

The Christian Visitor.

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

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SAINT JOHN, NEW-BRUNSWICK.

"Glory to God in the highest, and on earth Peace, good will toward Men."

THURSDAY, MARCH 29, 1860.

THOMAS McHENRY, SECULAR EDITOR AND MANAGER.

NO 13

A REVIVAL SERMON.

A SERMON DELIVERED BY REV. C. H. SPURGEON, AT EXETER HALL, STRAND, LONDON, JAN. 26, 1860. "Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."—Amos ix. 12.

God's promises are not exhausted when they are fulfilled, for when once performed, they stand just as good as they did before, and we may await a second accomplishment of them. Man's promises even at the best, are like a cistern which holds but a temporary supply; but God's promises are as a fountain, never emptied, ever overflowing, so that you may draw from them the whole of that which they apparently contain, and they shall be still as full as ever. Hence it is that you will frequently find a promise containing both a literal and a spiritual meaning. In the literal meaning it has already been fulfilled to the letter; in the spiritual meaning it shall also be accomplished, and not a jot or tittle of it shall fail. This is true of the particular promise which is before us. Originally as you are aware, the land of Canaan was very fertile; it was a land that flowed with milk and honey. Even where no tillage had been exercised upon it the land was so fruitful, that the bees which sucked the sweetness from the wild flowers produced such masses of honey that the very woods were sometimes flooded with it. It was "a land of wheat, and barley, and vines and fig trees, and pomegranates; a land of oil, olive, and honey." When, however, the children of Israel thrust in the ploughshare and began to use the divers arts of agriculture, the land became exceedingly fat and fertile, yielding so much corn, that they could export through the Phenicians both corn and wine, and oil, even to the pillars of Hercules, so that Palestine became, like Egypt, the granary of the nations. It is somewhat surprising to find that now the land is barren, that its valleys are parched, and that the miserable inhabitants gather miserable harvests from the arid soil. Yet the promise stands true, that one day in the very letter, Palestine shall be as rich and fruitful as ever it was. There be those who understand the matter, who assert that if once the rigor of the Turkish rule could be removed, if men were safe from robbers, if the man who sowed could reap, and keep the corn which his own industry had sown and gathered, the land might yet again laugh in the midst of the nations, and become the joyous mother of children. There is no reason in the soil for its barrenness. It is simply the neglect that has been brought on, from the fact, that when a man has been industrious, his savings are taken from him by the hand of rapine, and the very harvest for which he toiled is often reaped by another, and his own blood spilt upon the soil.

But, my dear friends, while this promise will doubtless be carried out, and every word of it shall be verified, so that the hill tops of that country shall again bear the vine, and the land shall flow with wine, yet, I take it, this is more fully a spiritual than a temporal promise; and I think that the beginning of its fulfillment is now to be discerned, and we shall see the Lord's good hand upon us, so that the "ploughman shall overtake the reaper, the mountains shall drop sweet wine, and all the hills shall melt."

I. First, I take the text as being a GREAT PROMISE OF SPIRITUAL REVIVAL. And here, in looking attentively at the text, we shall observe several very pleasant things. 1. In the first place, we notice a promise of surprising ingathering. According to the metaphor here used, the harvest is to be so great that before the reapers can have fully gathered it in, the ploughman shall begin to plough for the next crop—while the abundance of fruit shall be so surprising that before the treader of grapes can have trodden out all the juice of the vine, the time shall come for sowing seed. One reason, by reason of the abundant fertility, shall run into another. Now you all know, beloved, what this means in the church. It prophesies that in the Church of Christ we shall see the most abundant ingathering of souls. Pharaoh's dream has been enacted again in the last century. About a hundred years ago, if I may look back again in my dream, I might have seen seven ears of corn upon one stalk, rank and strong; anon, the time of plenty went away, and I have seen, and you have seen, in your own lifetime, the seven ears of corn thin and withered in the east wind. The seven ears of withered corn have eaten up and devoured the seven ears of fat corn, and there has been a sore famine in the land. Lo, I see in Whitfield's time, seven bullocks coming up from the river, fat and well-favored; and since then we have lived to see seven lean kine come up from the same river; and lo! the seven lean kine have eaten up the seven fat kine, yet have they been none the better for all that they have eaten. We read of such marvellous revivals a hundred years ago, that the music of their news has not ceased to ring in our ears; but we have seen, alas, a season of lethargy, of soul-poverty among the saints, and of neglect among the ministers of God. The product of the seven years has been utterly consumed, and the Church has been none the better. Now, I take it, however, we are about to see the seven fat years again. God is about to send times of surprising fertility to His Church.

When a sermon has been preached in these modern times, if one sinner has been converted by it, we have rejoiced with a suspicious joy; for we have thought it something amazing. But, brethren, where we have seen one converted, we may yet see hundreds; where the Word of God has been powerful to scores, it shall be blessed to thousands; and where hundreds in past years have seen it, nations shall be converted to Christ. There is no reason why we should not see all the good that God hath given us, multiplied a hundred fold; for there is sufficient vigor in the seed of the Lord to produce a far more plentiful crop than any we have yet gathered. God the Holy Ghost is not stunted in his power. When the sower went forth to sow his seed, some of it fell on good soil, and it brought forth fruit, some twenty fold, some thirty fold, but it is written, "Some a hundred fold." Now, we have been sowing this seed, and thanks be to God, I have seen it bring forth twenty and thirty fold; but I do expect to see it bring forth a hundred fold. I do trust that our harvest shall be so heavy, that while we are taking in the harvest it shall be time to sow again; that prayer-meetings shall be succeeded by the enquiry of souls as to what they shall do to be saved, and ere the enquiry's meeting shall be done, it shall be time again to preach, again to pray; and then, ere that is over, there

shall be again another influx of souls, the baptismal pool shall be again stirred, and hundreds of converted men shall flock to Christ.

2. The promise, then, seems to me to convey the idea of surprising ingatherings; and I think there is also the idea of amazing rapidity. Notice how quickly the crops succeed each other. Between the harvest and the ploughing there is a season even in our country, in the east, it is a longer period. But here you find that no sooner has the reaper ceased his work, or scarce has he ceased it, ere the ploughman follows at his heels. This is a rapidity that is contrary to the course of nature; still, it is quite consistent with grace. Our old Baptist churches in the country treat young converts with what they call summering and wintering. Any young believer who wants to join the church in summer, must wait till the winter, and he is put off from time to time, till it is sometimes five or six years before they admit him; they want to try him, and see whether he is fit to unite with such pious souls as they are. Indeed, among us all there is a tendency to imagine that conversion must be a slow work—that as the small creeper slowly on its way, so must grace move leisurely in the heart of man. We have come to believe that there is more true divinity in stagnant pools than in lightning flashes. We cannot believe for a moment in a quick method of travelling to the kingdom of heaven. Every man who goes there must go on crutches, and limp all the way; but as for the swift beasts, and for the chariots whose axles are hot with speed, we do not quite understand and comprehend that. Now, mark, here is a promise given of a revival, and when that revival shall be fulfilled, it will be one of the signs of it—the marvellous growth in grace of those who are converted. The young convert shall that very day come forward to make a profession of his faith; perhaps before a week has passed over his head you will hear him publicly defending the cause of Christ, and ere many months have gone you shall see him standing up to tell to others what God has done for his soul. There is no need that the pulse of the Church should forever be so slow. That seems to me to be one of the promises of the text—the rapidity of the work of grace, so that the plougher shall overtake the reaper.

3. But a third blessing is very manifest here, and one indeed which is already given to us. Notice the activity of labour which is mentioned in the text. God does not promise that there shall be fruitful crops without labour; but here we find mention made of ploughmen, reapers, treader of grapes, and sowers of seed; and all those persons are girt with singular energy. The ploughman doth not wait, because, saith he, the season has not yet come for me to plough, but seeing that God's blessing the land, he has his plough ready, and no sooner is one harvest sown, than he is ready to plough again. And so with the sower; he has not to prepare his basket and to collect his seed; but while he hears the shouts of the vintage, he is ready to go out to work.

Now, my brethren, one sign of a true revival, and indeed an essential part of it is the increased activity of God's labourers. Why, time was when our ministers thought that preaching twice on Sunday was the hardest work to which a man could be exposed. Poor souls, they could not think of preaching on a week-day, or if there was once a lecture, they had bronchitis, were obliged to go to Jerusalem, and lay by, for they would soon be dead if they were to work too hard. I never believed in the hard work of preaching yet. We find ourselves able to preach ten or twelve times a week, and find that we are the stronger for it—that in fact, it is the healthiest and most blessed exercise in the world. I meet with my brethren in the ministry who are able to preach day after day, day after day, and are not half so fatigued as they were; and I saw a brother minister this week who has been having meetings in his church every day, and the people have been so earnest that they will keep him very often from six o'clock in the evening to two in the morning. "Oh," said one of the members, "our minister will kill himself." "Not he," said I, "that is the kind of work that will kill no man. It is preaching to a sleepy congregation that kills good ministers, but not preaching to earnest people." So when I saw him, his eyes were sparkling, and I said to him, "Brother, you do not look like a man who is being killed." "Killed, my brother," said he, "why I am living twice as much as I did before; I was never so happy, never so hearty, never so well." Said he, "I sometimes lack my rest, and want my sleep, when my people keep me up so late, but it will never hurt me indeed," he said, "I should like to die of such a disease as that—the disease of being so greatly blessed." There was a specimen before me of the ploughman who overtook the reaper,—of one who sowed seed, who was treading on the heels of the men who were gathering in the vintage. And the like activity we have lived to see in the Church of Christ. Did you ever know so much doing in the Christian world before?

There are grey-headed men around me who have known the Church of Christ sixty years, and I think they can bear me witness that they never knew such life, such vigor and activity, as there is at present. Everybody seems to have a mission, and everybody is doing it. There may be a great many sluggards, but they do not come across my path now. I used to be always kicking at them and always being kicked for doing so. But now there is nothing to kick at—every one is at work—Church of England, Independents, Methodists, and Baptists. There is not a single squadron that is behindhand; they have all their guns ready, and are standing, shoulder to shoulder, ready to make a tremendous charge against the common enemy. This leads me to the hope, since I see the activity of God's ploughmen and vine dressers, that there is a great revival coming,—that God will bless us, and that right early.

We have not yet however, exhausted our text. The latter part of it says, "The mountain shall drop sweet wine." It is not a likely place for wine upon the mountains. There may be freshets and cataracts leaping down their sides; but whoever saw fountains of red wine streaming from rocks or gushing out from the hills. Yet we are told that, "The mountains shall drop sweet wine;" by which we are to understand that conversions shall take place in unusual quarters. Brethren this day is this promise literally fulfilled to us. I have this week seen what I never saw before. It has been my lot these last six years to preach to crowded congregations, to see many souls brought to Christ; it has been no unusual thing for us to see the greatest and the noblest of the land listening to the word of God; but this week I have seen, I repeat what

my eyes have never before beheld, used as I am to extraordinary things. I have seen the people of Dublin, without exception from the highest to the lowest, crowd in to hear the gospel. I have known that my congregation, has been constituted in a considerable measure of Roman Catholics, and I have seen them listening to the Word with as much attention as though they had been Protestants. I have seen men who never heard the Gospel before, military men, whose tastes and habits are not likely to be those of the Pritanic minister, who have nevertheless sat to listen; nay they have come again—have made a point to find the place where they could here be best—have submitted to be crowded that they might press to hear the word, and I have never seen such intense eagerness of the people to listen to the gospel. I have heard, too, cheering notes of work going on in the most unlikely quarters—men who could not speak without larding the conversation richly with oaths—have nevertheless come to hear the word; they have listened, and have been convinced, and if the impression does not dwindle away, there has been something done for them which they will not forget even in eternity. By the most pleasing thing I have seen is this, and I must tell it to you. Hervey once said, "Each floating ship, a floating hell." Of all classes of men, the sailor has been supposed to be the least likely to be reached by the gospel. In crossing over from Holyhead to Dublin and back two excessively rough passages—I spent the most pleasant hours that I entered, I found my hand that very heartily shaken by the sailor. I thought, "What can these sailors know of me?" and they were calling me "brother." Of course I felt that I was their brother too; but I did not know how they came to talk to me in that way. It was not generally the way for sailors to call ministers "brother." There was the most officious attention given, and when I made the enquiry "What makes you so kind?" "Why," said one, "because I love your Master, the Lord Jesus." I enquired, and found that out of the whole crew there were but three unconverted men; that though the most of them had been before without God, and without Christ, yet by a sudden visitation of the Spirit of God they had all been converted. I talked to many of these men, and more spiritual, and enlightened men I never yet saw.

"They have a prayer-meeting every morning before the boat starts, and another prayer-meeting after she comes to port; and on Sundays, when they lay-off to Kingstown or Holyhead, a minister comes on board and preaches the gospel; the cabins are crowded; service is held on deck when it can be, and said an eye-witness to me. The minister preaches very earnestly, but I should like you to hear the men pray; I never heard such praying before," said he, "they pray with such power, as only a sailor can pray." My heart was lifted up with joy to think of a ship being made a floating Church—a very Bethel for God. When I came back by another ship I did not expect so see the like; but it was precisely the same. The same work had been going on. I walked among them and talked to them. They all knew me. One man took out of his pocket an old leather covered book in Welsh—"Do you know the likeness of that man in front?" said he. "Yes," I said, "I think I do: do you read these sermons?" "Yes, sir," replied he, "we have had your sermons on board this ship, and I read them aloud as often as I can. If we have a fine passage coming over, I get a few around me, and read them a sermon." Another man told me a story of a gentleman who stood laughing when a hymn was being sung; and one of the men proposed that they should pray for him. They did, and that man was suddenly smitten down, and began on the quay to cry for mercy, and plead with God for pardon. "Ah! Sir," said the sailors, "we have the best proof that there is a God here, for we have seen this crew marvellously brought to know the will of the truth; and here you are joyful and happy men, serving the Lord."

Now, what shall we say of this, but that the mountains drop sweet wine? The men who were loudest with their oaths, are now loudest with their songs; those who were the most darling children of Satan, have become the most earnest advocates of the truth; for mark you, once get sailors converted, and there is no end to the good they can do. Of all men who can preach well, sailors are the best. The sailor has seen the wonders of God in the deep; the hardy British Tar has got a heart that is not made of such cold stuff as many of the hearts of landsmen; and that heart is once touched, it gives great big beats; it sends great pulses of energy right through his whole frame; and with his zeal and energy what may he not do, God helping him and blessing him?

5. This seems to be in the text—that a time of revival shall be followed by a very extraordinary conversion. But, albeit that in the time of revival, grace is put in extraordinary places, and singular individuals are converted, yet there are not a bit behind the usual converts; for if you notice the text does not say, "the mountains shall drop wine" merely, but they "shall drop sweet wine." It does not say that the hills shall melt. When sinners, profligate and debauched persons, are converted to God, we say, "Well, it is wonderful thing, but I do not suppose they will be very first class Christians." The most wonderful thing is, that these are the best Christians alive; that the wine which God brings from the hills is sweet wine; and when the hills do melt they all melt. The most extraordinary ministers of any time, have been most extraordinary sinners before conversion. We might never have had a John Bunyan, if it had not been for the profanity of Elstow Green; we might never have heard of a John Newton, if it had not been for his wickedness on shipboard. I mean he would not have known the depths of Satan, nor the trying experience, nor even the power of divine grace, if he had not been suffered wildly to stray and then wonderously to be brought back. These great sinners are not a whit behind those who have been trained under pious influences, and so have been brought into the church. Always in revival you will find this to be the case, that the converts are not inferior to the best of the converts of ordinary seasons—that the Romanists, and the men who have never heard the gospel, when they are converted, are as true in their faith, as hearty in their love, as accurate in their knowledge, and as zealous in their efforts, as the best of persons who have ever been brought to Christ. "The mountains shall drop sweet wine, and all the hills shall melt."

(To be Continued.)

Flowers are God's smiles, and seem yet to retain a memory of Eden's loveliness.—Wilberforce.

DAILY PRAYER MEETINGS.

(Reported for the Examiner.) THE SECOND NATIONAL CONVENTION. In September last a call was issued by a few friends of different denominations in this city, inviting the Daily and other Union Prayer Meetings of the United States, etc., to hold a general meeting in the Cooper Institute Hall, New-York, on the Anniversary of the first Noon Prayer-Meeting, held in Fulton street, Sept. 23rd, 1857. The meeting was held informally, without preparation or influential auspices of any kind—unless it were from above—and was attended by representatives of Union Prayer Meetings from every section of the country. The delightful and refreshing character of the proceedings—mainly devotional and conversational—encouraged the hope that a stated re-union of Daily Prayer Meetings, with a view not only to devotional communion, but to practical consultation and active co-operation, might be attended with great advantage. Indeed, the demand for action became general, spontaneous and urgent, from those in attendance, toward the closing sessions. A committee was therefore raised to report to a future meeting, a plan of co-operation for the extension of Daily Union Prayer Meetings to every city and village of our country, for the promotion of Christian union, and for kindred objects and modes of united Christian aggression in secular and social places. The first Convention adjourned to the 23rd of November last; but that day proving the day of Thanksgiving in most of the States, the meeting was postponed to March 6th, and was accordingly held in Philadelphia last week, Wm. E. Dodge, Esq. of this city, presiding. The circumstances were much the same as before, and it may truly be said that rarely has a Convention been held with so little effort in "getting up." Nevertheless, it was a full, able, and enthusiastic meeting, and its resolves and plans were of the most decided, practical character. Representatives of all denominations and all sections were there in abundance, and the union feeling rose quite above the high-water mark of the movement heretofore. It would be hard to say which of the denominations went farthest in the holy emulation of mutual love and devotion to the promised and longed-for unity of Christ's visible body on earth—and it might not be useful, if easy. But there is nothing invidious in saying that the Baptists and Episcopalians were in the van, as usual, falling behind none in the eloquence and ardor with which they gave utterance to the great aspiration and hope of all Union Prayer Meetings. The resolution of Rev. Dr. Vaughn (Episcopalian) for the continued and increased observance of the Annual Convention of Prayer for the unity of the Spirit on the second Monday in October—that of Rev. Dr. Nevins (Presbyterian), for a like concert in all Union Prayer Meetings on the second Monday of each month—and that of Rev. A. M. Morrison, (Episcopalian), for a uniform remembrance of the same object before the Throne of Grace in all Union Prayer Meetings every day—all which were adopted with measures for carrying them out effectually—will attract attention, and illustrate the spirit of the Convention.

Among the Baptist brethren prominent in the Convention, were the Rev. Dr. Sampson, Rev. M. Kennard, and others, of Washington, Rev. J. Wheaton Smith, and Rev. Dr. Kennard, of Philadelphia, with a number of other able ministers and laymen, whose addresses gave forcible expression to the prevailing sentiments. The venerable Dr. Nott occupying a position by the Clerksman on Wednesday afternoon, and closed his discussions of Union with a short speech of thrilling energy and power. Rev. J. Wheaton Smith, on the occasion, spoke with burning eloquence, and Prof. Sampson's address, though only delivered, electrified the Convention by its anecdotal and yet strongly Scriptural position on the subject. The 8th resolution, though drawn by another hand, was purely the effect of his speech, and reproduces its leading idea. It was understood that the next Convention would be held in Washington soon after the Presidential election; probably in December.

Resolved, That as a convention of brethren interested in the Daily Union Prayer Meeting, we do, and invite all Christians to unite with us—First—In perpetual and fervent thanksgiving to God our Father, for the late inestimable gift, through His Spirit, to the Church, of a common, united, and a daily sacrifice of prayer and praise wherein He has condescended to manifest His grace and glory unto us more abundantly than in any past; and in particular, for the unspeakable love, peace and joy in the Holy Ghost, which he has shed down in an extraordinary manner upon a united people here and now assembled. Second—In constant prayers for the permanence and prosperity of all Union Prayer Meetings, especially those held in business hours and places, and for the extension of such meetings, in due time, to every place where it is practicable for three to gather together in the name of Jesus. Third—In concerted and systematic efforts, as far as may be, for the institution of Daily Union Prayer Meetings in every place to which our personal and united influence may reach; for the awakening to final extinction of that divisive and systematic tendency so needlessly connected with unessential and often unimportant peculiarities of the several branches of the Church; and the directest possible appropriation of every regular time, place, relation, instrument and energy, which Christians may and do lawfully employ at all, to the propagation of the gospel and the active support of Christ's supreme kingdom on earth.

Fourth—In maintaining a National Reunion of Daily Prayer Meetings, annually or oftener, after a simple and voluntary method of the local meetings, for the purposes of fraternal communion, prayer, counsel, encouragement and co-operation. As resolutions then proceeded to provide for carrying out these objects, by the recommendation of a general Committee of Correspondence, or a constituted of small local committees from every Union Prayer Meeting, approved by common consent, without formal election, through which all information collected, distributed, and mutual counsel and co-operation may be systematically and constantly carried on for all the great objects and principles recognized as common to the Daily Union Prayer Meetings. The subject of Union Missions and outpost evangelism was embraced in an extended report by Rev. Geo. Duld, Jr., which was adopted. All the objects embraced in the Reports and Resolutions were commended to the care of the Committee of Correspondence, and the original standing committees were charged with the completion of the new organization, and with the presentation of cer-

tain general addresses, and the publication of the Convention's proceedings.

ON THE SUBJECT OF CHRISTIAN UNION. 3. Resolved, That the oneness of His Church, in spirit and in action, is clearly in accordance with the mind of CHRIST.

4. Recognizes the duty of this Convention to move, in every wise and practicable direction, for the promotion of this oneness among the several branches of the Church.

5. Recommends the Union Prayer Meetings to make Christian Union a leading subject of daily and fervent supplication to the Great Head of the Church; and to insert a standing reminder to this effect, in the rules and regulations by them addressed to their leaders.

[No authentic copy of resolutions 3, 4 and 5, being at hand, they are only given in substance.] 6. Resolved—[on motion of Rev. Dr. Nevins]—That it be recommended to all Union Prayer Meetings to make the union of God's people the matter of special prayer in their regular meetings on the second Monday in each month.

7. Resolved—[on motion of Rev. Dr. Vaughn, of the Episcopal Church]—That this Convention regarding the work of the Holy Spirit in uniting Christians in Christ and in each other, as the hopeful basis of all proper external Christian union, would cordially recommend the first Monday of October, annually, (as observed last year by great numbers with extraordinary interest), for special prayer for the unity of the Spirit. 8. Resolved, That the ASSIMILATIVE POWER of a daily and full communion of the whole Church in prayer and the other ordinances of the gospel, as it has not been tested, so has not been comprehended, since the Apostolic age; that in so far as it has been tested, in the brief space of two years past, it has wrought well nigh marvellous results in uniting the minds, as well as hearts, of the sundry branches of the Church, affording hopeful evidence that the contradictory forms engendered by ages of theologic war may yet be supplanted, in an age of spiritual peace, by the lovely symmetry of form and movement which shall belong to the Bride of Christ when she is "adorned for her Husband;" that while deploring the difference that still separates us in part, we will take up in hope the exhortation of an Apostle, and "whereto we have already attained," we will diligently study to "walk by the same rule;" and to "mind the same thing," as endeavoring to keep the unity of the Spirit in the bond of peace;" and praying and believing that in whatever we still remain unhappily "otherwise minded," "God shall reveal even this unto us."

FRUIT IN OLD AGE. A season of refreshing from the presence of the Lord had passed away; for several years the moral darkness seemed to increase; iniquity abounded, and the love of many waxed cold.—Some had deserted the house of God; others, apparently, attended to no profit. Every appearance indicated that my ministerial labours, public or private, did very little good. My heart was sinking within me, and I was ready to cry out, "Who hath believed our report? I have labored in vain, and spent my strength for nought."

It was a rainy Sabbath morning in November. I looked out of my study window upon the house of God, with my mind deeply depressed, and said to my wife, "I feel as though I could not go to that house to-day, and preach to naked walls, or a few stupid hearers, to whom I can say nothing more calculated to awaken them than I have already said, to so little purpose."

I did suppose, however, that there were a few praying souls; and for a few weeks, I had observed an increased attention in the house of God, but these favorable appearances seemed to be transient. The hour of public worship arrived. I went to the house of God, and with sinking spirits tried to preach in the morning to the small number that came together. As I was passing out thro' the porch, an elderly man, who had come about four miles, came to me, and said, "My son C— and his wife wish you to come and see them as soon as you can; they are under heavy trials of mind; they are in a feeble state of health, and could not come to-day."

I went to my own house, and told my family that God had not utterly forsaken us—I had received such a message as I had not before for two years. The next morning I hastened to comply with the request. As I approached the house of the young man, he and his wife both met me on the threshold and took me by the hand, expressing great joy to see me. They said, that although in some respects they had been glad when I came to their house, they used to dread to see me, because they knew not what to say to me, when I conversed with them on the subject of religion; now they wished to open all their hearts to me. They had, each of them, the night before, been hopefully brought to experience a Saviour's love. After a refreshing to season with them, I went to the house of the father, which was but a few steps. There I found the father and mother both deeply awakened, apparently humbled, and resolved to live a new life; also a daughter and her husband, deeply convinced of sin. After giving such counsel and direction as I was able to them all, I went as usual when I visited that house, into the apartment of the aged grandmother, the "days of the years of whose pilgrimage" had been more than fourscore and ten years, and who had been, for some time, chiefly confined to her room. I approached her as she sat bowed down in her chair, and inquired after her welfare. She raised her withered hands and weeping eyes toward heaven, and exclaimed, "Oh, I bless God that he has suffered me to see this day!"

"Yes," said I, "it is what you have long been praying for."

"Oh, yes," pointing to the corner of the room, "I have laid sleepless, night after night, on that bed, begging and pleading that salvation might come to this house. And it has come, and I bless the Lord for it; now I can die in peace."

"Now," said I, "you see clearly explained what to you appeared a mysterious providence. You have often said to me, that you did not know why the Lord should protract your life, which was so useless, as a burden to yourself and the world. He kept you here, to pray for these precious souls, and to be a witness for God. Be encouraged to plead for the multitude of dying sinners, who still remain in their sins."

After a most refreshing interview with this aged disciple, and uniting in prayer, I left the place—condemning myself for my unbelief, admiring the ways of Providence in the manifestations of His grace, and reflecting on what a blessed encouragement it is to the church, and to the

disheartened pastor, to have praying souls in the parish, although they cannot mingle with society, or come to the house of God. This was the commencement of a revival, which brought about fifty into the church. The aged widow lived to know the result, and then departed in peace.

Aged Christians feel as though they had outlived their usefulness, and could do no more; and are ready to despond, and make little or no attempt to be still useful. Others who, from ill health, or from other causes, are prevented from being actively employed in the common means of doing good, are exposed to discouragement, and are tempted to neglect what they may do for God, because they can do no more. They are not aware that they may do great good to the church and the world; there is labor enough to employ them. God has appointed them their work. It is not a cruel burden, that a feeble creature cannot bear. It is a good work, which gives life and health to the soul, and causes time to pass pleasantly. It is the blessed work of prayer. Let them, like this aged saint, plead that salvation may come to their house, and their neighborhood, their town, and that the Holy Ghost may be sent down to renovate and save this lost world. If they can do nothing else, they may pray; it will not be in vain. The effectual fervent prayer of the righteous man availeth much.

If they do this, their work is great in the sight of the Lord. Their instrumentality is powerful. Perhaps this single aged woman, this mother in Israel, shut up in her room, did more towards producing that revival of religion than any other person in the town. These weapons are mighty through God, to the pulling down of strong holds. When for a season God in his anger spreads a cloud over his heritage, and the day grows dark, the ambassador of Christ should not be disheartened, while there is a single faithful praying soul to hold up his hands and wrestle at the throne of grace, though such is shut up in some corner of the parish, or in the most obscure place. Such souls are a host. They may be more and mightier than that are for us, than those who are against us.

HOUSE OF ASSEMBLY.

FREDERICTON, March 22d. Solicitor General's bill relating to procedure in criminal cases agreed to; also Gray's to authorize appointment of commissioners in the United Kingdom and United States to take affidavits, &c.

Bill to pay Grand Jurors postponed for 3 months. McPhelim's bill to amend law of evidence relating to Bankruptcy agreed to.

Report of Chief Superintendent of Schools submitted. Supply resumed. The sums as asked for by the Government for Public Health £1600; Pensions £150; for Indians £300; for Military £250; on the proposed grant of £500 for Immigration some talk took place. Tilley said there was a balance of £250 from last year's grant and with that addition to this year's grant Government would be in a position to take advantage of any opportunity which offered to encourage Immigration.

Wilmot and Gray read from editorial and correspondence of Canadian News to show incorrectness and inutilty of information conveyed. Lawrence suggested that Essays written at instance of Mechanics' Institute should be published by Government. Kerr suggested propriety of sending home competent person at same time Charles Perley goes to make Province known—the resolution passed.

Mineral resources £500. Unforeseen expenses £17000. The finished supply. The formal Bill was then brought in. Some notices of motions given.

House adjourned at 5. 50.

FREDERICTON, March 23.

Progress made in bill relating to bail. Fisher introduced bills relating to Distilleries, and to provide for taking census. House went into Committee to report claim of Benjamin Beveridge. Passed resolution unanimously for address to Government to pay it—general opinion expressed that bond of young Pollock should be collected. Supply moved committee of Orange bill—lost, 15 to 20. Yes, Fisher, Tilley, Connell, Lawrence, Gray, Lewis, McEllan, W. E. Perley, Tapley, Ferris, Scovil, Gilbert, Wilmot, Tibbits and Wright. Nays—Brown, Smith, Mitchell, McPhelim, End, Read, Williston, Millan, Steadman, Botsford, Allan, Vail, Gilmore, Chandler, Cudlip, Hannington, McIntosh, Desbrisay, Montgomery, McAdam. House refused to reconsider by same vote. Message from Governor with despatches concerning volunteer corps.

FREDERICTON, March 24th. Most of the day spent in discussion of the bill to facilitate obtaining licenses to cut and carry away timber from Crown Lands of the Province. Progress reported. On motion of Lewis committee was appointed to take into consideration the propriety of amending Election Law to report by bill or otherwise; committee, Lewis, Scovil and Williston. House went into committee on the bill to establish and support general Hospital in St. John. Tilley mentioned a few alterations in the bill from printed copy; principal one was that number of commissioners from 5 to 7, appointment of 3 in Government, 2 in local authorities, and 2 in Sessions, the object being to prevent too much local influence or jealousy operating in selection of site, character of building, &c.

Attorney General, Tibbits, Speaker, and others objected to Government having anything to do with direction of the institution; to do so would be to give it a Provincial character, and Legislature would be called upon yearly for grants for its support, first section including this Province was negatived and progress reported.

Several Bills to place certain roads on great road list introduced. Adjourned at 5 o'clock.