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and the former instituted, by divine direction, to be performed on a similar class of persons in the first instance, *at least, so it must have come in place of circumcision, as its substitute.*

Throughout the above argument I have not knowingly used a passage as proof that is disputable by our opponents, and hence, in the expression twice used, viz., that the two rites were performed, in the first instance, "on the same class of persons, at least," viz., believers in the Messiah, I do not however admit that the rite, even in the case of baptism, was performed on that class exclusively. I believe that the scriptures of the New Testament are sufficiently clear to the mind of a sincere christian, who reads without prejudice or sectarian gloss the following passages:—Gen. xvii, 23—"And Abraham took Ishmael his son, *and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house;* and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him." Acts xvi, 33,—"And he took them the same hour of the night, and washed their stripes; and was baptized; *he and all his* straightway." 1st Cor. i, 16,—"I baptized also *the household* of Stephanus;" Acts xvi, 15—"And when she was baptized, *and her household.*" But when he reads the accounts which St. Paul and St. Peter give of certain types of baptism, in which *parents and children* received the ordinance in a type, see 1st Cor. x, 1—2. 1st Peter iii, 20—21, and remembers also the fact that when a stranger, not of the Jews, wished to serve God, and be joined to His people he was circumcised, and with him his infant offspring; he surely must perceive that there is ample evidence to prove that baptism and circumcision were in their original institution designed for and performed upon the same classes of persons, viz., Believers and their offspring. Can there then be the least doubt in the mind of the reader that on the question, "Does Baptism come in the place of Circumcision?" the answer must be—*certainly.*

But it may be, and it will be said, "Circumcision was performed on the servants of believers irrespective of piety." This has been generally allowed, but I can see no sufficient cause for such a supposition. Abraham's servants were to be circumcised, but there is reason sufficient, to my mind, that they were pious men who believed God. In the first place God never consents to force His ordinances *on any against their will,* but if Abraham's servants were not believers in God, governed by His fear, and confident that obedience to Him was a duty and privilege, would they have submitted to so painful a rite as circumcision? It is the nature of the impenitent or carnal mind, to rebel against every attempt to compel to religious observances, and if Abraham's servants were carnal and impenitent, would the three hundred and eighteen have submitted to God in this rite? We think not. Why, one reason—the grand reason—assigned by our immersing friends for our refusal to submit to *their rite,* is that we are either unconverted, or shrink at the cross, i. e., the pain and shame of being laid down in the water by them; and their writers profess to believe that Abraham's servants, though carnal, and in fact heathens, submitted at once to be circumcised at the command of Abraham! Besides, look at the conduct of Abraham's servants in going with him against a superior force by far, and readily risking their lives; and also at the faithfulness and God-honouring conduct of Eliezer; and at the testimony which God gives to the effects of Abraham's family government. See Gen. xiv, 14—15—16; xviii, 18—19, and xxiv, throughout, on the conduct of Eliezer.

But the most conclusive proof against the doctrine that Hebrew servants were not in general circumcised, is found in Exodus xii, 45—"A foreigner and a hired servant shall not eat thereof,"—i. e. of the passover; 48,—"And when a stranger shall sojourn with thee, and will keep the passover *to the Lord,* let all his males be circumcised, and then let him come near and keep it." The proof lies in the first passage, which takes for granted that the hired servants of the Hebrews were not ordinarily circumcised, and therefore forbidden to eat the passover; and in the second passage, which, by enjoining circumcision on such as *wished to keep the passover to the Lord,* shews, that in order to circumcision there must be sufficient belief in God, and a sufficient desire to please God and to enjoy His favour, to induce the wish to keep the the passover *to the Lord;*" which no one can conceive rationally, would be desired by an utterly impenitent and godless stranger or servant. Besides, would God, who gave the above law, and who "desireth truth in the inward parts," sanction an impenitent sinner in engaging in His holy service?

It may also be said that circumcision was only applied to males, while Baptism is applied to females; but this, so far from being an argument against the position that I take, really sanctions the whole argument, while the inference drawn by Pedo-Baptists, viz., that the privileges of those under the Gospel Dispensation are rather extended than narrowed, is thereby abundantly confirmed. It will be remembered that in my previous letter it was shewn by illustration, that one thing succeeding another, and used for the same purposes in general, was not less a substitute, because it might be better adapted than the former to those purposes; or capable of a more extended use and application.

In my next I shall consider the doctrine of the Abrahamic Covenant, hoping that both yourself and readers will continue your usual courtesy and patience, as I am as anxious as they can possibly be, to have my present duty discharged. XX.

## Brevities.

Art Thou a faithful Steward?—Friend, thou sayest thou art the Lord's, and hast devoted thyself to him: thou hopest that thou art Christ's, and hast joined thyself in covenant unto him, resolving to be His disciple: but which way runs thy estate? Whose house is this, these lands, and this money which thou hast; are these the Lord's too? How is it, then, that thy lusts have so much of them at their service? That thy pride hath so much, or that they are all appropriated and kept by thee to feed thy covetousness? Is all thou hast the Lord's? How is it, then that thou begrudgest or thinkest so much of every little that He calls from thee? Thou who will not in every case part with so much as God calls for, art either a liar or a robber. Either thou didst not give all to God when thou said thou didst, and then thou art a liar; or if thou didst give all, and yet will not let Him have what He calls for, but bestowest it elsewhere, then thou art a robber.

It is more blessed to give than to receive.—A poor decrepid minister, in one of the northwest counties of Georgia, called at a saddler's shop during a protracted meeting about a month since, to buy a new girt. The article procured, "What is to pay sir?" "Nothing; as you are a preacher, I'll take it in preaching." Now it so happened that this man was not in the habit of attending preaching. "Sir," said the preacher, "it takes two to make a bargain. I do not want your girt for nothing; if you will not come to meeting and let me pay you in preaching, here is your money. Take it."

But the saddler still declined, with an intimation, however, that he might perhaps attend the meeting. He did attend, and during the week became hopefully converted and united with the church. Great and good is the Lord in turning these little things to such a wonderful account.

Christian Peace.—Let me praise God, says Henry Martyn, for having turned me from a life of woe to the enjoyment of peace and hope. The work is real. I can no more doubt it than I can doubt my own existence. The whole current of my desires is altered. I am walking quite another way. I have a blessed view of God and divine things. O! how great is His excellence! I find my heart pained for want of words to praise according to His excellent greatness. I looked forward to conformity to Him as the great end of my existence, and my assurance was full. I said, almost in tears,—"Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

A Universalist Minister.—It is not often we recommend the neglect of the pulpit; but in one instance, at least, we should unite with one of the parties in the following narrative, in thinking it desirable.

A Universalist minister was traveling to the west, and had sent on an appointment to preach in a certain place. On his arrival he found a congregation, to whom he proclaimed the doctrine of unconditional salvation. After the sermon, he informed his hearers that he should be that way on his return, at such a time; and if they desired it, he would then preach again. No one replied till he had twice repeated his statement. At last an old *Friend,* in the back part of the congregation, rose and said, "If thee hast told the truth this time, we do not *need* thee any more; and if thee hast told us a lie we do not *want* thee any more."—*American Clergy.*

A Billion.—What a very great sum is a billion! It is a million of millions. A million seems large enough—but a million of millions! how long do you suppose it would take you to count it? A mill which makes one hundred pins a minute, if kept to work night and day, would only make fifty-two millions five hundred and ninety-six thousand pins a year—and at that rate the mill must work twenty thousand years without stopping a single moment, in order to turn out a billion of pins! It is beyond our reach to conceive it—and yet when a billion of years shall have gone, eternity will seem to have just begun. How important, then, is the question.—"Where shall I spend eternity?"

Beneficence.—The power of doing good to worthy objects, is the only enviable circumstance in the lives of people of fortune. What joy it is in the power of the wealthy to give themselves, whenever they please, by comforting those who struggle with undeserved distress. Nothing in human nature is so God-like as the disposition to do good to our fellow-creatures. Such is the blessing of a benevolent heart, that, let the world frown as it will, it cannot possibly bereave it of all happiness, since it can rejoice in the prosperity of others.

The Momentous Question.—The commencement of life in the soul, is when the Holy Spirit breathes, and the hard heart softens beneath its influence, when the soul has been wounded and is healed, and when the broken heart is bound up. Reader, cast not aside these few lines as undeserving of attention. Cast them not away, for they bring before you that momentous question, Are you born again of God's Spirit? a question which in the present, it is more needful to ask, because so many guides are leading astray.

Benefit of Obedience.—A boy wishing one afternoon to go with some other boys on a sailing excursion, asked permission of his mother, which was not granted. After a severe struggle in his mind between inclination and duty, he gave up his anticipated pleasure, and remained at home. The other boys went. A sudden flaw of wind capsized the boat, and two of them were drowned.—The boy, when he heard of it was much affected, and said to his mother, "After this, I shall always do as you say."

Provincial Wesleyan

THURSDAY, MARCH 10, 1853.

## Who are the Agents to Elevate Africa?

This question is now forcing itself on public attention. Whatever aid may have been, and still may be, rendered to down-trodden Africa by British and American Christians, the opinion is becoming prevalent, that the resources for the ultimate, civil and religious, improvement of Africa lie within her own sons. The following remarks are from a Report, in the Baltimore Patriot, of an Address, of the Hon. Edward Everitt, U. S. Secretary of State, delivered at an Annual Meeting of the American Colonization Society,—held a short time ago in Washington,—which was attended by the President of the United States, the Secretary of State and the Interior, many distinguished persons in official and political station, and a full concourse of citizens of both sexes:—

Mr. Everett stated, that "the civilization of Africa must come from abroad, through the potency of the blessed influences of Christian love. Hitherto the media through which Africa had communication with the rest of the world had not been beneficial, but injurious in the last degree. The abominable slave trade reeked with evil, and the pestilential climate of Western Africa swept ruthlessly into the grave almost every white man who should dare to linger ever so briefly upon her shores. Commercial expeditions, though entered upon with every advantage that zeal could urge, and sustained by the wealthiest and most powerful nations, had been unsuccessful in effecting any considerable improvement in the condition of Africa. In fact, the white race, almost boundless as its energy and its enterprise have seemed to be, must stop here, and confess the undoubted truth that it cannot of itself colonize Africa. In 1841 a noble expedition was fitted out in England.—On arriving at its destination, of one hundred and fifty of the whites attached to it, only three or four survived, whilst out of one hundred and fifty coloured men also attached, only three or four died.

"The boasting Caucasian race cannot effect the civilization of Africa. They may command India, threaten China, Japan, the wide-spread Pacific Isles, and extend their power over the uttermost parts of the earth, but Central Africa, almost at their doors, defies their power. To civilize it is not their vocation; that had been decreed by the counsels of Heaven for the coloured race alone. Africa is to be reclaimed, but only through the immediate instrumentality of her own offspring.

"Mr. Everitt dwelt long and forcibly on the capacity of the coloured race for civilization. He defended the coloured people of America and the West Indies from the charge of incompetency, believing that under the unfavourable circumstances to which they had been subjected they had done fully as much as could have been reasonably expected.

"The improveability of the African race there was no reason to doubt. How long was the north of Europe steeped in the blackest barbarism? The Egyptians, though not of negro type, were still a coloured race, and the monuments of their skill and taste had braved the storms of time; in this respect distancing far the lighter and more graceful structures of Greece and Rome. If the slave trade can be alleged against Africa now, the same could have been said against Great Britain only eight centuries ago, for from her coasts there departed continually cargoes of slaves for the markets of more southern Europe. The coloured race was at least competent to the more ordinary arts of civilization, and in many instances coloured persons had taken a high stand in scholary competition with well instructed whites. Mr. E. specially instanced the case of *Beverly Williams,* who as a Latinist was really distinguished.

"The rapid prosperity and success of the Colony of Liberia could be fairly adduced in favor of coloured men for conducting social and political affairs. Would a selection of persons from the labouring classes of England or Anglo America have done better?

"Pure unselfish Christian love could never fail. All other powers and agencies may do so, but this never could. It was in this that the hope of Africa was built. Though we were to admit an inferiority intellectually in the African race, yet in point of moral sentiment the coloured race stand upon an equality with ourselves."

We remember the earnest and soul-stirring pleadings of our own Richard Watson in behalf of Africa, and are glad to perceive men of power and influence in the United States favouring the cause of African manhood and the improvement of that interesting portion of our race.

## Horton Correspondence.

Mr. Editor,—Some three months ago, we attempted to hold the whole of the Missionary Meetings for the present Methodistical year upon this Circuit; and had invited the Rev. Messrs. Pickles and Lockhart to afford their assistance upon that occasion. The time fixed upon was not perhaps judiciously selected; but as the Chairman of the District could conveniently attend at that period, we thought that the probable sleet, and muddy roads, would not prevent the large attendance with which we are usually favoured on these occasions,—if we could only convey to the different parts of the Circuit, the news, that the Rev. Dr. Richey, with the Brethren previously named, might be expected to preach, or deliver addresses in our various chapels at the times stated.

The Sabbath was tolerably propitious, and the congregations good. Brother Pickles preached in Horton morning and evening, and at Greenwich in the afternoon; and Brother Lockhart took Cornwallis East and Kentville on the same day.

In Cornwallis West the public meeting had been held on the night of the preceding Friday, and although the congregation was discouragingly small, the speeches told with admirable effect, and brought the sum subscribed considerably in advance of that of last year year. One incident transpired in the course of this meeting which shows that some of our people act from right motives in giving for the support of the cause of God, as they do also in the other branches of christian duty. It is right, doubtless to depict the horrors of heathenism—to show the adaptation of the gospel to the wants of the world—the efficiency and economical working of Wesleyan Missions, and then, to urge the people to *give* for the sustentation and increase of our glorious agencies;—but I like the man, who, when the mind is calm as eventide itself, will ask himself how much do I owe to God, and what part of the debt can I now pay?—and then *dares* to act accordingly. On this occasion the collection had been made, and the Chairman of the Meeting was asked to head the subscription list, when he replied as he drew a bit of paper from his pocket—I put down on this before I left my home, the sum which I intend to give; and upon opening the crumpled scrap, I found that it contained the sum of ten pounds, but distributed among four or five members of his family, though it would, of course, all come out of the one pocket.

After the labours of the Sabbath, the Ministers met at Greenwich on the Monday night for the purpose of holding the public meeting in that place; the congregation was good, attentive, and liberal, and but for some fellows of the "baser sort," who have no respect for themselves, nor for the decencies of public worship, and who live in the rear of the village, the meeting would have been increasingly profitable.

At Habitant, on the Tuesday evening, we were favoured with the presence of our beloved Chairman, who had come up from Halifax to attend this and the Horton meeting. His address, as well as those of the other speakers, was listened to with becoming attention; and the objects of the meeting having been secured, we laid our plans for the morrow, and then separated,—not suspecting for a moment that a terrific snow-storm was then brewing, and which came down upon the Cornwallis Valley in one blinding cloud, and continued through the whole of the night, and the greater part of the next day. We managed, however, to get to Horton by nightfall on Wednesday, but this old-fashioned storm had laid a spell upon the Wesleyans of the place, for to a man they had abandoned the idea of seeing the Ministers for that night at least, and therefore we had no meeting. At Lockheartville, on Thursday, we had but a small assemblage, yet the feeling was a good one, and the "Material Aid" more than double the amount of the preceding year.

Kentville, on Friday, was well attended, although there had been no meeting of the kind held in that place for some years past;—and the financial result left in the rear my previous expectations upon that subject.

The meeting at Horton, which had been postponed on account of the storm already referred to, was held last night;—the attendance, I am told, was better than that of previous years. The chair was occupied by Joseph Crane, Esq.; and the Rev. Messrs. Pope, Senr., and Davies, the Circuit Ministers,—with our two Local Preachers, were the speakers upon the occasion. Here, as in all the other places upon the Circuit, there was an advance in the subscriptions upon those of the past year; although many whose names are found upon the printed list in the last Report were not present, and have yet to give their usual subscriptions to this noble cause. Toward the end of the meeting, the proprietor of the Lower Horton Academy, brought out what he called the best part of his speech in the shape of a Missionary Box;—this little receptacle of the "'tis buts" he had brought with him from Sackville, but it remained unappropriated to its intended use, until a young gentleman from Halifax, who a week or two before had taken up his abode in his house, took into his own keeping the aforesaid box,—and having set the example himself, solicited his fellow-boarders, Sabbath by Sabbath, to increase by contributions, however small, the amount it contained: and now, upon telling out the imprisoned coins in the presence of the congregation, we found that they amounted to near two pounds, which led one of the speakers to express a wish, that a similar box were found in every Academy of the land,—but this wish was in the judgment of one of the congregation, at least, altogether too stinted, and he immediately rejoined, "and in every *house* of the country too."

I am thankful to the Giver of all good, that our Circuit Missionary Meetings have been brought to a favourable issue,—for though these occasions are frequently times of great spiritual good, yet an amount of extra labour and anxiety for their usefulness and success, is the price which the stationed ministers have to pay for the pleasure of seeing old friends and fellow-labourers in the same cause.

Yours, &c.,

F. Smallwood.

*Lower Horton, March 3, 1853.*

## Yarmouth Circuit—Tea Meeting.

The Ladies of The Wesleyan Mission House Aid Society, held their annual Tea Meeting on the evening of the 24th of Feb. in the Puritan Hall.

The weather was fine, but the roads so muddy that it was with difficulty pedestrians could wade along; nevertheless at half past six o'clock near two hundred persons sat down to an excellent Tea gratuitously provided.

After Tea the Chair was taken by our excellent friend Mr. John Richards, who in a neat Speech informed the company as to the appropriation of the funds raised by the evening's exercises.

At the request of the Ladies', a lecture was then delivered on the Science of Botany: including the *Physiology; Analysis;* and *Classification* of Plants. The Lecture occupied near two hours in the delivery, and was listened to with great attention,

Votes of thanks were then formally presented to the Lecturer; to the Ladies; and to the young men, for their labour in preparing the place, and for the assistance they rendered during the evening.

It was eleven o'clock before this interesting meeting could be closed and after it had been closed, several persons stayed to see some Botanical illustrations by the Magic Lantern, which could not be brought into operation during the lecture. Among these illustrations was shewn the "*Embryo*" of a "*Bean,*" largely magnified; two dissected leaves, one a "*Calla leaf,*" and the other a leaf of the "*American Olive,*" "*Olea Americana;*" various sections of wood, both of *Exogenous,* and *Endogenous* growth; with a beautiful illustration of the "Frond" of the "Common Brake."

The Ladies at whose instance this meeting was called, and by whose kindness it was supplied, deserve to be spoken of with great respect for the deep interest they constantly feel in the domestic comfort of the resident minister and his family.

Often with much personal effort and inconvenience, they attend their semi-monthly meetings in order to provide articles for their annual Bazaar; and have of late in addition, held an annual Tea Meeting, that from these two sources, adequate funds may be at their disposal to provide a sufficiency of furniture, that their minister may *have a home;* and *feel at home* among them.

They have already supplied a considerable quantity of furniture, and are anxious to supply more, as well as to provide for any future contingency.

To the Ladies of this Society, I would take this opportunity of presenting my most respectful thanks, and particularly to its officers: whose fidelity, diligence, and Christian kindness, have made an impression upon the minds of the present Mission family that time can never efface.

William Wilson.

*Yarmouth, March 1, 1853.*

## Barrington.

The Ladies of the Chapel Aid Society at North East Harbour realized at their last Bazaar, held in January last, the handsome sum of nearly £45 towards the erection of a new Chapel; and the Ladies of a similar Society at Cape Negro raised the noble sum of about £47, in aid of the Chapel at that place. The Ladies at both places deserve the thanks of the inhabitants of these localities. for their indefatigable efforts for the House of God. The Ladies of the Head Chapel are also busily engaged in raising funds for the improvement of our Chapel there. We have also opened a fine and commodious house, called the Baccaro Harmonic Hall, at Port LaTour, for Meetings and Schools, &c. The Ladies at Shelburne are also employed in providing means to fence our Cemetry there; and to the Ladies at the West Chapel we are indebted for the pewing of our Chapel in that place, which, ere long, will be painted. So that you will perceive the Ladies are busy in this Circuit in praiseworthy efforts of benevolence.—*Communicated.*

## Religious Items.

... The present Missionary Society of Basle have recently sent out three missionaries to labour on the West Coast of Africa. A letter from Stuttgard, dated Nov. 11, says the same society were about to send out a "young black woman from Africa, named Pauline Fatime, who was for some years servant in the house of Baron de Muller, of Basle, to propagate Christianity among the black women in Egypt. It is said she is the first negro woman to whom such a mission has been entrusted."

... The Young Men's Christian Association of New York has about eight hundred members, and nearly one hundred are added at each monthly meeting. They have a library of about five hundred volumes—constantly enlarging—and their regular meetings are fully attended. Few movements of the Christian spirit, even in those days, promise larger benefits to Zion than the sustaining of such associations.

... A new list of books, interdicted as containing "depraved and damnable doctrines," has been recently issued at Rome. Among these the Bible has a place! Can Popery be regarded as Christianity, or the Popish Church as a Christian church, while it thus stigmatizes the only revealed will of God?

... A grandson of the celebrated William Paley was ordained recently in England. He is going out to Afrita as a missionary of the Established Church.

## Roman Catholic Items.

Conversion of Romanists.—Among the revivals of religion in different portions of the country, we hear of the conversion, from sin to holiness, of numbers of Romanists. This is especially the case where there are not resident priests. Here their people go, to a greater or less extent to Protestant worship, and mingle in Protestant families. Hence their hold on Romanism in many cases is greatly weakened, and in several instances they have renounced their sins and their lopery, and become good Christians. In Lebanon, O., during the present revival, it is said that some six or eight Catholics have experienced religion, renounced their Popish errors, and have become Protestants. The priest, in his monthly visits, we learn, has recently been lecturing them on the sin of hearing heretics. A young Irishman, who had attended Protestant worship, was taken in hand. The priest wished that he would *promise* not to go to Protestant worship, and spoke very angrily to the young man. After urging the promise, the youth would not make any such promise. Whereupon the priest struck him with considerable force on the head for his disobedience. A few nights after the young man experienced peace to his mind at Protestant worship, united with a Protestant Church and bid adieu to Rome forever.—Let our Protestant ministers and people endeavour, in love and by the truth, to bring Catholics to the knowledge of the truth, and the Lord will bless them. Popery has already lost millions in this country, and it will lose millions more. Let them be only converted to Christ, and they will forsake Popery.—*Western Christian Advocate.*

Catholic Church of Genoa.—Rev. H. Hastina Weld, now travelling in Europe, speaks thus of a Roman church which he entered at Genoa, Italy: The churches are thronged with priests, but the people are not there, and often, in going through them, I have seen more of the former than the latter. There will be a very few persons, from five to twenty, kneeling upon the cold pavements, in different parts of the church, looking around upon strangers, and at the same time listlessly counting their beads. I saw one well dressed, interesting looking young woman at the altar, repeating her rosary, and while doing so, a gentleman approached her, bowed politely, and carried on a very animated and pleasant conversation for some minutes, in which she heartily joined, at the same time keeping her place on the rosary, by holding in her thumb and finger the last bead she had said. And when he left her, she took it up again at that point.—At the door of the same church, in large letters, was posted conspicuously, the following sentence: "full indulgences are granted in this church, at all times."

Roman Unity.—We quote the following from an English paper for the benefit of those deluded persons, who look with favour upon Rome as a city that is "unity in itself."—*Banner of the Cross.*

The Rev. Henry Allen, Vicar of Patcham, Sussex, has recently addressed two letters to Dr. Wiseman, inquiring whether the Oriental Maronites were considered to be in strict and perfect communion with the Church of Rome, inasmuch as he had been informed that they received the Communion in both kinds, and that they had a married Priesthood, and that their public service was not conducted in the Latin tongue. Dr. Wiseman's reply is in the affirmative on all these points. He says that they differ in no doctrine from the Holy See; that their Ecclesiastical language is Syriac; and that the 'use of the cup,' and the marriage of Priests before Ordination, are permitted, as being merely matters of discipline, allowed to the Maronites in common with 'many Churches in communion with Rome.' The correspondence has been published in the *Brighton Gazette.*

Popery in Peru.—A correspondent of the London *Christian Times* says: A worthy priest in Lima—the capital of Peru—about a year ago say, published an extensive work in that city, condemnatory of the Pope's usurpation and aggressions on the civil and on the ecclesiastical authorities. The nail was hit on the head.—The Pope felt it, and in consequence the work was formally condemned and prohibited to be read. A pamphlet was puplished by the priest in Lima, in which he refuted all the grounds which the Pope had alledged for condemning the work. This pamphlet was circulated extensively, as it was easier of access and sooner read than the work about which it treated. This again brought the work more into notice. A second and an abridged edition was then published, and to this the Government of Peru openly subscribed, in the face of the Pope's prohibition. The subject has been taken up with interest in that country, both in a civil and religious point of view—*New York Observer.*

Continental Tour of Cardinal Wiseman.—On Monday week Cardinal Wiseman presided over a ceremony at Cambrai, to inaugurate a miraculous statue of the Virgin, stated to have caught larks into its mouth upon the occasion of a famine. He also headed a procession of another miraculous picture of the Virgin, of which the tradition is that it would shut its eyes and whistle whenever a heretic went by! At Valenciennes he was pleased to accept a locket, containing a lock of hair that is recorded to have been cut off Samson's head by Dalilah, and he was also shown the scissors with which the operation was performed. What makes the preservation of the latter relic still more miraculous is, that it has retained to the present day the mark stamped upon one of its blades. The mark is distinctly, "Sheffield."—*London Paper.*

Very Fair.—'Protestants,' says the Catholic Telegraph, "are *bound* to hear our arguments, and examine, each for himself, all our claims; but we are not bound at all to hear them." Another dogma of these gentleman is, that while it would be a mortal sin for a Protestant country to restrict, in any measure Roman Catholic worship, it is perfectly proper, and indeed righteous, for a Catholic country to exclude so called heretics from the free exercise of their religion. If these are to be the rules of judgment we may as well submit at once.—Popery is blind and besotted; it assumes what should be proved, or rather what never can be proved, that it is the exclusive depository of the truth: and starting with this monstrous assumption, it is inaccessible to any right rules of reason. *Presbyterian.*

Spanish Nunneries.—The number of nunneries now flourishing and prosperous in Spain is 2,386, and the desire to enter them is prevailing to a singular extent among the young women. Since the establishment of the Concordat, 75 of these cloisters have been established in the diocese of Seville alone, containing an aggregate of 3,153 nuns, who devoted themselves to the lives of teachers, or to benevolent objects. Previous to this present constitution, the number of nunneries was 3,310.

Archbishop Cullen, of Dublin, has issued a pastoral letter to his clergy, in which he defends the prosecution of Madiai, and denounces all Romanists who will not do the same. He claims the act to be thoroughly Romish and right; that it is the principle of Papists to persecute Protestants even to death. The principle on which he proceeds is, that when one proselytes a Romanist to Protestantism, he ruins a soul, and death is too good for him. That is Romanism judged out of its own mouth.

*The Reflector* says a Roman Catholic young man, in Boston, recently informed father ———, the priest, that he was about to be married by Rev. P. Stow, the Seaman's chaplain. "If you are married by him, and not by me," said the priest, "you may drop dead; you will be chained by the devil, and that chain will follow you through life; it will reach you in another world, and you will be lost to God and man." The young man, however, was married by Mr. S.

The Late Earl of Shrewsbury, well known as a zealous Roman Catholic, left his estate by will to his executors, who are both perverts from the Church of England. It is supposed to be an evasion of the law which limits the amount devisable for religious purposes, and that the whole, amounting to £400,000, will go to build up Romanism—unless the heirs set up an effectual opposition. The Earl was a very honest but a very weak man.

A Favourite Scheme of the Jesuits Defeated.—During the last year so many legacies have been bequeathed to the Jesuits in France, that the Council of State consider the practice to have fallen into abuse, and have decided that while gifts or legacies of money may be authorized, the government will not sanction any donation of real estate.

☞ Any person forwarding the advance can have the *Provincial Wesleyan* sent to his residence in the City, or carefully mailed to his address in any locality to which he may request it to be directed. Please write the *name, place,* and *Post Office* address, *plainly,* so that no mistake may occur.

## Literary and Scientific.

Wrought Iron Manufactured by a New Process.—An important improvement in the manufacture of wrought iron, was made at Newark, N. J., two or three years ago, and a few weeks since an association at that place put it into successful operation. The improvement, it is said, consists in the production of pure wrought iron, directly from the ore, with mineral coal, thus dispensing with the time and money consuming process of reducing it first to pig iron, and thence into wrought iron by puddling, or with charcoal. The Newark Advertiser says:

"The chief advantages claimed for the invention are that the iron is produced for some twenty dollars per ton less than the puddled or charcoal iron, and that it is worth ten dollars per ton more, on account of its superior quality; that a greater quantity of the iron is extracted from a given amount of ore than by the old process, and that it is the only process by which pure wrought iron can be produced.

"The *rationale* of the invention is that the iron is deoxidyzed by heating a mixture of the pulverized ore and coal in close tubes, so that by the combustion of the coal the oxygen is absorbed from the ore, and passed off in an aeriform state. The residuum is taken from the tubes and worked into balls weighing about 100 pounds each.—These are taken to the trip hammer, by which they are reduced to blooms. Two tons of the iron are now made per day, and it requires about two tons of ore, and one ton and a half of coal to produce one ton of the wrought iron. The iron is extracted and perfected by a continuous process, very simple in its operation, and therefore is said to be more uniform, and altogether superior to that made by other processes by which the ore or iron must undergo two successive exposures to the fire before it can be reduced to wrought iron."

Discovery of a Buried City.—A buried city has been discovered in Egypt, named Sackarach. It appears to be situated about five hour's journey from Cairo near the first cataract. An Arab having observed what appeared to be the head of a sphynx appearing above the ground near this spot, drew the attention of a French gentleman to the circumstance, who commenced excavating, and laid open a long buried street, which contained 38 granite sarcophagi, each of which weighed about 68 tons, and which formerly held evidently the ashes of sacred animals. The French gentleman has got a grant of the spot from the Egyptian Pacha, and has exhumed great quantities of curiosities, some of them ancient earthenware vessels of a diminutive size. This street, when lit up at night, forms a magnificent sight. It is upwards of 1,600 yards in length. Many of the curiosities dug out have to be kept buried in sand to preserve them from perishing.

The Tomb of Daniel the Prophet.—A letter from Persia mentioned in the *Boston Chronicle* (U. S.), states that in the course of works on the line between Persia and Turkey, the commissioners have come upon the remains of the ancient palace Shushan, mentioned in the sacred books of Esther and Daniel, together with the tomb of Daniel the Prophet. The reader can turn to Esther, and there he will read of a "pavement of red, and blue, and white, and black marble" in that palace. That pavement still exists, and in the marble columns, dilapidated ruins, the sculpture, and the remaining marks of greatness and glory that are scattered around, the commissioners read the exact truth of the record made by the sacred penman. Not far from the palace stands a tomb; on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him to devour him.

The Scientific American says that camphor has been discovered to be an antidote to that terrible poison, strychnine. A man who had been thrown into convulsions by two doses of the poison, one-sixth of a grain each, administered for the rheumatism, was relieved by twenty grains of camphor, taken in six grains of almond mixture. Dr. Suddock, in a letter to the London Lancet, claims to have made the discovery.

A Steam Man.—A mechanic in Russia is said to have succeeded in making a steam man It is, probably, one of the most interesting inventions ever offered to the public. It is a large colossal statue, the feet of which are placed upon wheels on a railroad, and he goes thundering over the course, the smoke puffing out of his nostrils.

## Proverbial Philosophy.

If you want an enemy, choose the person and expect him to be one; and if he is now your friend, ten to one if you do not sooner or later realize your expectations. But on the other hand, if you take a man to be friendly, ten to one if he does not become so. Take for your motto, "*Thinketh no evil.*"

A wise man, says Seneca, is provided for occurrences of any kind; the good he manages, the bad he vanquishes; in prosperity he betrays no presumption, in adversity he feels no despondency.

He gives twice who quickly gives, and a frank favour to a kind heart must surely make more impression than a greater boon wrung from us by long solicitation.

The apprehension of evil is many times worse than the evil itself; and the ills a man fears he shall suffer, he suffers in the very fear of them.

Avarice and ambition are the two elements that enter into the composition of all crimes.—Ambition is boundless, and avarice insatiable.

It has become an established fact that the best citizens are raised in families where there is the freest access to newspapers.

Graceful manners are the outward form of refinement in the mind, and good affections in the heart.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Retirement from business—a mistake in those who have not an occupation to retire to as well as from.

If you would rise in the world, you must not stop to kick at every cur that barks at you as you pass along.

Praise, when judiciously bestowed, tends to encourage every one in the pursuit of excellence.

It is to be doubted whether he will find the way to Heaven, who desires to go there alone.

Do what good offices you can, but leave yourself at liberty from promises and engagements.

He who says there is no such thing as an honest man, you may be sure is himself a knave.

No man is master of himself, so long as he is a slave to any thing else.

It is the basest of passions to like what we have not, and slight what we possess.

Wisdom is the talent of buying virtuous pleasure at the cheapest rate.

The first step from virtue is generally the first move to vice.

Men fear death because they know it not, as children fear the dark.

Habit uniformly and constantly strengthens all our active exertions.

All the virtues are in peril when filial piety gives way.

Fine sense and exalted sense, are not half so useful as common sense.

Our strength is freshly renewed with every trouble.

The memory ought to be a storehouse, not a lumber-room.

He who has most of heart knows most of sorrow.

The loquacity of fools is a lesson to the wise.

The just man will flourish in spite of envy.

## Legislative.

### HOUSE OF ASSEMBLY.

Wednesday, March 2.

Mr. Hugh Munro reported against the Newfoundland Junction Telegraph Bill

Mr. Marshall presented a petition for the protection of the River Fisheries.

Hon. Mr. Henry introduced a Bill to provide for the expenditure of the Great Post, Roads, Grant by the Government.

Hon. Provincial Secretary laid on the Table, as a notice, Resolutions in favor of Assessment and a Normal School.

The sum of £25,000 was voted for the Road and Bridge service, and £5,500 for the Great Roads.

House adjourned.

Thursday, March 3.

Hon. P. Secretary announced that no Railway information had been received by the Steamer from England.

Hon. Provincial Secretary called the attention of the House to sundry inaccuracies which he alledged were in the evidence of R. B. Dickey, Esq., given before the special Committee of the House or Railroads—he having stated that he was present in New Brunswick when the bargain was made with Mr. Jackson, and knew that the Bridges were to be of tubular iron, and the station houses of brick. He now held in his hand Mr. Jackson's specification in which a tubular iron Bridge was not mentioned once—all the Bridges less than 33 yards long could be made of stone and wood and the station houses, if of Brick, would be increased in value proportionally over the price of wood. He moved that the Speaker do forthwith issue a warrant, summoning Mr. Dickey to the Bar of the House to explain or correct the discrepancies.

Mr. M. I. Wilkins certainly thought that if there was an intention to make charges of falsehood against Mr. Dickie he ought to be here.

Mr. Marshall would vote for the resolution, but certainly thought that the specification read by the Provincial Secretary as a private paper, ought to be laid on the table.

Hon. J. W. Johnston had no doubt that Mr. Dickie would give such explanations as became a gentleman of honor. The motion made by the Hon. Provincial Secretary he was the best judge of; he would not oppose it. He took it for granted Mr. Dickie would vindicate himself.

Provincial Secretary would lay a copy of the specification on the table.

The resolution passed without dissent.

Bills passed a third reading, which have been already noticed.

The House Adjourned.

Friday, March 4.

The Legislative Council sent down nine bills agreed to, and a bill to incorporate the Trustees of Baptist Church at Westport.

Hon. Provincial Secretary laid on the table a copy of Mr. Jackson's specification.

Mr. Esson introduced a bill for the creation of special constables.

House in Committee on Bills passed the Bill to include North Sydney in Sydney Township—Read Bills to incorporate the Antigonish Steamboat, and Northumberland Straits Fishing Companies.

The Government Bill for spending the Great Road Grant, was, after discussion, referred to a special committee to arrange its details.

Adjourned till 2 o'clock on Saturday.

Saturday, March 5.

Mr. Marshall reported from the Committee on Petitions claiming road damages for the Gulf Shore road—recommending that the prayer of the petition be granted.

The Hon. Provincial Secretary laid on the table of the House, by command, an account of the fees collected in the Provincial Secretary's Office, for 1850—1 & 2, with the sources from whence they were derived, and the manner in which applied.

A bill to extend the granting of patents was introduced by Mr. Fulton.

Mr. B. Smith presented a Petition in favour of assesment for a Normal School in Rodden.

Petitions in favour of Temperance by Hon. Mr. Johnston, Mr. Holmes, Mr. Murray, Mr. Fulton, Mr. Wier, Mr. Mosher, Mr. L. M. Wilkins, Mr. Stewart Campbell, Mr. Annand, Mr. Moore, Mr. John Campbell, Mr. Zwicker, Hon. Pro. Secretary, Mr. McKinnon, Mr. Thomas Coffin, Hon. Finan. Secretary, Mr. Adams Archibald, these several petitions were signed by 29,443 persons.

The House went into Committee on the Bill for amending the Elective Franchise Law. Hon. Mr. Johnston moved the passage of the first clause of the Bill repealing the rate paying Franchise.

Mr. L. M. Wilkins moved that it be referred to a Special Committee. After a long discussion the House adjourned.

Monday, March 7.

Mr. Esson presented a petition from the Commissioners of Poor Asylum in Halifax, in favour of a Lunatic Asylum. It was read.

Mr. Esson moved that it be referred to the Committee on the Poor's Asylum.

Mr. Henry seconded the motion.

The petition was referred a Committee of five to report thereon.

Mr. Archibald from Committee on the Bill for enforcing the swearing in of Special Constables, reported the bill, with observations thereon.

Hon. J. W. Johnston said that as the Hon. Pro. Secretary was absent to-day from a cause which awakened sympathy, he would abstain from moving on the subject of the railroad; but as it was a subject of great public interest and importance, he was anxious to know as early as possible what course the House had determined to pursue in the matter.

Hon. Attorney General replied that the determination of the Government would be advanced to-morrow.

The Committees were called over