors Arbitration Bill postponed three months without discussion.

Tibbitts moved address to pay Quarter Master General for past services pounds from money received for the sale of old militia clothing, but withdrew at instance of Tilley.

The Bill to incorporate St. Martins Mining and Manufacturing Company, agreed to.

On Motion of Tibbitts the House went into Committee of the whole on Rev. Mr. McQuirk's petition for the Madawaska Academy, lengthy discussion. Tibbitts moved sums in addition to grant in the Budget, lost 8 to 22.

Yeas—Tibbitts, Hanning, Desbrisay, End, Read, Williston, McPhelin, Scovill.

House in Committee on petition of Roman Catholic School in Gloucester; motion for grant lost 6 to 12.

Bill to abolish Judge's fees committed.—Supported by End, McPhelin, Chandler, Smith; opposed by M'Pherson and Tilley. Wednesday next reported for prorogation.

Business hurrying through fast.

FREDERICTON, March 29.

Bill to continue act relating to sale of spirituous liquors agreed to.

Agricultural bill having been amended by Legislative Council in material provisions was rejected.

Brown introduced a bill to extend time for completion of Railroad from St. Andrews to Woodstock.

Bill to incorporate St. John Work Company agreed to.

Bill to incorporate Baltimore Mining and Manufacturing Company agreed to.

Bill to alter the time of holding Circuit Courts of County of Charlotte postponed for three months.

Gillmor moved his resolution for Government to make survey of route of Railroad from St. John to Junction at Calais as early as June next.

Cudlip moved previous question, and by a vote of 9 to 12 the resolution was excluded.

Bill to empower sessions of King's County to sell certain School Lands in Springfield, agreed to.

Committee to which was referred Grand Falls Bridge matters reported.

Bill to amend Law relating to Deeds and instruments agreed to.

Bill relating to Marriage and Divorce agreed to with amendments.

Tibbitts moved resolution for address asking the Governor to cause to be paid to the Quarter Master General, Col. Allen, out of the amount granted in supply for miscellaneous expenses, £100—agreed to 21 to 5.

Bill to incorporate Pirate Brook Co., agreed to. Adjourned at 5.30.

FREDERICTON, March 30.

Wilmot presented a petition from forty-five of the colored inhabitants of Carleton County, praying an investigation into the alleged abduction and sale into slavery of the coloured boy Hoyt, by Raymond. McClellan moved an address to the Queen respecting obtaining a decrease in rates of Pilotage from ports in the United States. End moved an amendment for a select committee to be appointed to consider the question. Both negatived. End presented a petition from Karl Regen and one hundred and eleven others praying Legislature's interposition to prevent the importation of highly detrimental liquors into the Province.

A Bill relating to fisheries on Restigouche, agreed to. Also Bill to incorporate the Richibucto and Shediac Telegraph Company. House committees of the whole.

Petitions for Petitcodiac Bridge. Steadman moved an address that the Government might