

# The Provincial Weekly

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HALIFAX, N. S., WEDNESDAY, FEBRUARY 1, 1866.

Whole No. 551

## Religious Miscellany.

### Night Showeth Knowledge.

The following is a translation of the Arabic text of the Koran, as given in the original and corrected edition of 1865.

When I survey the bright  
Celestial sphere,  
So rich with jewels bright,  
Doth like an Ethiop bride appear,

My soul her wings doth spread,  
And Heavenward flies,  
The Almighty mysteries read  
In the large volumes of the skies.

For the bright firmament  
Shoos forth no flame  
So silent, but its elegance  
In speaking the Creator's name.

No unregarded star  
Contrasts its light,  
Into so small a character,  
Remov'd far from our human sight—

But if we steadfast look  
We shall discern  
In it, as in some holy book,  
How many heavenly knowledge learn.

Some nation, yet shut in  
By walls of ice,  
May be the stars to change his sin,  
Till they shall equal him in vice.

And then they likewise shall  
Their ruin have;  
For as yourselves your empire fall,  
And every kingdom hath a fall.

Thus those celestial fires,  
Though seeming mute,  
The fallacy of our desires,  
And all the pride of life consume.

For they have watch'd since first  
The world had birth;  
And found the nations rise and fall,  
And nothing permanent on earth.

Pilgrimages to Mecca.

A recent publication of the Ministry of Algiers and the Colonies makes some curious statements relating to pilgrimages to Mecca, during the past year. The ceremonies at Mecca terminated on the 11th of last month, in the presence of about 50,000 pilgrims, of whom 17,850 had come by sea, and 32,150 by land. In 1858 there were 160,000 pilgrims; in 1857, 140,000; and in 1856, 120,000. This great decrease in the number in 1859 is accounted for by the cholera, which made extensive ravages in 1858. As soon as the pilgrims set foot on the sacred soil of Mecca, they must put on pieces of white cloth, one tied round the waist with ends hanging down to the middle, and another which shall either be thrown over the shoulders or so to leave the right arm free. He must go bare-headed and wear sandals. As long as he wears this garment, he is bound to lead a pure and regular life. At Mecca he begins the ceremonies under the direction of a guide, one of whose duties it is to make the pilgrims take the most direct route to the Temple of Mecca, and then prepare for their departure.

The Jordan River.

The correspondent of an exchange traveling in the Holy Land, thus describes the River Jordan:—

"A line of green, low, forest trees betrays the course of a river, rising through the plain. So deep is its channel, and so thick is the forest that skirts its banks, that I rode within twenty yards of it before I caught the first gleam of its waters. I was agreeably disappointed. I had heard the Jordan described as an insipid, muddy stream. Whether it is the contrast with the desolation around, or was owing to the fact that the green banks so beautiful, I know not, but it did seem at the moment of its revelation to my longing eyes the perfection of calm and loveliness. It is hardly as wide as the Mohawk at Utica, but far more rapid and impassioned in its flow. Indeed of all the rivers I have ever seen the Jordan has the fiercest current. Its water is by no means clear, but it is as little deserving the name of muddy. At the place where I first saw it, tradition assigns the baptism of our Saviour, and also the miraculous crossing of the children of Israel on their entrance into the promised land.

How Every One may Preach.

A man cannot preach from the pulpit; it is a kind of preaching that is permitted to all men, and sometimes this kind is most effectual. Officers of London, to the great astonishment of those around us, words of encouragement to the weak, instruction to the ignorant, of brotherly-kindness to all, heavy devotion to the services of religion, in our families and our closets, as well as in the sanctuary; in a word, earnest, active, self-denying love to our fellow-creatures, springing from our love to God, are the most impressive sermons, most convincing proof to the world around us, that we have been with Jesus. All Christians are called on in this way to preach the gospel; and woe to them if they neglect the call.

A New Creature.

A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was:—"Something I know is changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure; for everything is different from what it once was." A very apt commentary on that passage (2 Cor. 5: 17): "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."

## Speak for Jesus.

By EDWARD E. ROGERS.

An obligation to bear testimony to the worth of religion rests upon every Christian. "Ye are my witnesses," said to every one who has experienced the blessedness of a renewed life. To "speak for Jesus," then, is just as binding upon the child of God as any other work of piety.

The command, "Go ye into all the world and preach the gospel to every creature," is not enjoined upon the Christian ministry alone. It has a wider and more practical significance. It bids every one who has tasted the love of God, and proclaims that love to others—leave his friends and neighbors to the gospel feast. Whether our field of labour be New England or Hindostan, we are to go out into the world, and declare to every unconverted man and woman the glad news of the gospel message. This is practical Christianity. Do we seek for examples in the past history of the church? Let us learn of Jesus, preaching the Samaritan woman, as he sits on Jacob's well, or of Nicodemus, at his reasonable hour of night. Let us learn of Paul, with burning language he declares, "I ceased not to warn every man, night and day, with tears." Do we seek for examples in our modern Zulus? Let us learn of Carvoso, or a Italian Page, whose song in the prison, as he went from the scaffold to the instrumentality of his direct personal efforts.

By the phrase, "speaking for Jesus," we have special reference to personal effort for the salvation of souls. We are to preach Christ by the wayside, in the shop, and in the seclusion of home. Wherever we find an unconverted heart, there is an audience; and in the spirit of love and meekness we are to repeat to that sin-burdened heart the sweet words of Jesus, "Come unto me all ye that labour and are heavy laden, and I will give you rest." We are to speak for Jesus, not only on the Sabbath, but Monday and Tuesday, in the midst of the cares and business of life. Whenever and wherever we find men exposed to the wrath of God, then and there we are to be witnesses for Christ. It is true there are times when it would be indelicate to introduce into our conversation the subject of religion. But these are exceptions. Guided by the Spirit of God, the cross-bearing Christian may know intuitively when and where to speak for Jesus. There is little danger that we shall be "out of season," in declaring the "counsel of God," but on the other hand, we have reason to tremble lest we should neglect golden opportunities to lead the sinner to the Saviour.

"Speak for Jesus!" My brother, have you not some unconverted friend or neighbor whom you have never invited to come to the Friend of sinners? Oh, go at once to that perishing one, and with tender entreaty, bid him receive the life-giving love, and loving-kindness of Christ, "from the wrath to come." Say not, "The cross is heavy, I cannot bear it!" Hath not the Master said, "My grace shall be sufficient for thee?" Is not his strength "made perfect in weakness?" Then speak for him boldly and earnestly. Accompany him in his work, and grasp with your efforts will, and must be successful.

"Then I will tell to sinners round,  
Whom I see sorrowing, I have found;  
I'll tell them of the love that's in my heart,  
And say, 'Behold the way to God!'"  
—Guide to Holiness.

True Tests of Christian Greatness.

Usefulness in the world and Church—an humble readiness to do any thing, and put the same into good work, a cheerful willingness to do any task, however lowly, and discharge any office, however unpleasant, if we can only promote happiness and holiness upon earth—these are the true tests of Christian greatness. The hero in Christ's army is not the man who has rank, and title, and dignity, and chariot and horsemen, and it is not to run before him. It is the man who looks not on his own things, but on the things of others. It is the man who is kind to all, tender to all, thoughtful for all, with a hand to help all, and a heart to feel for all. It is the man who spends and is spent, to make the vice and misery of the world less, and to bind up the broken hearted, to befriend the friendless, to cheer the sorrowful, to enlighten the ignorant, and to raise the poor. This is the truly great man in the eyes of God. The world may ridicule his labours and deny the sincerity of his motives. But while the world is sneering, God is pleased. This is the man who is walking most closely in the steps of Christ.—Ryle.

Whitefield's Experience.

"My mind being now more enlarged, I began to read the Holy Scriptures upon my knees, having also all other books, and paying over, if possible, every line and word. This proved that indeed, and drink more to my soul, I daily received fresh light and power from above. I got more true knowledge from reading the Book of God in one month, than I could ever have acquired from all the writings of men. In one word, I found it profitable for reproof, for correction, for instruction; every way sufficient to make the man of God perfect, though he might be possessed of every good work and word. About this time God was pleased to enlighten my soul, and bring me into the knowledge of his free grace, and the necessity of being justified in his sight by faith only. Burkit's and Henry's Expositions were of admirable use to lead me into this, and all other gospel truths.

To these habits of reading, Whitefield added much secret prayer. "O, what sweet communion had I daily reestablished with God in prayer! How assuredly I felt, that Christ dwelt in me, and I in him, and how daily did I walk in the comforts of the Holy Ghost, and was edified and refreshed in the multitude of peace!"

UNGOVERNED TONGUE.—The tongue can do more harm than any other part of the body; it is an unruly evil, full of deadly poison. There with bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.—James.

DO ALL the good you can in the world, and make as little noise about it as possible.

## Religious Intelligence.

### New Brunswick Auxiliary Bible Society.

From the Report of the proceedings at the Annual Meeting of this Society reported in the St. John Church Witness—we extract the following admirable address by the Rev. Mr. LATHERN. Mr. Lathern moved the following Resolution, viz:—

Resolved, That in the opinion of this meeting, one of the great benefits derived from the Bible Society is, that it presents to all a distinct practical thing, in which we can all unite, and express our mutual sympathy by deeds as well as words.

MR. PRESIDENT, LADIES AND GENTLEMEN:—This resolution speaks for itself. It is a practical thing, to which we can give united support, and which is calculated to call forth an expression of practical sympathy. And what, Sir, is that distinctly defined object before us? It is the magnificent project of giving the Bible to the world. We have the Bible for ourselves, and we prize it as the most precious treasure we possess. "Precious treasure thou art mine." Every good man loves this holy book. Not more natural is it for the lion to roam in search of Carvoso, or a Italian Page, whose song in the prison, as he went from the scaffold to the instrumentality of his direct personal efforts.

By the phrase, "speaking for Jesus," we have special reference to personal effort for the salvation of souls. We are to preach Christ by the wayside, in the shop, and in the seclusion of home. Wherever we find an unconverted heart, there is an audience; and in the spirit of love and meekness we are to repeat to that sin-burdened heart the sweet words of Jesus, "Come unto me all ye that labour and are heavy laden, and I will give you rest." We are to speak for Jesus, not only on the Sabbath, but Monday and Tuesday, in the midst of the cares and business of life. Whenever and wherever we find men exposed to the wrath of God, then and there we are to be witnesses for Christ. It is true there are times when it would be indelicate to introduce into our conversation the subject of religion. But these are exceptions. Guided by the Spirit of God, the cross-bearing Christian may know intuitively when and where to speak for Jesus. There is little danger that we shall be "out of season," in declaring the "counsel of God," but on the other hand, we have reason to tremble lest we should neglect golden opportunities to lead the sinner to the Saviour.

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No 3 is the Lieutenant Governor's despatch to the Colonial Office, forwarding the above mentioned case and opinion for the consideration of the Law Officers of the Crown in England, in which His Excellency states:—

You will thus perceive that I have availed myself of the highest legal opinion on my command in this country; but as it is one which may be looked upon with suspicion by the Opposition, I have been enabled to bring the case before you. I should feel greatly obliged to your Lordships if you will submit the case to the Law Officers of the Crown, in order that I may have the advantage of their opinion on the subject.

No 4, dated 23rd Dec., is a despatch from the Duke of Newcastle, forwarding to the Lieutenant Governor the opinion of the Attorney and Solicitor General of England on the seven positions before mentioned.

This last I publish in full.

The following précis of the questions and opinions of the Provincial Law Officers, and of the Attorney and Solicitor General, will make the opinion derived from the Provincial Law Officers more intelligible to the public.

I. Do Way Office Keepers, Commissioners of Sewers, Health Officers, Surveyors of Shipping, Coroners, Commissioners for Taking Affidavits to hold to Bail, &c., &c., come within the operation of the act called disqualifying act? The opinion of the Attorney and Solicitor General is—With reasons assigned.—We do not think there is room for reasonable doubt on the subject; and are clearly of opinion that all the above named officers are disqualified by the act for securing the independence of the Legislature, and that their incumbents are not eligible for seats in the Provincial Parliament, or for any office of honor or trust.

II. In the case of an officer disqualified, who is the legal effect of his resignation, when made as to laws?—

1. Less than ten days before the Court for nomination of candidates.

2. After nomination and before the election.

3. After the election.

Opinion.—It appears clear that resignations made after the nomination day are under the operation of the act void, and that the act construed according to its spirit and object places on the same footing resignations made less than ten days before nomination day.

III. In the case of a person disqualified being elected by the Sheriff, and having been elected by a majority of votes, ought in law he to be declared vacant merely, or is the person having the next greatest number of votes, under the different circumstances before stated, entitled to the seat?—

Opinion.—If sufficient force of illegality was given publicly and in time, the candidate next in the poll is entitled to the seat; if the illegality had not been of sufficient force, the election is void and can only be re-run.

IV. Can the House of Assembly, under the clause of the act copied in the schedule K, constitutionally and legally prevent the oath of qualification from being taken by persons not qualified—whom the Sheriff may have returned—and more especially if the ineligible parties shall vote with the majority of the House, thus protecting them and by their votes secure the majority?—

Opinion.—The intervention of the House to screen the party and defeat the law would be an outrage of property and right—would be an infringement of the whole law, and would be an act of rebellion against the law, and would be an act of rebellion against the law.

V. Would parties indisputably holding such offices as disqualified parties, and taking the qualification oath copied in schedule K, after being disqualified by the law, be legally bound to take the oath of qualification, and would they be liable to prosecution and conviction for wilful and corrupt perjury, or false swearing? In the event of the disqualified parties taking the qualification oath, or being protected from taking the oath, are they liable to any prosecution or penalty, or sitting and voting, and of what nature? And what are the constitutional means of expelling them from the House, and of rendering effective the law?—

Opinion.—The question of fact connected with the charge of illegality arising from possession of office, is so plain, and the law arising from it so inevitable, that any one who is publicly and wilfully ventures to take the oath of qualification, we believe, would be liable to prosecution and conviction for false swearing.

VI. In the event of a majority made by the aid of the disqualified parties—supposing a majority of two or three, in which party are included the votes of five or six ineligible parties—passing a resolution or an act for giving the disqualified parties an extra legal privilege, or any other measure, would such a resolution or act be valid? And what measures should such a procedure be resisted? And, according to constitutional principle ought the Government to be changed upon a vote of no confidence passed by such a majority? And what would be the constitutional course to pursue in the event of such a vote, or the obstruction of the public business by a majority so constituted?—

Opinion.—The first act would, they state, be a vote of the nature described in the second paragraph ought not to effect a change in the Government.

VII. The poll, in consequence of riot and murder, was closed in one of the wards or polling districts in a large electoral division some hours before the term until which the law absolutely required it to be held open. The Sheriff has returned the fact of the riot. Is the election so far affected as to be void? And is it so, irrespective of any influence which the premature closure of the poll in that ward might or could have had on the general result? Can the candidates returned as having the majority of votes take their seats on that return? Should they do so, what is the proper method for undoing them?—

In the opinion on this position cases are adduced to show that an interruption by riot vitiates the election, but it is stated they obtain from giving a decided opinion on the case in which the general result of the election could not have been altered by the interruption, until they have means of further enquiry into the more recent doctrines and precedents in England.

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My LORD DUKE,—We are honored with your Grace's commands signified in Mr. Mervale's letter of the 5th October ultimo, in which he stated that he was directed by your Grace to transmit to the copy enclosed of a Despatch from the Lieutenant Governor of Nova Scotia, forwarding, with a view of their being submitted to us, a Case with opinion by the Attorney and Solicitor General of Nova Scotia, relative to the disqualification of certain persons for seats in the

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IV. Can the House of Assembly, under the clause of the act copied in the schedule K, constitutionally and legally prevent the oath of qualification from being taken by persons not qualified—whom the Sheriff may have returned—and more especially if the ineligible parties shall vote with the majority of the House, thus protecting them and by their votes secure the majority?—

Opinion.—The intervention of the House to screen the party and defeat the law would be an outrage of property and right—would be an infringement of the whole law, and would be an act of rebellion against the law, and would be an act of rebellion against the law.

V. Would parties indisputably holding such offices as disqualified parties, and taking the qualification oath copied in schedule K, after being disqualified by the law, be legally bound to take the oath of qualification, and would they be liable to prosecution and conviction for wilful and corrupt perjury, or false swearing? In the event of the disqualified parties taking the qualification oath, or being protected from taking the oath, are they liable to any prosecution or penalty, or sitting and voting, and of what nature? And what are the constitutional means of expelling them from the House, and of rendering effective the law?—

Opinion.—The question of fact connected with the charge of illegality arising from possession of office, is so plain, and the law arising from it so inevitable, that any one who is publicly and wilfully ventures to take the oath of qualification, we believe, would be liable to prosecution and conviction for false swearing.

VI. In the event of a majority made by the aid of the disqualified parties—supposing a majority of two or three, in which party are included the votes of five or six ineligible parties—passing a resolution or an act for giving the disqualified parties an extra legal privilege, or any other measure, would such a resolution or act be valid? And what measures should such a procedure be resisted? And, according to constitutional principle ought the Government to be changed upon a vote of no confidence passed by such a majority? And what would be the constitutional course to pursue in the event of such a vote, or the obstruction of the public business by a majority so constituted?—

Opinion.—The first act would, they state, be a vote of the nature described in the second paragraph ought not to effect a change in the Government.

VII. The