1866

MRS. ADDY, ST. JOHN, N. B.

Mrs. Hannah Addy, the subject of the following brief record, was born in Sheffield, Yorkshire. She was blessed with pious parents who endeavoured to train her "up in the nurture and admonition of the Lord." In early life she became the subject of religious impressions, which restrained her from many outward sins, and led to a conscientious attendance on the ordinances of God's house. She greatly delighted in the Sabbath school, and from having been a scholar she became a teacher in the Red Hill Sabbath school; which at that time was one of the largest, and most efficiently conducted institutions of the kind in England. But while her conduct was exemplary, and her attention to religious ordinances regular and devout; one thing she yet lacked, a change of heart—the inner Life, without which religion is only a dead letter. One Sabbath evening when the Rev. J. P. Haswell was preaching in the church in which she was accustomed to worship, the word came home to her heart; she was deeply convinced of her sinful state. She remained at the prayer-meeting, which was held after the public service, and there earnestly sought a sense of pardoning love. The meeting continued until 10 o'clock; a number had obtained pardon, and endeavours were made to close the service; but her distress was so great that she could not rise; the friends therefore continued to plead with God in her behalf, and in a little while God spoke peace to her soul. Her joy was as great as her anguish of spirit had been before While returning home to tell her parents what great things God had done for her, her soul was so full of glory, that she said she scarcely felt the ground on which she was treading. Immediately she began to meet in Class, and ever after greatly enjoyed those hallowed means of christian fellowship. These were days in which she experienced much spiritual joy; happy in God her Saviour, happy in fellowship with his people, and in finding the ordinances of God's house to be wells of salvation, her path was that of the just which "shineth more and more unto the perfect day." After some time she was led to see the necessity of a deeper work of grace, and a closer walk with God. To this end, she determined to watch her words, thoughts and actions, and to allow herself in nothing but what she believed to be pleasing in the sight of God. Soon after this, while two devout women joined with her in prayer, such a baptism of the Spirit was vouchsafed to her, that she was overwhelmed by it. When sufficiently recovered to control her thoughts and feelings, she said, "I looked into my heart, it was cleansed from all sin. I looked up to God and felt his perfect love filling my soul." She was now ready on every suitable occasion to bear her humble testimony to the fact that the blood of Jesus Christ cleanseth from all sin. Her views of scriptural holiness were clear, and she rejoiced in it as the present privilege of all believers. A few months after this, there appeared to be a call of providence for her to leave friends and kindred, and engage in the mission work. To her whose attachment to home was so strong, and whose aversion to being among strangers was equally strong, this was a great trial; she wished to be in the will of God, but her whole nature rose up against this call of duty. After several days of great mental anguish, she had recourse to earnest prayer, and one night wrestled with God for three hours when she became triumphant. Such a sense of the divine presence and power was given that she was enabled to lay her all upon God's altar, to go to any part of the world, he might be pleased to send her; then she would say with the Poet,

With the Patriarch's joy,
Thy call I follow to the land unknown,
I trust in thee, and know in whom I trust,
Or life or death is equal, neither weigh,—
All weigh in this, oh, let me live to Thee.

The appointed sphere of our labour was Newfoundland, and although she had to endure many privations at that early period of our mission in that country she never murmured, but ever kept the great object of the mission in view. Her labours in the Sabbath school, the prayer meetings and classes, and among the people generally were signally owned of God, so that, in Grand Bank, Bonavista and other circuits in which we were stationed, the friends speak of her zeal and devotion to this day. But she was not only called to do the will of God, but to suffer it.

The removal from our first circuit when she was in a delicate state of health, and being tossed about for a week in a fishing boat, she always said laid the foundation of that affliction which lasted nearly 25 years. But it was not until the January of 1842 that she had that severe and complicated affliction which completely prostrated her—her life was despaired of for months; indeed the doctor several times gave her up, and we were called to take our leave of her. All this time her mind was kept in a sweet and heavenly frame, resting on the merits of her Saviour, anticipating her speedy removal to the land of the blest. Yet strangely and unexpectedly to all, she partially recovered, but rose from the bed of sickness the wreck of her former self, never afterward being free from pain; sometimes very severe; often brought to death's door; then again slowly regaining her former state The nervous system being severely shattered by her affliction, wholly prevented her from going to the means of grace. Being unable to bear company—her life indeed was a dreary pilgrimage of sorrow and pain. The most trying days to her were the Sabbaths, fearing lest her affliction should interrupt the family from attending to religious duties; together with the thought that while other christians were enjoying the delights of the sanctuary, she was groaning with pain, or sighing away the tedious hours in pining sickness. Often would she say the beautiful but melancholy complaint of Dr. Watts was her experience:

"Lo the sweet day of sacred rest returns, but not to me returns,
Rest with the day; Ten thousand hurrying thoughts,
Bear me away tumultuous, far from heaven,
And heavenly work; alas! flesh drags me down
From things celestial, and confines my sense
To present maladies. Unhappy state;
When the poor spirit is subdued to endure
Unholy idleness: a painful absence
From God and heaven, and angel's blessed work,
And bound to bear the agonies and woes
That sickly flesh and shattered nerves impose."

I need scarcely say that this was to us a dark and mysterious dispensation of Providence. Sometimes she would say Why was I brought across the ocean and placed in a sphere where I see I might be useful and then be laid aside, neither being able to do anything myself, nor have even the visits of my friends, and thus shut out from all that for which I consecrated my life? Sometimes she would use the language of Job, "Show me wherefore thou contendest with me."

Her diary which is now before me, in which, she wrote occasionally when able, bears evidence of almost constant pain and sorrow, but at the same time of sweet communion with God, strong faith in him, though a God in the clouds and thick darkness, and with a martyr's grasp she laid hold of the promises of his word; believing in hope against hope, and saying with Job, "though he slay me yet will I trust in him." The word of God was a well spring of consolation to her. Numbers of passages in her Bible are marked by her pencil, such as—"Mine eye also is dim by reason of sorrow, all my members are a shadow." "But he knoweth the way that I take, and when he hath tried me I shall come forth as gold." "Unless thy law had been my delight I should have perished in my affliction." "This is my comfort in my affliction, for thy word hath quickened me." Such is a specimen of those blessed truths of the Divine word, which like leaves from the tree of life, sustained her in her deepest afflictions.

But prayer was her great resource, her very weakness caused her to take hold of God in mighty believing prayer, she would pour out her cries in his gracious ears, and plead his promises until she received an answer. Sometimes the answer was given by assuaging her pain and sorrow; at other times by richer supplies of grace which enabled her to bear with meekness all he was pleased to put upon her. Prayer also ascended to God for the church, but especially for her husband while he was engaged in the work of the Lord. Those pleadings for assistance and blessing on his ministry were signally answered; for when he returned home and spoke of gracious assistance, she would say, "I knew it, for whilst pleading with God I had the answer in my own soul." How far any success which may have attended his ministry, or any gracious influence which may have rested on any congregation, may be traced to the prayers that went up from that chamber of affliction, the day will declare it.

I may also add that her patience and resignation to the will of God were most exemplary. Patience with her had its perfect work. It was the long continuance of her heavy and complicated affliction which put it to its severest test. Her mind became weary of exerting a continued effort, under repeated discouragement, by repeated attacks when she had been hoping for a little ease and comfort. But though she felt acutely yet she was kept from complaining.

About two years since she had a severe attack of acute rheumatism, which, added to her other afflictions, rendered life a burden, her sufferings were indescribable, but in the midst of all she maintained her confidence in God, and showed remarkable resignation to his will. Her sufferings were great during the last week of her life, yet God was with her. When asked if she felt strong faith in God in that trying hour, she answered, Oh, yes. To one when referring to a night of suffering she had, she said, I thought I should have been at rest. Though very restless she would place her hands together as in the attitude of prayer, and we could hear her say, "My Father, my God." In this state she ended the afflictions of this mortal life, and entered into that rest which remaineth for the people of God.

The Rev. Jas. England, Co-Delegate of Conference improved the event in the Germain St. Wesleyan Church, on Sunday, the 11th inst., by a solemn and impressive discourse, founded on Rev. vii. 13, 14. after which the above sketch, written by her husband, was read.

Provincial Wesleyan.

WEDNESDAY, NOV'R 21, 1866.

Heaven our Home.

Man needs a home. None would deliberately choose to be homeless wanderers, forlorn outcasts during the interminable ages that are to be the measure of their existence.

Man needs a home suitable to the dignity of his spiritual nature, adapted to his capacities for highest happiness, and for noblest employment; a place of permanent abode, fitted by its unchangeableness for the immortality of his being.

Earth is not a dwelling place for man. Its delights are too unsatisfactory, and man's stay in it too brief to admit of it being regarded as a home. The chequered character of this life, its abounding sorrows and trials, and the short tenure of human existence here, all proclaim, "This is not your rest." We are but strangers here; pilgrims travelling through a wilderness; mariners voyaging over a stormy ocean; we are hastening to another state of being. O, what is man's life on earth? A swiftly rolling stream, a vapour, a shadow, so transient, so soon gone!

We look then to the eternal world for a lasting residence, a home. But have we reason to hope for this? Is not fallen apostate man cut off from the privilege of an eternal home? Is he not by transgression and impurity disqualified for high and holy enjoyment, and deprived of all right to heavenly glory? This is truly his condition; but his recovery is possible. By the rich grace of Jesus the forfeited inheritance has been bought back, and is now for the christian believer "the purchased possession." For all such there is then a home in heaven, an inheritance incorruptible and undefiled. To that home they have a title by the adopting love of God; for "if children, then heirs; heirs of God, and joint heirs with Christ."

"I go to prepare a place for you," said the blessed Redeemer. The full meaning of these words we may not now be able to comprehend, further than that they clearly teach, that an essential connection exists between the exercise of Christ's mediatorial office in Heaven, and the glorification of His people there with Himself; and that His life in Heaven is a ground of confidence to His people of complete and eternal salvation. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus."

But oh, when we think and speak of that heavenly home, how very imperfect must be all our conceptions! What means have we of forming any adequate notion of its glory! All our ideas have necessarily to be drawn from earthly associations; and the Holy Spirit in scriptural representations has exhausted all the glory of earth, to give to man some impressive belief of the excellency of the heavenly state. Yet even the descriptions given by sacred testimony on this subject, fall immeasurably below what the reality must be. "It doth not yet appear what we shall be." The glory is still to be revealed No mortal eye hath ever penetrated the veil; the sound of the heavenly symphonies have never reached to earth; no mind inhabiting the tabernacle of clay is capable of conceiving the vestures of the glory of the heavenly inheritance.

Yet we know in part. Heaven is a sure and lasting abode—a city which hath foundations;—a state and a place free from all the sorrows and afflictions by which our earthly existence is surrounded, no night of weeping or gloom there;—a perfectly holy habitation;—the perfection of bliss, fullness of joy;—fellowship with the first born sons of light, and with the spirits of the just made perfect;—especially communion with Deity, and intimate association with the Son of God, the Redeemer of the world. Surely in these revelations of our heavenly home we have enough to animate us with a joyful hope during our pilgrimage on earth; to inspire us with courage amid all life's conflicts; and to prompt us to holy earnestness in labouring to secure a meetness for the glory of that better world. With the well warranted hope of such a home in Heaven, "what manner of persons ought we to be in all holy conversation and godliness;" with such a prospect, the apostle well might reckon the sorrows of life to be unworthy of thought.

"Away with our sorrow and fear,
We soon shall recover our home,
The city of saints shall appear,
The day of eternity come.

From earth we shall quickly remove,
And mount to our native abode;
The house of our Father above,
The palace of angels and God"

Letter from Port Aux Basque, N.F.

TO THE EDITOR OF PROV. WESLEYAN:—

SIR,—Often have I heard that "great minds are always generous," but never have I seen this more amply verified than in a visit the celebrated Cyrus Field paid us the other day.

On Saturday last our little harbour was quite in a state of excitement, because of some intelligence having been received by telegraph, stating that two large steamers would shortly arrive, bringing a cable which was to be laid between Channel and Aspee Bay. This of course was soon noised abroad, and people might be seen standing together in groups of threes and fours, anxiously "looking out to sea for the steamers," which they continued to do until about four o'clock, when we had the pleasure of seeing a large steamer coming towards the harbour, off which "she hove too for a pilot," which she soon obtained, and entered. But expectation was once more aroused, some having heard that Cyrus Field was on board, and of course all wished to see the great man. This wish was also soon gratified, for a stranger landed, and made his way towards the people who were gathered on the heights, and joined them in their enthusiastic display of voices, by helping them to cheer the steamer as she passed up the harbour. This stranger was none less than the great man the people were so anxious to see. He at once entered into conversation with them, and by his affability gained their esteem. On the following Sabbath he called upon the writer, with whom he held some conversation, and before he left subscribed twenty dollars towards our cause in Channel—thus showing that he loves Wesleyan Methodism. He was very happy to see a church belonging to that body here, and hoped that we soon would be able to overcome the difficulties with which we have to contend in this place. He is so kind and affable in his manner, that you are apt to forget you are in company with such a brave and indefatigable man as has proved himself to be; but when he is gone he has left an impression on your mind never to be forgotten. Thus, not only is he immortalizing his name by his achievements, but also by his benign and generous accomplishments. May God bless good Cyrus Field; long may he live a blessing to mankind, and at last receive honors in heaven.

F. SCOTT.

Channel, Port Aux Basque, Feb. 17.

History of the Translations of the Bible

The Vermont *Chronicle* furnishes the following brief history of the several translations of the Bible:—

The Septuagint is the first version of the Bible known; it was translated from the Hebrew into Greek by 72 learned Jews, by command of Ptolemy Philadelphus, king of Egypt about 285, B. C. At this time only the Pentateuch was translated, the remaining books being accomplished gradually. Saint Jerome, in the fourth century, translated the Bible, his version being called the Latin Vulgate. To John Wickliffe, Rector of Lutterworth, belongs the honor of having translated the Bible into English. He translated from time to time, from the Vulgate, single portions of the New Testament for the use of the people. In order to hasten the completion of the whole Bible, he called in the assistance of the ripest scholars of the age, and the work was finished in 1384, before its existence was suspected by the clergy.

The appearance of the Bible in the vernacular tongue was the virtual settlement of the great question of Christendom,—shall the people have the Scriptures?

Wickliffe's Bible was the only version in use for more than a century and a half after this period, when William Tyndale gave his translation of the New Testament to the World.—He gave diligent study to the Greek when very young, and then formed the design of translating the Scriptures.

In 1523, he went to Hamburg, where in the course of a few years he completed his translation from the Greek, of the New Testament.—He then repaired to Cologne for the purpose of having it printed; when partly finished, on account of prosecutions by the clergy, he was obliged to flee to Worms, where the work was completed in 1527.

Although every precaution was taken to prevent its entrance into England many copies found their way there.

Sir Thomas More, then Chancellor of England, was willing the people should have the Scriptures in their mother tongue,—such portions of it as were fitted for them, translated by a good Catholic,—but Tyndale's Testament he prohibited and ordered to be burned to ashes whenever found. In 1538, so great had the demand for the Bible become that King Henry VIII authorized Coverdale to go to Paris and re-publish Tyndale's version and translate what he had left undone. The work was completed in England under his supervision and was known as the "Great Bible," appointed to be read in churches. In 1540, another Bible appeared known as "Cranmer's Bible." The version of Psalms given in it is the same still retained in the Book of Common Prayer in the Church of England. In the sixteenth century a large body of exiles had established themselves at Geneva—among them many scholars and preachers. They made themselves busy in devising plans for benefiting their native land. Their activity naturally directed itself towards an improved translation of the Bible. The work was executed with great ability under Calvin's supervision and with his assistance.—In 1560 the first complete edition of the Geneva Bible appeared in England.

During Queen Elizabeth's reign, the Bishop's Bible was published. Fifteen learned men, most of them Bishops, were employed on this work. It was completed in 1568. In some respects it was superior to that of Cranmer, but not equal to the Geneva Bible.

During King James's reign there was a great popular demand for a better translation of the Holy Scriptures. The King complied with the demand and set on foot the necessary preliminaries on a scale surpassing all that had been witnessed in England in connection with Bible translation. Fifty-four scholars were selected as translators. The heads of the Universities were directed to add to the number such others as they might deem qualified; and the Bishops were exhorted to spare no pains for securing the suggestions and criticisms of the best scholars in their dioceses, "that so," in his Majesty's word, "our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."

The work was commenced in 1604 It was published in 1611 with a dedication to the King. This is the common version, and the one in use at the present day.

Deaf and Dumb Institution.

Halifax, Nov. 12, 1866.

To the Editor of the Provincial Wesleyan.

DEAR SIR,—Will you kindly permit me through your columns respectfully to request those friends who took charge of the *Collecting Cards* in aid of the Deaf and Dumb on the occasion of my father's tour in Hants, Colchester and Cumberland during the months of August and September last, to forward the same to the Institution with the amount collected, if possible *not later than the middle of December.*

I make this request for two reasons: First in order that the collections may be received in time for acknowledgement in the Annual Report published at the beginning of the year; and secondly, because *the Institution never stood more in need of aid than at the present time*—the funds at this moment being inadequate to meet the necessary expenses.

I would also embrace this opportunity to disabuse the public mind of an impression that seems to prevail, and which has already, I fear, exerted an unfavourable influence on the funds of the Institution. I refer to the idea that the recent bequest of William Murdoch, Esq. has made the Institution almost, if not altogether, self-sustaining—and therefore independent of the free-will offerings of the community. This is a grave mistake, and unless speedily corrected will do serious damage to the interests of Deaf-mute education in the Province.

In the first place the funds will receive little or no benefit from the legacy for the present year—the interest alone of the £5000 being available, and that commencing only at the date of probate about the end of last month. And, in the second place, under the most favourable circumstances, the interest (about £300) in future accruing from the bequest, will meet only about *one-fourth* part of the annual expenditure, which is about £1200. The balance, £900, must be made up from other sources. Towards this perhaps £100 may be set down for payments of pupils, though I believe that is more than is actually received, and the Legislature usually gives a grant of £500, still leaving £300 at least, to be raised by voluntary contribution every year. And this, it should be remembered, allows nothing for any *extension* of the *usefulness* of the Institution; but only barely suffices to keep its operations on their present scale, which, it would be easy to show, is by no means equal to the necessities of the case.

If then public liberality is permitted to fall off, it is evident that the benevolent design of the Testator will be directly frustrated. Instead of the deaf and dumb being benefitted by his munificence, that very munificence will be converted into an occasion of *injury* to the Institution, and of pecuniary advantage to the general community by relieving them of the duty of a regular voluntary surrender of a portion of their substance to the cause of God and of humanity.

I earnestly pray that He who has the hearts of all men in His hand, may so direct the judgment and sympathy of the Christian people of the Province, that the liberality hitherto extended towards "the children of silence" may not only continue undiminished, but go on gradually increasing, until the usefulness of the Institution shall be co-extensive with the educational wants of the Deaf-mutes of our land.

I am respectfully yours,
J. SCOTT HUTTON.

The Exiles of the Palatinate.

In 1689, in the wars between Louis XIV., of France, and the German allies, the Palatinate on the Rhine was inhumanly devastated by Marshall Duras, under orders from Louis, and of which the eloquent Macaulay gives a graphic account, vol. 3, pp. 97–8. "Fifteen years earlier, Turenne had ravaged part of that fine country. But the ravages committed by Turenne, though they have left a deep stain on his glory, were mere sport in comparison with the horrors of this second devastation." A half a million of human beings, by this wanton cruelty, were rendered homeless, with snow on the ground, in the depth of winter, and were scattered through the cities of Protestant Germany, in a state of destitution and beggary.

Twenty years after this event, in 1709, in the reign of Queen Anne, seven or eight thousand Palatines left their impoverished and unhappy country, possessing the fatal gift of beauty, and situated as it was upon the border of the Faderland, and ever open to the incursions of the French, passed down the Rhine through Holland, where they were assisted by Protestant brethren, and crossed over into England, and encamped upon Blackheath, in the neighbourhood of London.

Being in a state of great destitution the following winter, the parliament granted them a relief of £80,000, and which was an occasion of much murmuring by the Popish and Tory opponents of the government In the spring, three thousand of them were removed to the colonies, whose descendants are now among us. Another portion of them removed to the rich lands of the county of Limerick, in the west of Ireland, made vacant by the desolating wars of the preceding reign of William and Mary. Here they settled in four small contiguous towns, Pallas, Court Maltress, Killibeen, and Balligarane. "Having no pastor who could speak their own language, they were without religious instruction for a whole generation, and had sunk into incredible degradation. Drunkenness, profanity, and Sabbath-breaking had become almost universal among them."

Mr. Wesley, in his almost incredible evangelical labour, crossed the Irish channel forty-two times and spent no less than six years of his useful and laborious life in the Emerald Isle; and the unfoldings of a subsequent century have unequivocally shown that never was time better or more usefully spent. In one of his visits he was amazed to find the Teutonic settlements in the midst of their Celtic neighbours, and still speaking the language of their fatherland, as well as English.

The labours of himself and his lay helpers were soon attended with a great blessing among these exiled children of the Palatinate, so that he subsequently declared that "three such towns as Court Maltress, Killibeen, and Balligarane, could hardly be found elsewhere in Ireland or England. There was no profanity, no Sabbath-breaking, no drunkenness, no ale-house in any of them, and their diligence had turned all their land into a garden."

It was from this people, with such a singular character and history that God selected the seed with which to plant a great and powerful church in the then wilderness of the Western hemisphere. Philip Embury and his associates, who formed the first Methodist church in the city of New York, were of these Palatine Irish. And when they first appeared in New York, in 1760, bringing their German as well as English Bibles with them, it excited no small surprise among the Knickerbockers, to see native Irish speaking both German and English, and at the same time professing the doctrines and practices of Wesley.

Among the emigrants from the Palatine in 1709, was a little boy, then about four years of age, whose name was Philip Guier, and who subsequently became a schoolmaster among his countrymen and their children; and among his humble village pupils was Philip Embury, the founder of our American Methodism.

When Mr. Wesley and his zealous and successful itinerants found their way into this colony of Palatines, Philip Guier was among those to receive the word with all gladness, and became the first local preacher in the infant society. His was a fire that burned, and a light that shone. His humble and zealous labors, as was often the case in these days, were attended with a divine power; and when his ignorant Popish neighbors, seeing the effects of his labors,—the ignorant enlightened, the vicious reformed, drunkards made sober, the profane prayerful, the Sabbath-breakers church-attendants,—they designated him as

"Philip Guier, that holy man,
Who drove the devil out of Ballygran."

The American Government and the Fenians.

The N. Y. *Nation* in a recent issue thus refers to Mr. Seward's letter to Sir Frederick Bruce respecting the Fenian trials:—

Mr. Seward has written Sir Frederick Bruce a remarkably moderate and sensible letter about the Fenians who are on trial in Canada, asking, in consideration of their American citizenship, for such information regarding the proceedings in each case as may enable our Government to judge of the fairness of the trials. This is, owing to the excited state of the Canadian mind, a perfectly proper and natural request. The request which Mr. Seward also makes, that those Fenians who have been or may be convicted shall be dealt with leniently, is also reasonable, and he has English precedents for offering it.—But we doubt the soundness of the plea that the Fenian performances in Canada are purely 'political offences.' A man may have good excuse for breaking one of my neighbor's windows; but he cannot possibly have any good excuse for getting into my best bed-room in order to throw his stones with greater advantage out of my windows or for using my crockery in default of other missiles, the quarrel being one in which I have no sort of concern. The Fenians have no charge of any kind to make against the Canadians. The presence of British soldiers there affords no excuse for invading their territory, unless it can be shown that the destruction of the British army in Canada would result in the liberation of Ireland If this cannot be shown—and we believe not even a Fenian orator or writer has had the brass to attempt to show it—acts of hostility committed on Canadian soil are acts of pure brigandage. When a gang of New York ruffians, fresh from the dance-houses of the Sixth ward, make their appearance on a Canadian farm, with a green flag and under the command of a grog-shop keeper, and eat up the chickens, steal the horses, milk the cows, and insult the women, it is rather cool to tell the farmer that these are 'acts of war' committed by soldiers, and that he must not get angry and want to have the blackguards hanged. In regular warfare, if outrages are committed by troops, there is at hand a government of respectable men to appeal to or to summon before the bar of civilized opinion; or there are officers with commissions, social position, a country, and a sense of honor, who may be made answerable for the behavior of their men. But who is answerable for the behavior of Fenian 'roughs?' Where is the Fenian Government or capital?—Who are the Fenian officers but the very men who do all vile and dirty work of our own politics and make every American who watches their performances on our soil as 'American citizens' sick at heart? What defence has a peaceful community against such a herd but its jails and policemen and, if need be, its hangmen? For our part, we think the rule for the treatment of the Canadian prisoners is not to be found in the nature of the offence, but in a calculation of the effects of the sentence. If the hanging of Lynch would deter the more ignorant of the Brotherhood from repeating their attempt, we think it would be well in their interest as well as that of the Canadians, to hang him. If it would irritate them into fresh inroads, it were better to imprison him for a short term, and then give him five dollars and send him home; and in our opinion, this last course would be altogether the wisest.

The Bible and Congregational Singing.

That music has from the earliest period of time been regarded as one of the greatest means of ascribing adoration and praise to Almighty God, is a truth which must be obvious to the mind of every intelligent Christian.

When at the fiat of Infinite Wisdom a universe sprang into existence; when the 'proud waves of the deep were stayed,' and the earth wore a rich mantle of verdure, fresh from the hand of its Creator; when the music of a thousand streams, mingled with the melody of birds and flowers, the volume of inspiration tells us 'the morning stars sang together for joy.' It was not the carol of a little twinkling star at one corner of the universe, nor a chorus or quartette of the asteroids, but a grand chorus of God's heavens singing out, in concert with nature, praise and glory to him who gave them birth!

When from the land of their captivity the children of Israel passed over the Red Sea on dry land, and beheld their enemies engulfed beneath its returning waters, a choral anthem, composed by Miriam, the sister of Moses and Aaron, was then sung by the multitude, being in number six hundred thousand. David, the sweet singer of Israel, called upon the floods to clap their hands, and the hills to shout together for joy. And then in the ecstacy of his soul he exclaims, 'O come, let us sing unto the Lord; let us make a joyful noise unto the God of our salvation.' Again he bursts forth in strains like these: 'Let every thing that hath breath praise the Lord,' and again, 'Let the people praise thee, O God. Let all the people praise thee.'

The services attending the dedication of Solomon's Temple were rendered still more impressive and grand by the introduction of music.—From the account given us in Holy Writ there is every reason to conclude that the whole congregation must have joined in the song of praise which called down upon their heads the blessings of their divine Protector. These are only a few among the many instances recorded in the Old Testament which seem to point directly toward congregational singing.

Let us now turn to the plains of Judah, and for a single moment transport ourselves to that eventful night when a whole multitude of the heavenly host sing with a loud voice, 'Glory to God in the highest, and on earth peace, good will toward men,' appeared to the wondering shepherds and proclaimed the birth of our blessed Lord. We cannot think that a part were silent while a 'quartette,' or select few were chanting the praises of the world's Redeemer.

When, after the lapse of thirty-three years, he who bore our griefs and carried our sorrows came to the closing scenes of his life; when, having celebrated for the last time the Jewish passover, he instituted the solemn ordinance of the Lord's Supper, and said to his disciples, 'Do this in remembrance of me,' here we are told, they sang a hymn, and went out into the mount of Olives. If a few, instead of all, would it have been more impressive?

The apostle John, in his description of the New Jerusalem, speaks of a great multitude, which no man can number, and represents them as praising God continually. If, then, music is to constitute so much of our blissful employment in heaven, why not, each one of us, begin as best we can in the great congregation of our Lord in his church below?

Believing our proof to be conclusive, that congregational singing was the original method of ascribing praise to Almighty God, we now inquire concerning the means necessary to its adoption in our churches. Our inquiries shall be as brief, practical, and simple as possible:

1. What is the first step toward the introduction of congregational singing? We should provide hymn and turn books and distribute them throughout every seat in the church.

2 In such books how should the tune be arranged for the spirit and measure of the hymns? By placing three tunes on the left page and six hymns on the page opposite, taking great care that each of the six hymns is well adapted to each of the tunes One of the three should be a 'good old familiar one,' which any promiscuous audience can sing. By this arrangement we should have the music before us, and giving a variety of three tunes from which to select each hymn.

3. How are we to supply our churches with these books? Through the influence of the ministers in charge, aided by the financial co-operation of the congregation.

4 How are we to awaken a general heartfelt interest for our hymns and tunes of praise? By holding in connection with the church, or prayer-meeting, where the congregation is small, a singing meeting every week, which shall be free to all, for the purpose of learning new tunes, and for general improvement in music. These meetings should always be opened and closed by prayer, and the music to be under the direction of the chorister.

5. How can congregational singing be the best and most effectually carried out in our church service? After the reading of the hymn let the tune be played by the organist in a plain, simple style, so as to designate the tune and its movement; then the entire congregation join lustily in singing.

6. How are we to proceed where churches are destitute of an instrument? Let chorister or choir lead, and the whole congregation join in heartily.

Such a course, if strictly adhered to, would prevent a thousand evils which are constantly occurring among the members of our choirs. The absence of one would not cause a failure among our songs of praise; and the place might even be filled by a stranger who from some other part of the country might accidentally come into worship among us, and who, without being obliged to pass through the ordeal of an introduction to the chorister, might gladden his own heart and aid us as he mingles in our songs of praise. Thus our singing would become universal, and be stereotyped on the hearts of our people as the 'Centenary offering' of the present year. Let all the worshippers who feel an interest in the common cause of our Master give their entire influence, their prayers and their voices to the attainment of an object which will not only harmonize our own hearts, but through the blessing of God will be the means of cheering many a pilgrim on his way to the celestial city, and bring many a wandering soul to unite in the great triumphant song of redeeming love in the kingdom of glory.—*Philip Phillips in the Chris. Advocate.*

London Preachers.

Rev. G. T. Day, in a late letter to the *Morning Star*, says:—

I have heard Henry Melville and Newman Hall since writing last. Melville is an attractive preacher—at once logical in his thought and splendid in his style, having an unstudied grace in his manner, filling the room with the spontaneous music of his voice, and glorifying even common Christian truths by the clearness with which he states them, and the enthusiasm which he enkindles in the soul of his hearer. He illuminates and adorns whatever he touches; though sometimes his rhetoric is gorgeous, blazing, and excessive, dazzling and confusing the beholder, instead of bringing out distinctly the objects which he is assuming to show.

Hall is a remarkable man—full of individuality without being odd; forgetful of etiquette, though never in danger of being boorish; straightforward, though not bluntly discourteous; a manifest despiser of shams, yet possessing the sweetness of true charity; incapable of cant, yet thoroughly devout; never a stickler for shibboleths, but having a profound faith in the evangelical doctrine; prizing Christian manhood as the main thing, and recognizing its legitimacy and presence in all spheres, and yet counting a pulpit higher than a throne; regarding nothing foreign to him that bears upon the interest of humanity, and yet never allowing his hearers to forget that he is especially Christ's minister. Such is the preacher whom I heard yesterday at Surrey Chapel. His sanctuary is a decagon in shape, large, closely-seated, a gallery running entirely around it, and a congregation numerous enough to occupy all the sittings above and below. He uses the Episcopal liturgy—somewhat shortened, and occasionally modified so as to be less prelatical—reading the service in the white surplice, and preaching in the black. He is not a graceful nor finished speaker; he often seems quite undecided whether to deliver what he has before in manuscript, or take the thought to which manifestly come crowding upon his mind as he unfolds his discourse. One can never quite guess what he is going to say till it is said. Now and then there is a little hesitation, his hand goes up to his head as though his thoughts were getting mixed and confused as they come rushing pell-mell along to find an egress; you are half ready to accuse him of imperfect preparation, or suspect that he has crammed more material into his mental stomach than he can digest. But it is not long. Either a careful, severe, accurate statement will set his idea clearly before you, or a surcharged and luminous illustrative sentence will come wizzing out like a rocket from the darkness, lighting up the whole region of thought that was just now so obscure, and then go on, streaming upwards and afar, spreading into golden spangles, or bursting into many-coloured stars, until the course of argument is obvious as a well-traveled highway. A manly sincerity, a depth of calm, well-matured conviction, a reverent spirit, an appreciative, quick, and healthful sympathy with actual life, wisdom, shrewdness, ability to impress men with his own thoughts, singleness of purpose, and a vital faith in God—these are the elements of that power which renders Newman Hall one of the leading minds in the Dissenting ministry of London.

General Intelligence.

Colonial

OPENING LECTURE.—The first Lecture of the Fourteenth Course before the Young Men's Christian Association will be delivered (D.V.) on Tuesday evening next, Nov. 27th, at Temperance Hall, by Rev. Dr. Crawley. Subject: "A High tone of Moral Principle." Chair to be taken at 8 o'clock.

THE FREE BAPTISTS.—We are gratified to learn that there is every prospect of a Union being effected between the two branches of Free Baptists of these Provinces. We never could see any reason why they should so long have remained separated. We trust the Union will promotive of the cause of Christ. It is a pleasing feature of the times that the various Christian bodies are drawing nearer together.

ST. ANDREW'S CHURCH.—The congregation of St. Andrews Church in this city have obtained as their pastoral supply the Rev. C. M. Grant, and have nobly exerted themselves to raise a considerable amount in order to free their church of debt, and to prepare the basement of their building for Sabbath-school purposes.

METEORIC PHENOMENON.—The St. Andrews, N. B. *Standard* of the 14th says that the meteoric shower was witnessed by several persons in that town on the previous night. A few minutes before eleven the first and most brilliant was seen, and from that time until half-past one o'clock, one hundred and twenty-seven shot across the sky, course from east to west.

FATAL ACCIDENT AT WAVERLY.—On Thursday a number of men engaged in blasting on the German Company's claims, were seriously injured by the explosion of the powder in the rock, which they were then packing preparatory to igniting the charge. One man, named Livingston, survived but two hours after the accident. Another, Allan Shaw, had his head completely perforated by the drill with which the charge was being driven home—living at 4 o'clock, p.m., but with no hopes of recovery; a third, —— Ormeston, considerably, but not dangerously hurt.

PROTESTANT INDUSTRIAL SCHOOL.—The Annual Report of this Institution affords gratifying evidence of usefulness in a benevolent enterprise worthy of encouragement and support.

BRITISH AMERICAN UNION.—Hon. Mr. Howe's recent pamphlet has called forth replies worthy of the subject of controversy, and of the parties engaged in it. The last that has appeared is from the pen of P. S. Hamilton, Esq., and is well written.

ATLANTIC TELEGRAPH.—The two Atlantic cables can send 1500 messages a day. Each cable can transmit from 15 to 20 words a minute. Twenty Daniel's cells are used, from 50 to 60 having been used on the cable of 1858. Mr. Clark on one occasion joined the two cables together, making a line of 3700 miles, and then put acid in a lady's silver thimble, a bit of zinc and copper, and passed signals through the whole length in a little more than a second, with that small power. It is the opinion of Mr. Clark, the engineer, that the two cables will maintain their insulation through a long series of years.—*Chronicle.*

HORSE RACING.—We regret to learn that the day set apart by the Government for public thanksgiving, was deemed to be a suitable occasion for Horse-racing, and that large numbers of our citizens spent a good portion of that day on the Common in enjoyment of this sport.

CANADIAN.—QUEBEC, Nov. 13.—The Committee recommend the immediate distribution of 10 dollars to each of the 3,000 families burnt out, in view of the approaching winter.

BELLEVILLE, C. W., Nov. 13.—The excitement regarding the gold discoveries in Minden is still increasing. Large numbers of people continue to arrive, and nearly every person returning brings a specimen of the precious metal. Another vein has been discovered, where good specimens are found.

TORONTO, Nov. 13.—At a meeting of the Shareholders of the Bank of Upper Canada today, the directors submitted a report to the shareholders. They say that under careful and judicious management, a considerable surplus will ultimately remain for division among the Shareholders, after the liabilities of the bank have been paid.

TORONTO, Nov. 14.—Daniel Whelan was tried to day, found guilty, and sentenced to be hung on the 13th of December. The prisoner received the sentence without manifesting any emotion. John Quinn, formerly of Rochester, and late of the rebel army, was also found guilty, and sentenced to be hung on the 13th of December

QUEBEC, Nov. 16.—The mayor has received another despatch from London, by the Atlantic Cable, authorizing him to draw for 20,000 dollars more for the relief of the sufferers by the late fire. This makes a total of 70,000 dollars from London. A grand amateur concert under the patronage of the Governor-Gen. was given last night for the benefit of the relief fund, and realized a considerable amount. Large numbers of mechanics and laborers have left for the States since the fire.

NEWFOUNDLAND.—Copper mining operations are progressing favorably in Newfoundland.—The mine at a place called "Tilt Cove" is said to be a valuable one. The *Newfoundlander*, of the 12th inst., states that it gives employment to upwards of one hundred men, and, besides, there are about three hundred persons residing in the vicinity who indirectly derive their support from this source. One of the papers states that the ore is procured in large quantities, and its yield of pure copper is stated to be from 10 to 20 per cent. Shipments to the extent of some 1700 tons have already been sent to England.

Scarlet fever is raging in St. Johns and vicinity, and within the past few weeks many children have died from the effects of that distemper. A physician of St. John's lost three of his children within three days. Mr. Hogan, a member of the Legislature, also lost two children within two days.

A RELIABLE REMEDY.—For expelling worms so common with young children will be found in Brown's "VERMIFUGE COMFITS," or Worm Lozenges, which are pleasant to the taste; and no child will refuse to take them.

The combination of ingredients used in making the "*Comfits*" is such as to give the best possible effect with safety.

nov 21—1m

THE GALE IN THE WEST INDIES.

WASHINGTON, Nov. 12—Consul Kirkpatrick, at Nassau, writes under date of Oct. 10:—

"The British schooner Elite, from Tenerife, for Nassau, was totally wrecked at Aules Island; all hands were saved.

"The British barque Sickle, from New York for Havana, was totaly wrecked at Eleuthera Sept. 30; all hands saved.

"British brig Active, from St. John to Matanzas with lamber, arrived at Nassau in distress, with loss of topmasts and part of deck load. Coaled and proceeded on her voyage.

"The American brig John Hastings, of New York, was seen on the 5th, abandoned, with the foremast and the mainmast head gone, sails torn in