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## Religious Miscellany.

### The Two Worlds.

Two worlds there are. To one our eyes we strain,  
Whose magic joys we shall not see again;  
Bright haze of morning veils its glittering show.

Ah, truly bright is there  
Intoxicating air:  
Glad were our hearts in that sweet realm of  
Nevermore.

The lover there drank her delicious breath  
Whose love has yielded since to change or death:  
The mother kissed her child whose days are  
O'er,  
Alas! too soon have fled  
The irremediable dread;

We see them—visions strange—amid the  
Nevermore.

The merry song some maidens used to sing—  
The brown, brown hair that once was wont to  
cling  
To temples long clay-cold—to the very core  
They strike our weary hearts,  
As some vexed memory—starts  
From that long-faded land—the realm of  
Nevermore.

It is perpetual summer there. But here  
Sadly we may remember rivers clear,  
And harbours quivering on the meadow floor.  
For brighter bells and bluer,  
For tender hearts and truer,  
People that happy land, the realm of  
Nevermore.

Upon the frontier of this shadowy land,  
We pile, as of eternal sorrow, stand,  
What realm lies forward, with its happier store  
Of forests green and deep,  
Of valleys hushed in sleep,  
And lakes most peaceful? 'Tis the land of  
Evermore.

Very far off its marble cities seem—  
Very far off—beyond our sensual dream—  
It woods unruffled by the wind's roar;  
How does the turbulent surge  
Hurl on its very verge,  
One moment—and we breathe within the  
Evermore.

They whom we loved and lost long ago  
Dwell in those cities, far from mortal woe—  
Haunt those fresh woodlands, whence sweet  
Carolings soar;  
Eternal peace have they;  
God wipes their tears away;  
They drink that river of life which flows for  
Evermore.

Thither we hasten through these regions dim,  
But lo! the wide wings of the Seraphim  
Shine in the sunset! On that joyous shore  
Our lightened hearts shall know  
The life of long ago;  
The sorrow-burdened past shall fade for  
Evermore.

—Hibernian University Magazine.

## Pray for a Revival.

A writer has said, "I doubt not when the  
secrets of all hearts are made known, it will  
be found that many previous works of grace,  
which have caused saints and angels to rejoice,  
have commenced in self-denying efforts and fervent  
prayers of one or two individuals." Then an  
instance is narrated of a revival in which over  
one hundred souls were converted, where the  
interest commenced in the dwelling of an humble  
woman, who earnestly besought the Lord to pour  
out his Spirit upon the community, and accom-  
panied her prayers by faithful labors among those  
within her sphere of her influence.

In the western part of New York State, a  
large and prosperous church is now located in a  
place where once there was only a hardened, de-  
graded set of godless men. One pious neigh-  
bor at length settled down among them, whose  
righteous soul was vexed from day to day by  
their ungodliness. But he knew that God was  
all-powerful, and he prayed unceasingly for their  
conversion. At length one was led to turn from  
his evil way, and unite his prayers with those of  
the man of God. Soon fifteen were brought to  
a saving knowledge of Christ. Still there was  
no minister within the little praying circle num-  
bered fifty-four, when they were enabled to build  
a church and call a pastor, giving a salary ade-  
quate to his support, without assistance from the  
Board of Missions.

A poor Blacksmith, who could hardly speak  
for stammering, came to visit one day and  
begged him to appoint a conference meeting.  
He felt confident that a blessing was about to  
descend on the long-slumbering church. His  
soul had been so oppressed with the burden of  
souls that he had closed his shop and spent  
the afternoon in prayer. The meeting was ap-  
pointed with little hope of many attending.  
When the hour came the house was crowded to  
overflowing. A marked solemnity prevailed—  
soon one arose and asked with tears for the  
prayers of the church. Then another and another  
followed, until it was found that individuals  
from all parts of the town were under deep con-  
viction; and, what was peculiar, they dated their  
impressions from the time when the poor old  
man was agonizing in prayer in that humble  
blacksmith's shop.

Reader, never feel that the sphere of your in-  
fluence is too narrow to admit of your doing  
good. No one can draw nearer to God than you  
may. He is no respecter of persons. Oh!  
will you not go, then, as near as your closest,  
and beg of him to pour out a blessing on the church  
to which you belong? and let this be the hourly  
cry of your hearted. Surely he will not  
turn you away unanswered.

## Activity of Christian Love.

It will not content itself with improving op-  
portunities. It will create opportunities. It will  
make itself a sphere. It will go forth into the  
vineyard, to see what needs to be done, and ask  
for employment. It will open "ragged schools,"  
and convert the title into a mission to all eyes,  
that look upon the decent and cleanly order  
within doors. It will organize bands for spread-  
ing a table and lighting the hearth-stone within  
honest poverty's humble walls. It will lift the

fallen gentleness of a great pity, like His whose  
sacred feet the Magdalen kissed unrebuked. It  
will bear the leaves of healing, full handed, and  
scatter them like snow-flakes along all the thor-  
oughfares. It will usher the Book of books, a  
lamp of solar brightness, into dark November.  
It will bend with the spiritual kindred, around the  
altars of social prayer. It will take its place in  
the front rank of the sacramental host, ask to be  
excused from none of its campaigns; never  
wearing of the march, or the watch, or the con-  
flict. It will follow the day that stands among  
the days of time, God's symbol of Sovereignty  
and majesty, like the temple of Eden. In one  
word, it will honor the apostolic vision of Chris-  
tian living; steadfast, immovable, always abound-  
ing in the work of the Lord. So will it be real  
power, moral power; productive, efficient, fruit-  
ful, tireless, and constant in its degree as a law  
of nature, as the uncreated love.—Her. A. L.  
None.

## Questions to those who neglect Prayer Meetings.

1. Are you always better employed? If not,  
can it be right in you to absent yourself?
2. Do you get more good to your own soul,  
and do more good to others, by staying away?  
If not, can you be acting wisely?
3. Does your own conscience justify you, or  
have you not sometimes a difficulty in keeping  
it quiet on the subject?
4. Will a death bed commend your present  
course, or will you then look upon your neglect  
of prayer meetings with pleasure, thank you?
5. Does not your pastor suffer by your neg-  
lect? Does it not hurt his feelings, cool his  
zeal, and hinder his usefulness?
6. Are not your fellow members in the church  
discouraged by you, and may you not thus of-  
fend Christ's little ones?
7. Is not your own family injured by your  
neglect? What will your children think of  
prayer meetings, seeing you habitually neglect  
them? Is it surprising if they despise them?
8. Is there no reason to fear that unconvert-  
ed sinners may be both hindered and led to think  
lightly of prayer by your conduct?
9. Can you have a proper concern for the  
prosperity of the church, the spread of Christ's  
cause, and the conversion of sinners, if you  
never meet to pray for them?
10. And are you sure that you fulfill your  
duties as a church member, while you neglect prayer  
meetings? Is neglect of duty no sin, and is  
there no probability of your being called to ac-  
count for it?
11. Did any one ever really gain anything,  
either in temporal, or spiritual things, by neglecting  
prayer meetings? If you think so, can you  
prove it?
12. Is there no selfishness, or pride, or world-  
ly-mindedness, at the root of your neglect? If  
so, ought anything to be encouraged?
13. Would it be right to give up the prayer-  
meetings? Do you think this would please God,  
or improve the cause? But if all the members  
did as you do, must they not be staying away?  
Could not the rest find excuses for staying away,  
think you, as well as you? Do you not think  
they would, if their hearts were as worldly, or as  
cold, or as indifferent about the prosperity of the  
cause as yours appears to be?

## Hurrying On.

"Hurrying on, hurrying on,"  
Says a voice that speaks from the works of  
God;  
And the rolling spheres, as they flame along  
O'er the glorious path of the great untrod,  
Take up the sound, and the strain proceed;  
Nor cease they from chanting the mighty song.  
We are hurrying on, hurrying on,  
Hurrying on, hurrying on,  
Says the voice of time, and his stealthy feet  
Are crossing the threshold, unhid, unseen,  
And urging on at each pulse's beat,  
From the past to the future—the pause be-  
tween  
Is the fleeting now—the inevitable stream  
Of the life that is hurrying on.  
Hurrying on, hurrying on,  
The busy throng of the city and town,  
The peaceful tiller of rural glades,  
The warrior thirsting for bloody renown,  
The prince and the beggar, however ar-  
rayed,  
Together approaching the solemn shade;  
Are hurrying on, hurrying on.  
Hurrying on, hurrying on,  
The myriads that walk on this busy stage,  
With youth's gay tript, with man's firm tread,  
And the trembling step of hoary age,  
In untroubled sleep to lay their heads  
With the ghostly tribes, the slumbering dead,  
Are hurrying on, hurrying on.

## Religious Intelligences.

### Methodism in France.

To the Editors of the Watchman.  
SOUTH OF FRANCE, Dec. 7. 1860.  
GENTLEMEN.—Trusting to your accustomed  
kindness, I venture to send you some infor-  
mation about the work of God in this country.  
We have just now finished a series of Mission-  
ary Meetings, which have been seasons of grace  
and much delight, not only on account of the  
spirit of brotherly love which has been mani-  
fested amongst the brethren, but also on account of  
the gracious influence which has rested on our  
congregation.

We began at Vic, and have finished at a small  
village called Muz. At the former place our  
long-tried friend, G—, who is first and fore-  
most in every good work, took me aside after  
the collection had been made, and said:—"Here,  
Sir, we have been giving for the heathen abroad,  
and must not forget the cause at home" and in  
so saying he placed £4 in my hands for the  
Home Work. He had quite recently fitted up  
entirely at his own expense, a nice little chapel,  
and he has promised to give a house as soon as  
we can please a Minister there, which is highly  
necessary. It will open "ragged schools," and  
convert the title into a mission to all eyes,  
that look upon the decent and cleanly order  
within doors. It will organize bands for spread-  
ing a table and lighting the hearth-stone within  
honest poverty's humble walls. It will lift the

cross of Christ,—that "see everywhere spo-

ken against." Recently I have heard that one  
of our local Preachers who is on the point of  
being married, applied to the Protestant Minis-  
ter to ask him to publish the "banns," but that  
has been politely denied. Your readers are  
aware that in France everything is done in a po-  
lite way. The reason alleged for the refusal  
is simply because our friend is a member of the  
Methodist Society, and of course no longer a  
member of the Protestant Reformed Church,  
a piece of news this; and pray, since when  
"What is he then? A Mohammedan?" Oh, no,  
A Papist then? Alas! "the faith of others  
with freedom we blame, but care not ourselves  
though we practice the same." Talk now, if  
you please, of the intolerance of our Popish  
neighbours. All this reminds us of a sad tale,  
when, on one occasion, one of these friends (?)  
exclaimed, after having worked up the feelings  
of his audience to the highest pitch, "Friends,"  
said he, "do these Missionaries sell their souls  
to the devil?" And it was with difficulty  
that the Missionary's life was spared that  
day. It brings before the mind many such  
cases as these. "I'd rather lose one of my  
fingers than any person belonging to my church  
should become a member of the Methodist So-  
ciety." Begone, then you may not pollute our  
sanctuaries, give up your discipline and your  
class-meetings, and we will be friends; that is  
what we as Methodists and we will love you.  
What has happened in other countries is still  
going on here; and as our situation is well de-  
scribed by a contemporary writer, may I be al-  
lowed to transcribe his words, as they truly de-  
pict our position here, and are peculiarly ap-  
plied to our case:—"In early day Wesley and  
his conductors were driven from the pulpits of  
the Establishment, the Methodist people were  
frequently driven away from the Communions-  
table, mobs were often headed by clergymen  
to attack their Preachers. In our days this vio-  
lence could not be exercised, but Methodism has  
still much to endure. Her Ministers are often  
denounced as usurpers; the dead bodies of her  
people are often refused Christian burial after  
their own Pastors have first denied the  
privilege of giving it them in consecrated ground;  
Parents are often told that their baptized chil-  
dren are unbaptized; even wives are sometimes  
insulted by the assertion that they are living in a  
state of concubinage; proprietors often refuse  
permission to build places of worship on their  
lands."

But enough of such sad things. We would  
not be grievance-mongers. To us is allotted a  
nobler task, a higher work. Our business is to  
spread scriptural holiness in the land. We en-  
ter fully into the spirit of the same celebrated  
author, when he adds:—"They, the Methodists  
have seen enough to know that once embarked  
in a career of Church politics, the spirit to sus-  
tain their Mission would die. They have count-  
ed the cost; they cannot hold on to their present  
course without receiving blows on both sides,  
but if the price of being friends of all and  
enemies of none be, that they must expect enemies  
in all and friends in none—upon which result,  
every man who knows human nature as devel-  
oped in parties must count—their minds are  
made up, the price is paid, and to Him for the  
sake and under the influence of whose Spirit they  
determined that it shall be paid, they look to ad-  
just the whole.

But, to return, this year we have held for the  
first time our Missionary Meeting in our new  
neap chapel at the Caylar. The meeting was  
good. Whilst making the collection, and when  
we were singing the last verse, up came to the  
table a little girl, with a nice little bag, beau-  
tifully worked with beads. I opened it, and in  
it was a slip of paper, which contained these words,  
"Sewing meeting of two little girls, St. L., for  
the 'Missions.'" Some little boys stood by,  
staring hard, and listening attentively to what  
was read. "Well, my lady," said I, "what  
have you done for the Mission cause?" "Ah!  
sir," said one of them with an air of disappoint-  
ment, "we cannot knit." Our chapel will soon  
be too small. How remarkable the ways of  
Providence. In this same village persecution  
ran high some years ago, and when Mission-  
aries and their work were referred to, men said,  
"Ah! what are these new comers? they are an  
illiterate set; they have no churches, no gowns,  
no pulpits, they talk behind tables, in garrets,  
lofts and attics, we are the holy priesthood." Now  
times are changed; the Protestant Church has  
been for some years past undergoing repairs,  
and cannot be finished for want of good will and  
money. It stands in an almost ruined state,  
except the steeple. The Pastor is promulgating  
his congregation from store to store seeking  
help and finding none, whilst, thank God for  
it, the despised "Cooks," for such is the epi-  
thet commonly applied in this country, to all  
pious persons, are able to worshiping God under  
their own vine and fig-tree, none ever wish-  
ing to make us afraid. Last Sunday, whilst I  
was preaching there, some rude boys were mak-  
ing a noise in the street, near the chapel. Some  
friends were going out to speak to them. No,  
said the Mayor, "I go, they'll fear me most.  
Away he went, and away they flew. Thus has  
peace been ordained for us."

At Cadogan we were favoured with the pres-  
ence of a young friend and brother who is about  
to be sent into the Mission field by the Evan-  
gelical Society of Paris. Our friends declared  
that for some years back they had not such a  
good meeting—an increase of the spirit of God  
caused an increase in the collection.

Quite near the village of Vergere, our friends  
are determined not to be behind-hand. Our  
Society there is small, but they are truly at-  
tached to it. The following fact will prove it.  
We want a larger place of worship, and nearly £80  
has been advanced by one family, part of the  
sum, I understand, is intended as a gift, and the  
rest will be lent at a small interest, but at the  
death of the parties the whole reverts to us.  
The house they have bought is under repair,  
and will soon be finished, so that God willing,  
we intend opening it on New Year's Day.

At Usz, a town famous for its medicinal  
springs, we held a Missionary Meeting.  
Jean Rastine, who stands also the study of  
Theology, we held a Missionary Meeting.  
We had the pleasure of having as our hearers  
M. G—, "President of the Tribunal," and one  
of the magistrates of the town,—men of consid-  
erable note, and of some influence on account  
of their seriousness and attachment to the work  
of God throughout the world. I entertain the  
hope that soon they will be preaching over our

British Evangelical Alliance.  
This institution held its anniversary lately at  
Nottingham. The address of Sir Culling Eardley  
defended the organization from the charge of  
not being "practical" in its agency. He showed  
its results. It has vindicated the claims of civil  
and religious liberty in the persons of the Ma-  
diai. It has induced a relaxation of the penal  
law for the repression of that freedom both in  
Germany and in Sweden. Even in Turkey, it  
contributed to persuade the Sultan to issue the  
hukm shahri, which though but partially opera-  
tive in the provinces, has set free the Scriptures  
in Constantinople. Under its persuasive influ-  
ence the despot of the North has sanctioned the  
printing of the Bible in the dialects of his forty-  
four millions of subjects. Nor does this bright  
list exhaust the catalogue of the Alliance's ex-  
ertions in different countries of Europe to promote  
evangelizing efforts and to shield from persecu-  
tion the laborers who put them forth. The  
meeting resolved to take systematic measures  
for the evangelization of Italy; and we trust it  
will be able to accomplish this without weak-  
ening organizations already in existence for the  
same purpose. Of course those measures will  
be based upon the non-denominational principle,  
and will be in the nature of indirect aid rather  
than direct organization and agency. In that  
case, none of the existing Missionary Societies  
which may enter upon this new field, will be  
the worse for being pioneered by such powerful in-  
fluence as the Alliance can command and has  
acquired the knack of exercising.

Let it be said to the honour of our friends,  
that they perceive in this country the necessity  
of better places of worship, for notwithstanding  
the prejudice against us, thank God, we are  
not losing ground. People begin to think that  
we have a right of citizenship here, and as for  
our friends, they are not the least of giving up  
acquired rights.

What we want, to carry on this great and  
good work, is not gowns, surplices, or the like,  
but to be clothed with the power from on high,  
so that whilst volumes are written to question  
the divinity of our blessed Saviour, whilst meet-  
ings are convened to raise objections against the  
full inspiration of the Holy Scriptures, be it our  
only wisdom to live Christ, to preach Christ, and  
God will give us courage now, and success here-  
after.

In another letter, I intend if possible, to give  
you some details about our schools. Our Normal  
School reckons now, all scholars included,  
near forty young ladies.

In Corsica good is doing. Oh! what that  
beautiful country soon become still more beau-  
tiful in a spiritual sense. Friends in England  
pity, oh! pity poor light, trifling, and infidel  
France, oh! pray that God may be "a wall of  
fire round about us, and our glory in the midst  
of us!"

General Miscellany.

## The Wonders of Photography.

When Daguerre first made his wonderful dis-  
covery of the possibility of making the sun a  
limmer to fix the fleeting image of the camera  
upon the metallic plate, he had very little idea  
of the vast extent and almost unlimited applica-  
tion which would be attained by it in the short  
space of twenty-five years. The slowly-pro-  
duced, imperfect likeness, defective in expres-  
sion, and possessing a certain unnatural stiffness,  
seemed hardly capable of accomplishing any-  
thing more than to produce a cheap likeness,  
which, with those who had little taste for art,  
might answer a better purpose than the silhouette  
or profile, which, till that time had been the  
main reliance of those who could not afford the  
limner's art.

Fortunately, the discoverer of the art and  
those who at an early period repeated his pro-  
cesses were men of science, and soon became  
convinced that there lay yet undeveloped extra-  
ordinary powers of usefulness in this discovery,  
and though there have been no end of ignorant  
pretenders among its subsequent practitioners,  
yet there have been, also, many men of high  
scientific ability, who have devoted long and pa-  
tient research to its improvement.

Among these, none have distinguished them-  
selves more highly than M. Niepe, a French  
chemist of high reputation. Mr. Talbot, to whom  
the world is indebted for the photograph properly  
so called, was a student of Niepe, and he was the  
son of a picture painter, and Messrs. Brady,  
Gurney, and Frederick, of this city. To enumer-  
ate what it is now capable of accomplishing  
would require more space than we can spare,  
and yet there is no reason to believe that its  
powers are exhausted.

Let us name a few results already attained.—  
The human face and form are now rendered by  
it in a perfection which no painter can equal, and  
at a cheapness which is perfectly marvellous. In  
London a very fair photograph, when a dozen or  
so are taken, is furnished for a penny. An elegant  
visiting card, with a portrait and fac-simile  
of signature, is furnished at a guinea a hundred;  
while the larger photographs, up to life-size,  
coloured by hand, in oil or water colors, are fur-  
nished at all prices, though always cheaper and  
more perfect than the best painted portraits by  
eminent painters. It has been applied to the  
copying of designs and patterns of all kinds,  
substituted with great advantage for drawings of  
all kinds of machinery, made to represent as  
drawing could the beautiful statuary; and in the  
stereoscopic has reproduced, with life-like dis-  
tinctness and perfection, natural scenery, the in-  
teriors of dwellings, and groups of figures. It  
has aided the astronomer, copying with the  
quickness of thought the telescopic revelations  
of the appearance of the sun in eclipse, of the  
moon, and of the stars heavens. In the cir-  
cumference of a pin's head it can copy an in-  
scription which a blind man can not write in  
a half hour; yet, seen with a microscope, every  
letter is as perfect as in the original. The  
rapidity of its action is almost miraculous. In  
an experiment recently tried by Mr. Talbot, a  
rapidly revolving wheel was photographed by  
being illuminated by a single discharge of an  
electric battery; and according to the calcu-  
lations of Prof. Whetstone only one millionth  
part of a second was occupied in the process,  
yet the wheel appeared stationary, and every  
spoke and fellow was reproduced in perfection.

Another triumph has recently been gained for  
this art. A French chemist has discovered a  
process and invented a press by which the photo-  
graphic picture can be so fixed in the negative  
that it can be used in printing an immense num-  
ber of impressions, and these impressions can  
be multiplied at the rate of ten thousand copies  
an hour—so that the photographic picture or  
copy must supersede lithography, and even  
trench upon wood engraving. Already, indeed,  
it has become a very general practice to photo-  
graph the object desired directly upon the wood  
blocks, and then put it into the engraver's hands.  
The photographic art has also been employed  
with great advantage in copying ancient manu-  
scripts, and thus furnishing to scholars the trea-  
sures of examining these rich literary treasures  
without a long and wearisome journey, and with-  
out being obliged to dance attendance on the  
caprice of the fortunate possessor of these trea-  
sures. Several of the codices of the Bible have  
thus been copied, and the new one recently dis-  
covered by Prof. Tischendorf is to be multi-  
plied in the same way. That it should be at  
times perverted by bad men was to be expected,  
but its application to nefarious purposes have  
been comparatively few, and perhaps no dis-  
covery of modern times has been more beneficial  
to its results.—Exchange.

Not being Members of Executive Council.

## Philosophical Cat.

De la Croix relates the following instance of  
sagacity in a cat, which even under the receiver  
of an air-pump discovered the means of escaping  
a death which appeared to all present inevitable.  
"I once saw," he relates, "a lecturer upon ex-  
perimental philosophy place a cat under the glass  
receiver of an air pump for the purpose of de-  
monstrating that life cannot be supported with-  
out air and respiration. The lecturer had al-  
ready made several strokes with the piston, in  
order to exhaust the receiver of its air, when the  
cat, who began to feel herself very uncomfort-  
able in the rarified atmosphere, was fortunate enough  
to discover the source from whence her sustenance  
proceeded. She placed her paw upon the hole  
through which the air escaped, and thus preven-  
ted any more from passing out of the receiver.  
All the exertions of the philosopher were un-  
availing; in vain he drew the piston; the cat's  
paw effectively prevented its operation. Hoping  
to effect his purpose, he again let the air into the  
receiver, which as soon as the cat perceived, she  
withdrew her paw from the aperture; but when  
he attempted to exhaust the receiver she  
sprang her paw as before. The spectators clapped  
their hands in admiration of the cat's sagacity,  
and the lecturer was compelled to remove  
her, and substitute another cat that possessed less  
penetration for the cruel experiment."—Tim's  
Stories of Inventors and Discoveries.

## Rev. C. H. Spurgeon.

The Rev. C. H. Spurgeon having challenged  
in one of his sermons, the production of any  
classical authority for translating the Greek word  
for baptize "sprinkling," we have received the  
following reply from the Rev. William Verano:  
"I will give you one instance, in order to  
show you how Mr. Spurgeon has committed  
himself as to classical authority. Paragraph on  
the 'Education of Children, in which Mr. Spur-  
geon has himself been engaged, when he repre-  
sents the minds of his scholars as imbued with  
his instructions, compares by the Greek word  
for baptize, his labours to those of a gardener  
'sprinkling or pouring water on his plants.' I  
could give you other instances.

## Imperial Table of Colonial Precedence.

1. The Governor or Lieutenant Governor or  
Officer administering the Government.
2. The Lieutenant Governor, (not Administer-  
ing the Government) or the Senior Officer in  
command of the Troops, if he is in success to  
the administration of the Government, in case  
of the death or absence of the Governor, Lieut-  
enant Governor, or Officer administering the  
Government.
3. In the event of hostilities, the Senior Officer  
in command of the Troops will take this preced-  
ence under any circumstances.
4. In those Settlements at a distance from the  
Seat of the Colonial Government, which are  
under the immediate authority of a Superintendent,  
that Officer within the Settlement precedes  
all persons except the Officer in the Administra-  
tion of the Colony.
5. The Bishop.
6. The Members of the Executive Council.—  
Their relative Precedence is established in each  
case by Her Majesty's Instruction to the Gov-  
ernors of Colonies.
7. The President of the Legislative Council.
8. The Members of the Legislative Council.
9. The Speaker of the House of Assembly.
10. The Pains Judges.
11. The Members of the House of Assembly.
12. The Colonial Secretary. (not being in the  
Executive Council.)
13. The Commissioners, or Government Agents  
of Provinces or Districts.
14. The Attorney General.
15. The Solicitor General.
16. The Senior Officer in Command of the  
Troops, except in the cases already provided for.
17. The Archbishop.
18. The Treasurer, Paymaster  
General, or Collector of Internal  
Revenue.
19. The Auditor, or Inspector  
General of Accounts.
20. The Commissioner of  
Crown Lands.
21. The Collector of Customs.
22. The Comptroller of Cust-  
oms.
23. The Surveyor General.
24. The Clerk of the Executive Council.
25. The Clerk of the Legislative Council.
26. The Clerk of the House of Assembly.

## Obituary Notices.

OTTINGEN STREET,  
Halifax, Dec. 13, 1860.

Died on Thursday, Nov. 13th, JULIA E. JOR-  
DAN, aged 20 years, eldest daughter of William  
Jordan, Esq. of this city.  
From an early age Miss Jordan was the sub-  
ject of serious impressions. From a child she  
knew the Holy Scriptures. A fact bespeaking  
volumes. She was one of those who will find  
Heaven amazingly interesting from the fact  
of listening to the song of those Jerusalem sinners  
who were redeemed from such depths of iniquity  
and shame, of which she had no conception. Hav-  
ing been trained amid the purest and holiest of  
domestic scenes, her young and untempted spirit  
had to die to know the true nature of sin. She  
will learn in Heaven what she never knew upon  
earth. The "golden pavement," or the "sea  
of glass," is a grand stand point from which  
the redeemed may comprehend the height, and  
depth, and length and breadth of sin and grace.  
Yet Elizabeth felt her need of the blood of  
Christ as an atonement for her guilt, and the  
necessity of being "renewed in the spirit of her  
mind" by the Holy Ghost. Her conversion to  
God was scriptural, and substantiated by clearest  
evidence. Religious training, such as she re-  
ceived, implies an ability, viz.—Conversion from  
sin to holiness. "Train up a child in the way  
he should go," is made an easy duty from the  
fact of the Holy Ghost having "set up," what  
Jeremiah calls, "Hoy Marks" (xxii. 21.) "Re-  
pentance towards God," justification by faith;  
regeneration by the Holy Ghost; the entire  
sanctification of "body, soul and spirit;" a tri-  
umphant departure out of time into life eternal,  
were to her mild standards of heavenly direction.  
At these she abided, by these she walked.

Among the many interesting things that  
inheritance which departed friends leave, were  
her memoranda, in which she had strictly re-  
corded her religious experiences. A form of  
Confession, bearing the date of the year 1859,  
strikingly exhibiting her entire devotion to God,  
and too sacred to parade in public, is the most  
valuable of her memorabilia. To this covenant  
she added the following:—July 8th, 1860—  
Gave myself to the Lord through Christ; be-  
lieve that He accepted me, and made me clean  
in His Saviour's blood; and that He will keep me  
pure through His continued application and  
my unwearied looking unto Jesus." Reader!  
Have you ever entered into the house of mourning,  
and found a bereaved mother weeping over  
a little shoe, or sock, or tiny frock, and as the  
tears fell fast upon that trivial article, did you  
wonder what could be in it to move so deeply a  
mother's passion? The little foot that wore that  
little shoe, the lovely form that once wore that  
tiny frock, is now in the dark, cold grave; and  
it is not the remnant of the deserted wardrobe,  
in the abstract, which moves the heart; but the  
thousand associations which pass in solemn array  
before the mind. The "costly many-coloured"  
held up all bloody and torn,—held up in perfect  
silence before the father's eye, sends him down to  
the grave overwhelmed in distress. In like  
manner I witnessed the deep emotion of a whole  
family when these memorabilia were found.  
Particularly the extract above. It may not ap-  
pear much to you, reader, but to those who knew  
Elizabeth, its character at once dispelled all pain-  
ful sorrow or doubt, if any had lingered in the  
mind, and gave good cause for all her friends to  
rejoice in her death, and to blend their sorrow  
in the gladness of hope.

Beside these interesting conventional characters,  
which so clearly express the pure spiritual state  
of her mind, there are many brief and devout  
prayers written. Many of these partake of the  
form of a paraphrase of scripture, as if her soul  
had felt its own inadequacy of language to ex-  
press aright its strong desires at the throne of  
grace. Frequently do we find in her well-marked  
Bible, a text in which her "convictional spirit found  
solid consolation, and which was noted as such.  
I love these well-thumbed Bibles! I like to see  
the leaf soiled by the tear-drop of penitence.  
A Bible used by one who

"Served with careful Mary's hands  
And loving Mary's heart,"  
may not have much of the book-binder's gilt on  
the leaves, or Morocco polish on the covers. I  
might promise my boy for making dog-eared in  
his grammar or geography. But if, on coming  
from his grave, I find among his little trea-  
sures a dog-eared Bible, would I not sweep in  
fond affection, and say, "Bless these dog-  
ears!" Such truly is Elizabeth's Bible. From  
its title-page on which she wrote these words,  
—"Earth's chast, then,  
Lead us to Heaven-built kingdoms,  
And fadeless crown of glory,  
To the last, where we find in her own hand-writ-  
ing these words,—"We all do fade as a leaf";  
yet for those who love there is reserved "a crown  
of glory that fadeth not away!" through all its  
pages we trace her original writings and pen-  
cillings, bearing indubitable evidence of a diligent  
study and prayerful reading. She seems to have  
taken for her motto the Psalmist's seal to the  
Scriptures, "Thy Word is a lamp unto my feet,  
and a light unto my path." (Psalm cxix. 105) For  
we find an inscription at the beginning—  
"A LASS WHO LEAST WE STAYS TO HEAVEN."  
The individual character of faith in Christ is  
not the primary element strenuously urged and  
insisted upon by our economy, as is the moral—  
"With the heart man believeth unto righteousness."  
And justly do we urge this kind of faith, in  
this mode of believing; because it insures the  
certainty of an intellectual faith. A heathen re-  
porter upon Christ, trusting his love and power  
to save to the uttermost, presents the soul stand-  
ing, like the angel in the sun, dimly lit and  
wise, and knowledge of the means of salvation,  
with every faculty of the mind opened, and every  
emotion of the spirit in active exercise. Col-  
lusion of the intellectual must of necessity fol-  
low the regeneration of the moral faculties of  
the soul. "Add to your faith knowledge," is  
the apostolic order of salvation. Many errors,  
many sorrows, many disappointments, are experi-  
enced by reversing this order. A theological  
training, or an intellectual training in theory, but it  
frustrates Christ in a beautiful manner, and so  
quickly fails. But let the youthful soul go to  
Christ, as in the case of Miss Jordan,  
receive him by faith, and the "love of God"  
being, "shed abroad in the heart by the Holy