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HALIFAX, N. S., THURSDAY, MARCH 10, 1859.

Poetry.

The Hebrew's Prayer. [The following beautiful and touching lines, rebuk-ing the cruel and unchristian laws of professedly Obristian nations against the Hebrews, were taken from a satirical poem, eutifled "The Devil's Progress," published in London, in 1840. The prelace says, "that Southey—or, perhaps, Southey and Coleridge jointly—s pretty generally supposed to be its author." If not good theology, it is certainly good poetry—S. C. Adv.] A Habers head to dving light

A Hebrew knelt in the dying light, His eye was dim and cold, The hairs on his brow were silver, white. And his blood was thin and old ! He lifted his look to his latest sun, For he knew that his pilgrimage was done And as he saw God's shadow there,* His spirit bowed itself in prayer.

"I come unto death's second birth, Beneath a stranger air, A pilgrim on a dull, cold earth, As all my fathers were ! And men have stamped i me with a curse-I feel it is not Thine ; Thy mercy, like yon sun, was made On me, as them, to shine; And, therefore, dare I litt mine eye, Through that, to thee, before I die!

" I have not caused the widow's tears.

I have not stained the virgin's years,

And always, when I felt Thee near,

" I have known Thee in the whirlwind,

I have loved Thee in the voice of birds,

Nor dimmed the orphan's eye:

Nor mocked the mourner's cry; The songs of Zion in mine ear

Have ever been most sweet,

My 'shoes' were off my feet !

I have known Thee on the hill.

Or the music of the rill !

I dreamt Thee in the shadow,

And worshiped in the night !

I saw Thee in the light, I heard Thee in the thunder-peal,

All beauty while it spoke of Thee,

Still made my soul rejoice, And my spirit bowed within itself, To hear Thy 'still small voice!'

I have not felt myself a thing, Far from Thy presence driven; By flaming sword or waving wing.

Shut out from Thee and heaven !

" Must I the whirlwind reap, because

" In this great temple built by thee, Whose altars are Divine, Beneath yon lamp, that, ceaselessly Lights up thine own true shrine, O, take my latest sacrifice-Look down and make this sod Holy as that, where, long ago, The Hebrew met his God !

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G STORE,

to your great Prophet Jesus, and third to ours." It is a name destined to shine brighter and brighter through every subse- ¹¹ arr.² It is a name destined to shine brighter should be prophation as at Timerelly. Nowhere is the shine destinance to add brighter through every space.
¹² arr.² It is a name destined to shine brighter should be prophation as at Timerelly. Nowhere is the shine destinance to add shipsort through every space.
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Greece. No one, probably, has passed the Men died under his preaching. He preach- "Is there no light?" "Yes: heaven is

shadow of the Coliseum in modern times, ed once to twenty thousand, from the words, filled with stars, and they make the skies

Each was the development of the spirit of Christ. St. Paul blazes forth as the burn-ing ster of primiting (here the burn-Said one who hered for the spirit of the spirit

fect whole. He had no vulgarity—no man-nerisms. His voice was full, round, sonor-bills are flooded with light. The clouds are which had to be exhibited for the first time the strange scene of Calvary. The second ous, deep, and flexible; and he never rant- dun-and now they are bronze- and now took his stand as the third great religious reformer-St Paul being the first, Luther the second, and Whitefield the third. He ed, never roared.

OPEN AIR PREACHING

was to tread the same ground, proclaim the same truths, exhibit the same cross, and was to tread the same ground, protection to On Whitefield's return to England, he other particular more thanged. When St. Paul began his contenting himself that Christ had the course, he struck with one blow at the two great enemies of Christianity—the philoso phy of Paganism—the formality of Juda-ism. When Luther began his course, he diam that the for his pulpit. At Roseneath he preached in a thunder-storm from the text, "The God of glory thundereth." The people hung round him and wept. "See!" cried hung round him and wept. "See!" cried hung round him and wept. "See!" cried hung round him and wept. "The people hung round him and wept. "The people hung round him and wept. "The people hung round him and wept. "See!" cried have passed away, and there is no more works." The people hung round him and wept. "See!" cried have passed away, and there is no more works." showing himself to be God;" and when Whitefield entered the arena, it was not flashed from the purple cloud, "it is the with philosophic Paganism that he had to do; nor yet with exhausted Judaism; nor wet with the Parson Part he bed to the eried as the desared of the start? do; nor yet with exhausted Judaism; nor yet with the Papacy. But he saw around heard in the far heavens, "it is the voice of

without remembering that for "two whole "We must all appear before the judgment radiant, though earth is dim." "Will the years Paul preached in his own hired seat of Christ." A shriek was heard in the morning come, Oh, chained prisoner of crowd. Grimshawe ran to the place ; "Bro-Rome?" "Yes," he answers. He dies as Riot at a Christian Funeral. able. Ask the Arabian, "who was Paul?" ther Whitefield," he cried, "death is here; he exclaims, "I see the dawn of an ever-

Religious Intelligence.

they are gold-and now the whole heavens are tinged with fire-and now, lesping from his eastern throne, the joyous sun himself transpired :-

Missionaries and their converts, and the Brahmins and their followers. On the 22nd of December a low caste Hindu convert-or rather a Christian Pullen-died in the Civil bearers !

"They were the watchers of a beacon Whose light could never die— They were the guardians of an altar 'Mid the darkness of the sky."

subject; and we accordingly hasten at the dition, that they could not stand firmly on

Whole No. 504.

last moment to place the heads of it before their feet. He would use no stronger term our readers, promising a fuller relation in than that to describe it. our next issue. We learn that the Brah- The revd. gentlemen then mins at Tinnevelly had never, until the last length the negociations which took place "Madras-peaceful Madras, as it has al-ways been called-has been the scene of a Pagoda of the corpse of the lowest Caste with nothing short of an unconditional sub-He can tell you, and recite legends of his power. Ask the turbanned Moslem ! he too, can tell you, and affirm he was second time the horrified crowd learned that a soul I of the night?" It is the world's deep mid-night. There is a monk dictating in his cell to another monk, who writes beside him. "Write fast, fast," he cries, "for I

and it became necessary to send for a force see at present that any of the parties impli- dians, principally young men, by whom the to restore order. Unfortunately, three com-cated are entirely blameless. We candidly lecturer was frequently applauded. After panies of Sepoys were brought in from acknowledge that at the time we received referring to some of the circumstances con-Palameottab, and fire arms were used. The the second communication, far stronger ex- nected with the treatmant he met with from result was that 39 persons in the crowd pressions were in type, both as regards the the Bishop, as related in the first lecture, Magistrates and as regards the Christians at | Mr. Chiniquy entered upon topics of a more

The Madras Spectator says :- We have Tinnevelly; but we have stayed our judg- general kind. He most earnestly and elo received from a Correspondent a tolerably ment on glancing over some authentic state-full account of the disgraceful outrage which ments which demand fuller consideration, of reading the Word of God as the true has just taken place at Tinnevelly; and and on the promise of ample particulars for source of enlightenment and moral and inwill therefore first give his narrative as our next issue. But under any circum- tellectual elevation. He pointed out from nearly as possible in his own words, and stances the fact that several persons have the New Testament, in numerous passages then offer such observations as may suggest been shot down in the streets for a riot at which he read, that Jesus Christ and his themselves upon the events which have the funeral of a Christian convert, is one apostles either directly inculcated the readwhich will require the most searching inves-tigation on the part of Government. tigation on the part of Government. that they were read and studied. Any one who would forbid them to read the Word of There are two parties in Tinnevelly-the tigation on the part of Government.

Father Chiniquy.

The return to Canada of this extraord- Then, to say that the Scriptures could not Hospital of Tinnevelly. In conveying his nary man, not to employ his great talents be understood by honest minds, was dishonremains to the place of interment, the Chris- and eloquence in the service of the Romish oring to God. The New Testament was the tian friends of the deceased, against the Hierarchy as heretofore, but in exposing dying gift of Jesus Christ to men-inspired tian friends of the deceased, against the established custom of the Hinduz, insisted upon carrying the corpse through the street fronting the Tinnevelly Pagoda. To this therest. In fact, it is one of those signs of the Brahmins and their party objected; a disturbance was raised, and a great mob collected; the majority were simply specta-tors there being among them a large nume yet with the Papacy. But he saw around him a world lost, and a church slumbering; a God forgotten, and Christ's Gospel mis-underscood. Thus the circumstances were varied—the condition of the world altered into the enemies of the enemies of the cross changed.— It would not be in place were we to enter into the enquiry, which of these three great reformers had the mightiest enemy to grap-

God was the enemy of the people, and wished to keep them in ignorance and degradation.

Grocery r. , have just reuch ss-CLOVES, PEPPER, Cate . are ground on ts and RAISINS, PLES, EAS.

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ESLEYAN, THURSDAY.

fice and Book-Room ALIFAX, N. S. er is published are illings yearly

ENTS. n its large, increasing ligible and desirable will find it to their

of the above rates. will be continued anti egly.

My fathers sowed the storm, Or shrink, because, another sinned Beneath Thy red right arm ? O, much of this we dimly scan, And much is all unknown-But I will not take my curse from man-1 turn to Thee alone ! O, bid my fainting spirit live, And what is dark reveal, And what is evil, O, forgive, And what is broken heal, And cleanse my nature from above, In the deep Jordan of Thy love !

" I know not if the Christian's heave Shall be the same as mine. I only ask to be forgiven. And taken home to-Thine ! I weary on a far, dim strand, Whose mansions are as tombs, And long to find the father-land Where there are many homes O, grant, of all yon starry thrones, Some dim and distant star, Where Judah's lost and scattered sons May love Thee from afar! When all earth's myriad harps shall meet In choral praise and prayer, Shall Zion's harp, of old so sweet, Alone be wanting there ? Yet, place me in thy lowest seat, Though I, as now, be there, The Christian's scorn, the Christian's ies

But let me see and hear. From some dim mansion in the sky, Thy bright ones and their melody ! The sun goes down with sudden gleam,

And beautiful, as a lovely dream, And silently as air, The vision of a dark-eyed girl, With long and raven hair, Glides in, as guardian spirits glide, And lo, is kneeling at his side. As if her sudden presence there Were sent in answer to his prayer (O, say they not that angels tread Around the good man's dying bed !) His child ! his sweet and sinless child ! And as he gazed on her. He knew that God was reconciled And this the messenger : As sure as God had hung on high The promised bow before his eye! Earth's purest hope thus o'er him flung,

To point his heavenward faith. And life's most holy feelings strung, To sing him into death ! And on his daughter's stainless breast The dying Hebrew sought his rest !

* Piato calls Truth, the hody of God, and Light, his sHADOW!-perhaps the sublimest of all concep-tions, having a merely mortal breast for their bith-

Religious Miscellany.

Whitefield's Life and Times. ever given to the Church. For manliness Extracts from a Lecture, by the Rev. W. C. McKinnon, delivered at Truro, February 10th., 1859.

equalled. He was the beau ideal of an ex-WHITEFIELD'S PARENTAGE.

There are names as imperishable as the temporaneous preacher. Franklin heard Planets which burn in the firmament. No him, and marvelled! At two miles his Planets which burn in the firmament. No arm, and marvened and the words " and Facts are worth more than poetry, ch has self-will or interest, to avoid the occasion of One pauses to enquire when the name of voice was near a repeating the taught them fact that during many ages ot kiss the strife-does not conscience bring home the Saul?" The reply would be, "He was saying." Lord Chesterfield sprang from barned unquenched. Shall and venate bardes and the low of transgression the band that grasps that ne light burning?

reformers had the mightiest enemy to grap-ple with. Leaving the answer to that ques-ple with. Leaving the answer to that ques-be with the transmission of the Covenant" Bow of the Covenant," tion with the ecclesiastical historian of a fu-ture period, we shall merely say that the

victorious career. Let me transport you in thought to night ack a century and a half. There is an brighter to the end, like that of the just. And so he died; he put off to another inn Christ was born; at an inn George Whitefield was born, seventeen hundred Whitefield was born, seventeen hundred

years afterwards. There, with blue apron and clasping his hands, cried, " I am weary years afterwards. Inere, with one apton and snuffers, he engages in the duties of waiter till fifteen years of age. Look at those laughing youths, listening to the blueeyed boy who is declaiming to them as he the most pathetic sentences which ever came Va., once left a church in company with her and that he distinctly stated his fears that built a very beautiful church, Presbytery, eyed boy who is declaiming to them as ne stands upon the ale-wet table, from which he harangues them. Is that the future orator whose voice is to thrill through the three kingdoms and America? "But a change came o'er the spirit of his dream." that is setting—nay, it is about to the setting—nay to the setting comparise to the setting—nay to the setting comparise to the He reads "Thomas A. Kempis;" that rise, and shine forever. I have not lived in some amusing and spicy consents on the went on quietly, but on the procession com-true. They were to be deprived of their book shows him his heart. He perceives vain. And though I could live to preach sermon, which a stranger, a mn of very or- ing up towards the Pagoda-on forbidden himself a sinner. He asks "what must I Christ a thousand years, I die to be with dinary talents, and awkward nanner, had ground according to the Brahmins, whereby after left-tears in his eyes-tears in the do to be saved?" None reply. Neither scribe, nor levite, nor priest can answer.— be preached. That day he said "I am dying." te loses sleep-he forgets at last to think, and reason totters on her throne! We follow him from the Bristol inn to Oxford man." And so he was; and died in silence. was in tears. That sermon had sent an been exercised in their favour-a shower of low him from the Bristol inn to Oxtord College. Amid the academic halls of Eng-lands highest place of learning, the same thought pursues him—" What shall I do to

Thus passed away, on Sept. 30 h, 1770. visits the sick ; but his heart is still throbbing to the notes of his own unutterable woe. The "Holy Club" is formed .been an immeasurable gainer by his life. John Wesley, Charles Wesley, Hervey and He had prached Eighty Thousand sermons : Madan are members. In his agony he joins and they had but two keynotes : 1st man is them, and repeats the question-" What guilty-he must be pardoned. 2nd, Man is shall I do to be SAVED ?" and they cannot immortal-he must be happy or wretched ell him. forever." Weeping filled Newbury. Flags It was not then they had discovered the floated half-mast, and the ships fired minute

truth " that unto him that worketh not, but believeth on Him that justifieth the ungodly, " Mortals cried a man is dead: his faith is counted for righteousness.

Angels sang a child is born." The second era in Whitefield's life may be identified with the "Oxford Club."bis prayer, that Whitefield had been his her eyes, and said :

Then came his conversion. This was spiritual father, burst into tears, and cried, through the discovery of the doctrine of My father ! my father ! the chariot of Isustification by faith. Wesley had conversrael, and the horsemen thereof." ed with Boehner, the Moravian ; he had Coke sleeps in his grand sea grave, listened to Luther's exposition of Galatians his spiritual Exodus occurred, and he and dirge. Robert Newton sleeps at Easing-Whitefield were born of the Spirit "wold. Richard Watson, and John and Southey has laughed at the narrative : but Charles Wesley slumber in a London gravethe same philosophy which would laugh at

Whitefield's conversion, would also sneer at its trans-Atlantic abode, until Luther's or St. Paul's. The conversion o " That illustrious morn shall come," these two men became an imperishable era when the "dead in Christ shall rise:" and

in the history of Christ's Church forever. WHITEFIELD AS AN ORATOR.

they will meet in glory, to die no more. It is not saying too much to affirm that George Whitefield was the greatest orator Meantime earth holds no mightier dust. Blessed be God that ever they lived, and left their influence to mould humanity. Stephens, in his history of Methodism

cries. "Where is the voice of Whitefield now? Where doth his mantle rest? Oh! for Elijabs from the plough, With kindred zeal posses'd."

But Brethren, poetry is poetry, afters a strile. And yet if we as frequently in it, if we take no pains, mke no sacrifice of

"Not yet," said the young man, " a and their temple. The tasasing today being diable business prosper, then I shall have more magistrate for assistance. This was speedily to the first lecture, given on Wednesday to Societate the formation of the blasphe-nous nature of opposition to the reading of the first lecture, given on Wednesday the Societate the formation of the blasphe-nous nature of opposition to the reading of the first lecture, given on Wednesday the Societate the formation of the blasphe-nous nature of opposition to the reading of the first lecture, given on Wednesday the Societate the formation of the blasphe-the first lecture, given on Wednesday the formation of the blasphe-the first lecture, given on Wednesday the formation of the blasphe-the first lecture, given on Wednesday the formation of the blasphe-the first lecture, given on Wednesday the formation of the blasphe-the first lecture, given on Wednesday the formation of the blasphe-the first lecture, given on Wednesday the formation of the blasphe-the first lecture, given on Wednesday the formation of the blasphe-mous nature of opposition to the reading of the first lecture, given on Wednesday the formation of the first lecture, given on Wednesday the formation of the first lecture formation of the firs

Effect of Ridicule.

A pious lady, of the city of Richmond, through which the procession could pass, He ran to the window : lavender drops were of sportive criticism for some ime, surpris- their Caste customs broken through-and offered-but all help was vain-his work ed at the profound silence of her husband, that, under the sanction of civil and mili-ed of his charge on account of any improwas done. The doctor sain, "He is a dead she turned and looked up in is face. He tary authority which they hoped would have priety of conduct, or incapacity for the exerence-stricken wile, thus arresed in the act the branches, and in the pyrander of the largest and most respectable Churches of ridiculing a discourse which had been the pagoda. The military were called on to in New Orieans.—The reason of his dismis-

one of the greatest spirits that ever inhabit-ed a human tabernacle. The world has converted husband - Religious Fraid. converted husband !- Religious Herald. 1

Emma's Resolve

"Mother, I mean to begin the new year Collector's Office, who having seen his father to love Jesus." So said a sweet attle girl in company with the magistrate was induced of six summers. "But," said her mother, "how do know

you shall live till the new year ? The Rev. Daniel Rogers, remembering in length she looked up, the tears sistening in

"Perhaps I shall not. I wilbegin now. And by the side of her mamm she knelt, to believe that so heavy a responsibility the everlasting music of the billows for his and repeated the words of a favorite hymn " Jesus, I give myself to the?"

A sweet season followed. Borg a week passed away, Emma hoped she hd given her question was raised at Tinnevelly. A yard; and George Whitefield's dust rests in heart to the Saviour.

The Love of Strie.

He loveth transgression that loveth trife .-- PROT

We may, indeed, fall ito srife without loving it. But let us alwys bok at it as a branch from the rost of sin-the prolific source of sin. The love f it is, therefore, the love of sin. the love of sin. own the barge? The man engaged in the street, and the stre own the duarge : Incuman on the low peace ; only his strichbour's perverseness drives him into

ed out that there were three other streets port in the Monircal Herald :-

French Canadian pastor, and he shortly eyes of his late congregation. He would only make one remark with respect to this gentleman-it was this, that he was not deprivcrowds, and shot down about thirty-nine made known. The Bishop had leased the men, women, and children-and wounded a Church and its dependencies, erected by the great many more. Amongst the slain was money, and at the cost of many sacrifices of the son of the Deputy Sheristadar of the the French Canadian population, to a congregation of a different nationality. The into share in the fun, and most unhappilly for among the congregation, and four most retelligence of this fact spread consternation

himself joined the crowd as a harmless spectable membeas of it waited upon the spectator. It is to be hoped, that the Civil Bishop with a view to remonstrate and ob-Emma dropped her eye upor the floor, power used every effort to disperse the tain a reversal of the decision. The Bishop's • Emma dropped her eye upor the floor, power used every thor, to dispute the tain a reversal of the decision. All Disnop a reply was in these words. "You French -was the riot act read accompanied by Canadians do not know your religion. If beat of tom-tom-were the people warned you did know it, you would not do what you that if they did not desist they would be are doing, for you would be aware that I "Perhaps I shall not. I wilbegin now, find in device they not in the desire they not it to are doing, for you would be aware that I and then mother, I shall be a Chstian when of this kind were taken but I am unwilling have the right to do whatever I please with Wesleyan Missionary Society, your Church." Against this Mr. Chiniquy remonstrated, saying that there was no law The Committee having resolved at its last would be heedlessly and rashly incurred by of the Catholic Church which justified such meeting to seek an interview with the Se-

vation of the kind, as calculated to give

conduct the coffin and funeral procession of had not even signed it, and thus the sentence

"Not yet," said the young man; "I am their temple. The Tashsildar being unable men, was crowded to excess nearly wholly who had before trembled at the thought of

tion with the ecclesiastical historian of a in-ture period, we shall merely say that the foe with which Whitefield fought would have murdered any man, unless he was armed with power from on high. He was made and anointed and sent forth by God. By God was he asstained—and with all the defects of his theology, the Saviour has had no abler messenger since St. Paul run his tight." The time came for Whitfield to die. The man had been immortal till his work was done. At last his work was done.— His path had been bright—and it grew brighter to the end, like that of the just. Whitefield." He lived to be a gray-headed old man. "Not yet," still he cried; I shall soon re-time gray headed old man. "Not yet," still he cried; I shall soon re-time gray headed old man. "Not yet," still he cried; I shall soon re-time gray headed old man. "Not yet," still he cried; I shall soon re-time gray headed old man. "Not yet," still he cried; I shall soon re-time gray headed old man. "Not yet," still he cried; I shall soon re-time gray headed old man. "Not yet," still he cried; I shall soon re-time gray headed old man. "Not yet," still he cried; I shall soon re-time gray headed old man. "Not yet," still he cried; I shall soon re-time gray headed old man. "Not yet," still he cried; I shall soon re-time gray headed old man. "Not yet," still he cried; I shall soon re-time gray headed old man. "Not yet," still he cried; I shall soon re-time gray headed old man. "Innevelly. The novelty of the scene was followed the magistrate and the party. One company of Sepoys was posted at the front gate of the temple, and the other two com-settled on as fine land as any in the world, peaking to men of all conditions, Mr. Chin-peaking to men of all conditions, Mr. Chin-head blas-Let me transport you in thought to man his pain had been bright—and h give his pain had been bright to man his pain had been bright to be bright to man his pain had been bright to be pain had been bright to man his pain had been bright to be bright party was assembled. Under this escort, the Pallen's body in a coffin covered with a the the pallen's body in a coffin covered with a pail, was being conveyed to its last resting Chiniquy's excommunication, he explained fear, and to obey the dictates of a conscience_ place. Notwithstanding the Tabsildar point-as follows. We copy from an jexcellent re-enlightened by the fear of God not fearing what man could do. Such obedience to con

"He and his French Canadian friends had science ennobled the sufferer.

Dissension in the Romish Church in Canada West.

There is a bad feeling in the Roman Catholic Church of Western Canada, between the Irish and their priests. The Catholics in the diocese of Toronto are nearly all Irish, whilst their Bishops and Priests are almost exclusively French, or French Canadian. Eighteen Irish Priests have been sent off to make room for Frenchmen. A western paper says :- The College of St. Michael's erected under the auspices of Bishop Charbonnell, is chiefly supplied with professors from old France or of French extraction. Nor does this exclusiveness operate only in the diocese of Toronto. the five Roman Catholic Dioceses of Upper Canada, four we believe are presided over by a bishops from either France or of French origin, and the same exterminating policy, as regards the Irish priests is pursued to some extent in them all. An Irish Catholic, in a letter to the Torento Leader, says that it is but just that Irish Roman Catholics should demand that their Ciergy should be Irishmen. We hope this discussion will lead to the opening of many minds to the examination of the claims of the Romish church to be the only true church .--Montreal Witness.

conduct, to which the Bishop replied that cretary of State for the Colonies on the subthat was the law of the Church, and if it ject of establishing political relations with were not he would pass such a law on the the King of the Friendly Islands, and weaver convert died and his friends wished to carry the body through a street occupied by high caste Hindus. The latter appealed by high caste Hindus. The latter appealed congregation, which we understood assum- tion attended at the Colonial Office at two to the head assistant magistrate, and he, ed a legal shape, the Bishop, after several o'clock. Though but a few hours notice having on enquiry ascertained that a former threats to do so, at length sent three could be given the following genilemen were priests to ex-communicate him. These present : the Rev. F. A. West, (Ex. Presineedless offence and provoke a breach of the interdiction to the brought the sentence of dent,) Thomas Farmer, E'q., and the Rev. peace, issued an order prohibiting the and nailed it to the Church door. By this Revs. Dr. Hoole and G. O.born, General interdiction to the place where he resided John Scott, the General Treasurers; the funeral procession from passing through that paper he was deposed from all his functions Treasurers; the Rev. Messrs. Grove, Har-particular street, and thus no outbreak of priest and his contraction of Priest and his contractions of Priest and his contraction. Priest, and his congregation were also to dy, Inglis, Macdonald, Prest, Shaw, Thornany kind occurred." Thirty-nine men, women, and children shot down, because a Brahminical crowd re-fused to permit some Christian converts to fused to permit some Christian converts to to examine it. He found that the Bishop Rev. Thomas West kindly accompanied the Rev. Thomas West kindly accompanied the one of their number up the street which against him was even on the face of it utter- knowledge. The Rev. W. Arthur was (we passed by their Pagoda! This lamentable against him was even on the face of it utter-ly invalid, for in Ecclesiastical, as in civil regret to state) absent from indisposition. Saul?" The reply would be, "He was saying." Lord Chesterfield sprang from here a conscience bring home the hard be, "He was been the total during the hard that graps the ne light burning the men that have 'God's torch-bearers in its elected and the conscience bring home the tideless Mediterranean, but feels 'Oh heavens the man is gone !" The col-of mean the tideless Mediterranean, but feels 'Oh heavens the man is gone !" The col-of mean that the word that forts the col-of mean the tideless Mediterranean. The most that the sort is whispering in the wind that forts the col-ter of Mean the tideless of the source traveler will feet when stands. The most the source traveler will feet when stands the source traveler will feet when stand event will create a great excitement, not law, and in common sense, a piece of paper The Deputation was introduced, and its obbehooves us to be especially careful not to suffer our judgment to be carried away by the unhappy result.

any civil authority. A short time previous-ly, not more than a week before,—a similar veaver convert died and his friends wished