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Whitefield.

In nature simple, and in purpose good, he loved religion more than daily food; his glory, and the good of human kind, filled the whole compass of his ardent mind. And left no room for any other aim.—For earthly riches, or for worldly fame.—The cause of Christ was his most ardent care. For other causes he had naught to spare. An angel spirit shined in human clay. Could not with greater zeal this cause display: Time, talents, money, labor, preaching, fame, he gave to this with strong unerring aim. How did he fan religion's dying flame. Till distant regions loved Immanuel's name! How on the waves of rough Atlantic crossed, Left souls for lack of culture should be lost.—The orphan's house his long, his fondest care, And for those orphans' good all dangers dare. What numbers crowded with sacred bands he drew. And made them feel his strong emotions too, Till in their hearts a kindred flame was fed, And Jesus' love did every bosom meet, He never spoke for merely outward show, The working crowds his eloquence might know.—No vaunting preacher with an actor's part,—Two Jews pleading with his servant's heart, His zeal was formed the Gospel's grace to show, And led the sinner from the paths of woe: The written words upon his accents hung, And Jesus' love did every bosom meet, Till all were lost in the absorbing love, Of Redeemer's power and pity too. The mournful garden, dark with awful shade, Where Jesus in his blood-dyed vesture passed, And saved salvation for a world untold, The garden which the graphic preacher drew In words of pathos strong, the hearers knew: Amidst those shades of woe they seemed to stand, And saw the angels there; the sleeping band, And saw the blood all mingled with the dew, That from the Saviour's veins strong suff'ring fell. Till all with strong emotion, weeping cried,—'We'll live for Him who thus for us hath died.' This did the prince of preachers nobly stand, Midst soldiers in his own, his native land; Midst nobles, tradesmen,—mist the great and small. And to the listening crowds with pity call: Till Scotland from his lips new ardour drew, And young America had claimed him too: The world's great preacher to no parish bound, Where'er his Saviour's cause had need his steps were found. Who waken'd frame, but faithful to the last, He on the waves of ocean joyous pass'd, To give his orphan's house and bless its store, And give a distant world one message more. The setting of this star the new world saw,—Vivid his last radiance with a mournful awe: But traced him joyous in his upward flight, To the best regions of eternal light. While Britain's Churches mourned the early dead, The world's great preacher from his parish led. They saw the flame of love his bosom knew, And knew the heart that gave the good he gave: Would still the nations by his mercy save, Religion spreading at his death was found, With voices new to spread the truth abroad; Though his large mantle few indeed could wear, A crowd of preachers could in labors share, And to the world the Saviour's offer bear. Oft to the faithful Whitefield's life review, And gave the honor'd saint the praise due:—Where can the lips be found his course to blame, Who roused the Church with tongue of hallowed flame. And led the world a watch-word in his name?—*New Brunswick, April 18. T. H. D.*

"So-called Revivals of Religion."

Evangelical Christians believe in religious revivals. They may differ as to the indications and evidences of religious revivals, and as to the mode of conducting them, and as to their effects; but on these points the community in which they occur. Differences of opinion on these subjects may be entertained lawfully, and even religiously. Each body of Christians in the land may cherish its own views on these subjects in their independence; and may prosecute its own mode of giving practical efficiency to the gospel-object of bringing men to the knowledge of salvation by the remission of sins, on its own plans, and by its own agencies, in accordance with its own ecclesiastical polity, and its theological opinions. It may engage in this work, or omit it, prosecute it with zeal, hold it in abeyance, or regard it with indifference, as it may elect for itself, or be prompted to act by its own views of religious propagation, or its sense of responsibility to the Great Head of the Church—the Saviour of sinners. Or, individual ministers of these Christian bodies may act in all the circumstances of the case, and in view of all its relations and obligations, just as their own zeal may dictate, or their doctrinal opinions and affinities may impel and guide them. It is presumable, that very few, among the evangelical Christians of this Protestant country, will deny or doubt that the "present time" is comprised in those "last days," in which God has promised to "pour out His Spirit on all flesh," or that the aggregated Church of Christ, or its segregated communities, may anticipate, pray for, and receive such a "renewal of the Spirit" as will produce "Jesus Christ," and "live in the newness of life." Living, as we are, under "the dispensation of the Spirit"—a dispensation of grace, commenced on "the day of Pentecost," and so eminently defining and distinguishing its character and objects,—we are authorized to constantly look and faithfully labor for precisely such fruits as followed the outpouring of Peter when "he fell on all them which heard the word." We are aware that the denominational, or individual mind, on this subject, will take its form and direction from its doctrinal views, its form of worship, and its mode of propagating the different, and even discordant opinions, among existing evangelical Christians, on these subjects, they are agreed as to the necessity of a renewal by the grace and power of the Holy Ghost, and of his incorporation

Our Duty in Future.

"Seek ye first the kingdom of God, even that kingdom which is 'righteousness, peace, and joy in the Holy Ghost,' is a requirement undoubtedly as applicable to us as a Church, as to those to whom it was originally addressed. Methodism was essentially a revival of religion. Its distinctive peculiarities were a deeper work of grace, and a clearer evidence of Divine favor. May the day never come when we shall cease, both by precept and example, to testify! The essential rectitude which the Gospel requires, and without which there is no salvation, is attainable only 'by the washing of regeneration and the renewing of the Holy Ghost,' and is retainable only by walking 'in the light.' If the mission of Methodism embraced only the inculcation of a dogma, if it sought only to convert men to an opinion, that is, to convert the head, its mission would be easily accomplished, and worthless when done. We must urge upon men everywhere the absolute necessity of being born again, in order to see the kingdom of God. There has been a tendency in the human heart, in all ages, to rest in something short of this. This tendency destroyed the Jews, destroyed the Romish Church, has well-nigh destroyed parts of the Protestant Church. When any branch of the Church ceases to make the regeneration of the heart the foundation of religious hope, its teaching does more harm than good. Such a Church shuts up the kingdom of heaven against men. Should the M. E. Church ever prove recreant to the solemn trust committed to her, she may expect to be laid aside as a withered branch. 'If God spared not the natural branches, take heed lest ye be spared neither.' It is an admonition which every branch of the Church should specially heed. It is the great error of the M. E. Church to preach a fall, free, and present salvation to every creature. If she neglect to faithfully perform this errand, she does it at her peril. Let this glory never depart from her. Let that, through her instrumentality, 'the poor have the Gospel preached unto them.' A worldly policy influences the subjects of it to seek to secure to the Church the rich, the powerful, the influential, to the neglect of the poor and the middling classes. This wisdom comes not from God, 'but is earthly, sensual, devilish.' In the end it will curse those who practice it. The rich should be embraced in the offers of salvation, but not generally accepted. 'It is easier for a camel to go through the eye of a needle.' They have bound themselves to the world by so many small cords, that it is almost certain that they who have grown rich before becoming pious, will never seek God. The great mass of Christians are poor, and the middling classes are few. These are the staff of the world, the bone and sinew, the stamina of the race. They are the producers, while many who despise them are worthless consumers. Our 'daily bread' and daily clothing come through their hands. The best minds of every age have sprung from this class. 'The common people are the strength of a country and nation.' This portion of mankind forms the great sea of human life; the common level of humanity supplying the material of the clouds that float above it, and receive their emptied waters again into its bosom. From this class came the Saviour of the world, the chief disciples of the Lord Jesus, and the chief dependents of every country and nation. While the religion of the Lord Jesus is adapted to all conditions of men, that is, while it offers its benefits freely and fully to all, the class now under consideration are in a more favorable condition for receiving it than the very rich, or very poor. 'Give me neither poverty nor riches,' we fear, has been abridged by striking out the latter words, by many of this generation. It is the province, it is the promise, of true religion to relieve extreme poverty. The habits which it inculcates tend to thrift, and the promise of the Saviour is, that in the practice of these habits the Christian should enjoy all necessary temporal good. Every man is as valuable as a poor man's, and every reformer that ever lived, is as valuable as the common people who heard him gladly. And every religious movement, worthy of the name of reformation, will take a deep interest in this large and most promising portion of the human race. Thus far, Methodism, as a whole, has been faithful, we believe, to the trust: God has committed to her, she has poured the stream of truth into the fountain of society. A profound philosophy, a wisdom beyond human, has directed her movements. May God in his great mercy save her in all time to come, from being a 'respector of persons'!"

No Religion in Sadness.

"You destroy the divine image in your soul by sadness," says the holy Capuchin friar Lombard. "God is joy. All nature rejoices in its Creator; and would you remain in sad silence? It is joy that makes the heart fear God." St. Gregory reckons sadness—"the sadness of the world, worldly sorrow"—among the seven capital sins. Sadness proceedeth from self-love; and joy from the love of God. "So we read in the Meditations for the English College at Lisbon. What means the Church in bidding the priest to bear in mind the sighs of youth? It is that she has deeply observed nature; for in youth, the most joyous season of life, men 'are sad as night, only more wantonness. As if they were most capable of enjoying the rich banquet of life, found a pleasure all the while in knowing that, even on such an earth, they are in a world of woe.—Ages of Faith."

Our Children.

For what do we rear them? What is the reward for days of toil and wretched nights? Is there any surety that a mother's hopeful prayers for her children, shall be answered by a life of virtue here, and an eternity of happiness hereafter? A mother's trusting heart answers with the firmest of faith, "There is!" for he who has no hope whose word is sure promised it. Though it may be long ere the seed we have planted and watered with ceaseless energy shall spring up, yet at some time the fruits will appear. I believe most firmly in the literal fulfilment of the promise, "Train up a child in the way he should go, and when he is old, he will not depart from it."

Effective Preaching.

A religion without a Saviour is the temple without the Shekinah, and its worshippers will desert. Few men in this world have less pretensions as a preacher than myself—I am aware that the denominational, or individual mind, on this subject, will take its form and direction from its doctrinal views, its form of worship, and its mode of propagating the different, and even discordant opinions, among existing evangelical Christians, on these subjects, they are agreed as to the necessity of a renewal by the grace and power of the Holy Ghost, and of his incorporation

The Children's Crusade.

One of the most remarkable events of the long struggle of the Christian world to obtain possession of the Holy Grave, was the Children's Crusade. Though not commonly narrated in modern history, it is found in the pages of many old chronicles; and the German historian, Wilkin, from whose large work on the Crusades we draw the materials for the following sketch, declares that we may place full confidence in their accounts. For some time previous to the year 1212, the Christian world, tired of the long, unsuccessive wars with the Infidel, seemed to have lost the true Crusader's zeal. True there was much talk about another expedition, but the people shrank from all active preparation. The project was deferred from year to year, and might have slept forever had not a strange and startling event suddenly roused once more the popular feeling and put to shame the sluggish ease of the Christian world. Impatient of the apathy of their sires, and excited by the tales which wandering friars told of suffering pilgrims in Jerusalem, the children of France and Germany rose up in unnumbered flocks, bent on the liberation of the holy city. Kings had failed; but the sanguine spirit of youth determined to vindicate Christendom, and revenge on the Infidel the injuries and insults he had inflicted on the pilgrims of Christ. A shepherd lad of Vendome named Stephen, was chosen to rouse the Crusader's ardor, and to lead the host of the Infidel to the holy city. He appeared to him in the guise of an old shepherd, and given him authority to preach a children's crusade, he induced other lads of his own age to join him. His stirring appeals and seeming miracles soon drew around him an immense throng of eager youth, flushed with the spirit of adventure and chivalry. The example was followed in other parts of France; frenzied youths raised the standard of the cross, and gathered about them multitudes of children, all eager for the great crusade. But all acknowledged youth Stephen of Vendome their lord and master, and believed him the chosen of God to lead them to victory over the Saracens. He was regarded as a Saint, and happy was the youth who obtained so much as a thread from his coat! Even grown people indulged the hope that for some mighty purpose God had thus roused up the youth of Christendom. The king of France himself was at first inclined to believe in the project, and he sent him the banner of the cross, and many of the laity regarded the insane enthusiasm of the boys as the work of some malicious magician; but the common people were firmly persuaded that the opposition was all from envy, and called them scoffers and infidels. Thus encouraged by the popular voice, and cheered by the opposition of king and clergy, the frantic youths set all authority at defiance. Despising the royal edict, they assembled in large numbers in the towns and villages of France and marched through the country with banners, incense, wax-torches and crosses, singing inspired songs. As the long processions wound along the highways, the priests and old men, women and young girls, hastened forth to join them. Mechanics left their benches, laborers their fields, to follow and cheer on the brave youth Crusaders. In every town they were furnished with food and other aids. But if asked where they were going, they simply answered, "to God, and to seek the Holy Land." The greater part of the clergy, and the faithful French youth, followed them to the Rhine country especially, hundreds of boys shouldered the cross; and these not the sons of the poor alone, but of the rich and noble. The young German Crusaders kept aloof from those of France. Dressed in long pilgrim's robes, they took the road to Italy, under the lead of a boy who, according to some chronicles, was not ten years old! But long before the Alps were reached, many perished in the forests and deserts. Others fell into the hands of robbers, and returned home forlorn and destitute. A large number, among them men and women, were seized and sold into slavery. At first a hostile demonstration was feared; next, a famine from the voracity of so many hungry mouths. But in truth the condition of the poor pilgrims was such as would inspire more pity than fear. For the greater part of them were mere boys, without money or weapons, and who clung to the fervent hope that God would let them pass over dry shod to the deliverance of Jerusalem! But, alas, the conduct of the young Crusaders did not at all correspond with their high designs and hopes. However it was at first, their camp, long before their entrance into Genoa, was disgraced by fearful licentiousness. No wonder, therefore, that the people of Genoa ordered the pilgrims to quit the city without delay. But many of them convinced of the folly of the pilgrimage, were allowed to take up their abode in Genoa. In latter times, many notorious families of that city traced their origin back to these pilgrim youths. Those who still clung to their faith and hope, after reposing one night, set forth again. But their number every day grew less. Many, glad to be hired as servants, remained in the cities and towns along the way; till at length the band was wholly broken up and scattered. Lonely and ashamed, scorned and ridiculed, the poor youths sunk homeward through the villages through which a few weeks before they had passed in joyous triumph. Yet more disastrous was the fate of the French Crusaders. Under the guidance of Stephen, thirty thousand children, with empty purses, rich in hope, arrived at Marseille, intending there to take ship for the holy land. Here they fell into the clutches of two slave-merchants, who presented a terrible deception on these poor wretches. The two villains induced many of them to embark in their ships, promising to convey them to Syria free of charge. Seven large vessels, filled with rejoicing young Crusaders, set sail from Marseille. On the second day after, two of them foundered in a heavy storm near the island of San Pietro. The five other ships weathered the storm; but the poor youths had a worse fate than drowning in store for them. The slave-merchants carried them to Alexandria, where some of them were sold to the Caliph of Bagdad, and some to other Saracen Princes. Not a few suffered martyrdom rather than

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Of One Blood.

The Presbyterian Banner and Advocate publishes a long and well written article on the interpretation of the Pauline Argument for the Unity of the Human Race, (found in Acts xvii. 26, "God hath made of one blood every nation of men, to dwell on all the face of the earth,") which maintains that the following propositions contain the substance of the Apostle's declaration:—

1. "There is a common life-stream flowing through the veins of all men, of whatever tribe or nation, which, notwithstanding its accidental modifications caused by influence of climate, food, health, and habits, is yet everywhere characteristically the same, and can be recognized as such."
2. "This life-stream of the human race is characteristically different from all other life-streams, found in all other creatures; in other words, the blood of beasts, birds, or fishes, or any other creeping thing, and can be clearly distinguished therefrom."
3. "Passing over the arguments which are aimed at the old interpretation of the text, we quote what may be considered a demonstration of the propositions:—

"Science has actually established our interpretation of the Pauline statement, as the true one! The light breaks, at last, upon our path! The achievements of late-past Naturalists furnish to our hand the materials for a true interpretation, and bring vividly to mind the pertinent and far-reaching remark of Bishop Butler, that, 'Events as they come to pass, will open the fuller sense of Scripture.' The Microscope accomplishes, to-day, a splendid work in behalf of the living oracles of God. It interprets, to-day, a part of the oration of Paul. It has superseded the tedious and circuitous methods of Chemical Analysis, relied upon for the last twenty years, but with so much mingling and dissatisfaction. The most that could be accomplished, by this means, was simply the detection of the presence of coloring matter in the blood, without any evidence, whatever, whether the blood was that of a man, a beast, or a bird. But the Microscope has done more. It has resolved the many mass into separate globes, and determined the variety, character and size of each. First came the discovery that the blood of every animal is composed of an infinite number of minute, red globules, floating in a colorless fluid. Next, that in the mammal class, these globules were uniformly circular, and somewhat flat; in thickness equal to one-fourth the diameter. Next, that in birds, fishes and reptiles, these globules are oval in form, and last of all, that 'every kind of animal has its blood-globules, differing in size from those of every other kind.'"

The Torn Pocket.

By JANE WEAVER.

"My dear," said Mr. Huston to his young wife, as he rose from his breakfast table, "I wish you would mend my overcoat pocket. The day is pleasant, so that I can leave off the coat without inconvenience."

"Very well, my love," was the reply, and a moment after, the front door closed on the husband, who departed to the store, where he filled the place of a responsible clerk.

Mrs. Huston rose to attend to her domestic affairs, and occupied them, soon forgot the torn pocket. About noon, she had finished her work, and having a spare hour before dinner, she sat down to read a late novel. In this she continued to overlook the torn coat, until the meal was over, and her husband had again left the house, when going to look for the overcoat, she found that he had put it on, the weather having grown colder.

"Oh! well, it will do to-night," said she. "I suppose he will scold when he finds it out; but it can't be helped now."

The truth was Mrs. Huston was what is called a "good easy woman"; that is she never intentionally harmed any one, but was only thoughtless and forgetful. Her sense was those of omission. So she found no difficulty in dismissing all uncomfortable thoughts concerning the torn pocket; and resuming her novel, she was soon deep in the miseries of the heroine.

About dusk there came a violent ring at the bell. It was a magnetic ring, as it were, and expressed anger or great tribulation, if not both in it. It made the thoughtful Mrs. H. start with a little shock. She stopped reading and listened.

Directly the servant opened the door, and quicker than usual. Her heart unaccountably began to beat faster. "O! dear," she said to herself, "what can be the matter?"

She was not long in doubt. Her husband came at once to the room, emotions of rage and suffering alternating perceptibly in his face. Frightened at demeanor so unusual, the wife looked up, her lips parted with terror, unable even to welcome him as usual.

"See what you have done," cried Mr. Huston, passionately, taking off his overcoat, turning the torn pocket inside out, and throwing the garment into the hearth's lap; "you have ruined me with your negligence."

"What, what have I done?" grasped his wife at last, as he sternly regarded her.

"Has anything happened?"

"Nothing happened? Didn't I tell you I was ruined? I've lost five hundred dollars, and been discharged because I lost it, and all because you didn't mend my pocket. Now is this the first time, as you know, that you have neglected to do what you ought. You are always forgetting. I have often told you that you would ruin it some day."

"But how did it happen? Can nothing be done?" timidly said the wife, after awhile.

"How did it happen? In the most natural way possible. I had a note to pay for the firm, and as the bank lay in this part of the town, I brought the money up to dinner; and, on going out, put it into my overcoat pocket, supposing you had mended the rent. When I reached the bank, the money was

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"Science has actually established our interpretation of the Pauline statement, as the true one! The light breaks, at last, upon our path! The achievements of late-past Naturalists furnish to our hand the materials for a true interpretation, and bring vividly to mind the pertinent and far-reaching remark of Bishop Butler, that, 'Events as they come to pass, will open the fuller sense of Scripture.' The Microscope accomplishes, to-day, a splendid work in behalf of the living oracles of God. It interprets, to-day, a part of the oration of Paul. It has superseded the tedious and circuitous methods of Chemical Analysis, relied upon for the last twenty years, but with so much mingling and dissatisfaction. The most that could be accomplished, by this means, was simply the detection of the presence of coloring matter in the blood, without any evidence, whatever, whether the blood was that of a man, a beast, or a bird. But the Microscope has done more. It has resolved the many mass into separate globes, and determined the variety, character and size of each. First came the discovery that the blood of every animal is composed of an infinite number of minute, red globules, floating in a colorless fluid. Next, that in the mammal class, these globules were uniformly circular, and somewhat flat; in thickness equal to one-fourth the diameter. Next, that in birds, fishes and reptiles, these globules are oval in form, and last of all, that 'every kind of animal has its blood-globules, differing in size from those of every other kind.'"

Wonderful Deliverance.

The Watchman and Reflector furnishes the following extraordinary incident:—

A clergyman, whom I personally knew, was charged by a woman with crime. A council, consisting of seven clergymen, with other persons was convened. Two days were consumed by a long detail of circumstances, all of which bore the semblance of guilt, and which was sustained by the solemn affidavit and oath of the accusing party. Some time about ten o'clock of the closing day, the evidence being all addressed, although the minister solemnly protested his perfect innocence, a resolution was introduced to depose him. To this, he requested simply that the action upon it might be deferred till the next morning; which request was granted. He then proposed that the night should be devoted to special prayer, saying, "I believe there is a righteous God in heaven, and who in his providence, governs our earth. I believe I am his servant, and am willing to commit my case to him, after such an exercise in prayer." The clergymen were much amused, nevertheless two of them agreed to his proposition. He proposed that they should occupy distinct rooms till twelve. This being done, they met for social supplication. The two remarked as they met, one to the other, "I have had a remarkable freedom in prayer, and I believe light will beam from some quarter, I know not where." While they were in prayer a loud rap was heard upon the door of the house. A messenger from the dwelling of the accused was there, with an urgent entreaty that they would come immediately thither. On entering her apartment, she addressed them, saying, "I have sinned. He is perfectly innocent." By circumstances which she related, all were convinced that she had told the truth. She had been suddenly prostrated by disease, which terminated fatally. Her statements were given to the public. Great fear fell upon the people. A most powerful revival of religion ensued. The man of God was heard with great effect long after, as he ministered at the altar, living in the respect of all, and died in the greatest Christian assurance, leaving his head upon the arm of Jesus. And to this day many remember well the emphasis with which these words were quoted in that region; namely, "Verily there is a reward for the righteous; verily he is a God that judgeth in the earth."

Ruining the Soul.

Frequent the theatre; it will pave your way to eternal misery, by giving you false notions of human life. It will inflame your called virtues; you, although you may do some good, are guilty of many dreadful vices. You will soon learn that it is virtuous to take away your own life rather than passions by holding up to your gaze men than suffer disgrace in this world—it will place a dark cloud between you and your Saviour, by hardening your heart against every thing that may rouse you to seek your salvation with fear and trembling. You will find human misery represented in the ideal, and will forget that it exists, and is every day seen in real life. You will see so much of the romance of life that you will forget the realities of it. Your passage to the realms of never-ending despair will be silent and unobserved. You will be asleep in reference to the interests of your never-dying soul, and when you wake up, it will be to lift up your eyes in hell, being in torments.—*Christian Advocate.*

"AS POOR, YET MAKING MANY RICH."—Strange paradox, but strictly true! Look at Christ, who for our sakes became poor that we through his poverty might be rich. Look at the fishermen of Galilee; how poor, low wretched and obscure, how little known to the world, yet how rich in faith, and every man a Christian, and how do they carry the world by their heavenly doctrines and holy lives. Each one was like a "candle set on a candlestick, giving light to all that are in the house, or as the poet says,

"Like as a little taper throws its beam,
So shines a good deed in a naughty man."

THE GLORY OF CHRIST is not like the airy phantom which men call glory; but hath everlasting weight and solidity; it is not only seen for a moment, but it is light; and that which can be conceived of splendor, excellence, durability, and bliss, meets in this glory as its sole and substantial essence.

Missions Do Good.

About ten years ago, a Wesleyan missionary from England commenced a mission at Palmyra in South Africa, in the land of the Kafirs. The place was then a wilderness. Formerly the country had been thickly inhabited; but constant wars among the people had taken refuge in the more rugged portions of the land. But 'Ake, the chief, requested that the mission might be in this locality, which had been the country of his forefathers; promising that he and his tribe would follow. So the missionary and his wife went there, hoping to do good to some among the 'tens of thousands of naked and savage Kafirs,' any two of whom could at any time have taken their lives, and seized upon their property. But God took care of these dwellers in the wilderness. They are still alive; and now, for forty or fifty miles, there are nearly one hundred families at the station. The people are becoming civilized. They plough and build, and make their own furniture. The missionary and they construct them in all the arts of life, and they have comfortable houses, having built quite a number of brick cottages, in European style. And with such houses, with clean whitewashed rooms, they feel that they want chairs and tables, and pails and dishes. They are anxious also to get European clothing, instead of cow-hide, which was the former dress.

Some of the men have lately traveled to Natal, a distance of nearly two hundred miles, to make purchases of necessary articles; buying for their wives, children, and widowed mothers, decent and comfortable articles of clothing. How different from their heathen state! Then the wife was needed only to provide for the wants of her master. When she failed in this, her services were no longer required, and she was too often sent off. But Christianity has raised her to her rightful rank, to be the companion, friend, and equal of her husband. But the missionary says, "The best of all, is God is with us. This is our solace and delight. All would profit little, unless souls were brought to Christ, and saved by the washing of regeneration, and renewing of the Holy Ghost." Sometime ago, eighteen were added to the number of our church members, whose conduct shows forth the praise of God." Surely, the labor of the missionary has not been in vain.

Our Rich Citizens.

THE BEAUTY AND CHOICENESS OF THEIR PRIVILEGES.

We have among us many rich men.—Large fortunes are made, as princely and imposing dwellings, with dancing circumspect, is seen in many of our streets. We are glad that it is so. We have no war to wage with rich men or with their riches. May happiness and joy fill their hearts, and their cup ever run over with blessing. But we have often thought on the choiceness and beauty of those privileges which can only belong to the rich. They have it in their power to make thousands of others as happy as themselves, and perhaps, infinitely more so, than they have ever been. They may do this by 'visiting and relieving the poor, by adopting an improving those methods which will enlighten and improve the masses—and, in fact, a thousand opportunities may present when a rich man's position may be akin to that of angels, so beautiful, charitable, and kind may it be. We would like to be rich, but we dare not pray for such an improbable result, with this one condition connected with it, that we might possess the real spirit of humanity, and liberality of heart and action. How then would we awaken gladness, cheer desponding hearts, dissipate the melancholy of the mind, make a thousand widows us, and a thousand fatherless children pronounce benedictions on our name. All this our rich men may do. The God of goodness and providence has crowned them with blessing and plenty. They are rich. Only one of a multitude can hope to occupy their high and glorious position. A rich man—liberal and enlightened, with a generous heart and a large soul, is the noblest work of God. We have some of such among us.—*DuRoi Christian Advocate.*

A Quotation from Sir Matthew Hale.

Use all diligence to gain such a treasure as lies above the reach of the storms of this world; a kingdom that cannot be shaken; namely, our peace with God in Christ, the pardon of our sin, and a well-grounded hope and assurance of eternal life. These are the things that lie out of gun-shot, and will render the greatest troubles that can befall this lower world, or us in it, only tolerable, but small and unconsiderable; when in the midst of all the convulsions of the world, in the midst of losses of goods or estate, in the midst of storms, and confusions, and disasters, and calamities, a man can have such deep and settled considerations as these.—Though I can see nothing but confusion, and little hopes of any amendment, yet I have that which is out of the reach of all these; but which is infinitely more valuable to me than the best which the world can give; that which I can please and comfort myself in, notwithstanding all these worldly distractions and fears; namely, the assurance of my peace with the great God of heaven and earth. The worst that can befall me, is that I should be so poor, and that I can suffer by these discommodities, and the most I can fear from them, is but death; and that will not only put a period to the things I suffer or can fear in this life, but will let me into the actual possession of my hopes, even such a state of glory and happiness as never can be ended or shaken.—Such a hope and such an assurance of this, will keep the soul above water, and in a state of peace and tranquillity, in all the tempests and shipwrecks that can befall either this inferior world or any person in it.

He that is much in prayer, shall grow rich in grace. He shall thrive and increase most that is busiest in this, which is our very traffic with heaven, and which the most precious treasure out of these ships of desire will keep the soul from being blown away, and that makes the most voyages to that land of spices and pearls—shall be sure to improve his stock most, and have most of heavenly upon earth.

Our Rich Citizens.

THE BEAUTY AND CHOICENESS OF THEIR PRIVILEGES.

We have among us many rich men.—Large fortunes are made, as princely and imposing dwellings, with dancing circumspect, is seen in many of our streets. We are glad that it is so. We have no war to wage with rich men or with their riches. May happiness and joy fill their hearts, and their cup ever run over with blessing. But we have often thought on the choiceness and beauty of those privileges which can only belong to the rich. They have it in their power to make thousands of others as happy as themselves, and perhaps, infinitely more so, than they have ever been. They may do this by 'visiting and relieving the poor, by adopting an improving those methods which will enlighten and improve the masses—and, in fact, a thousand opportunities may present when a rich man's position may be akin to that of angels, so beautiful, charitable, and kind may it be. We would like to be rich, but we dare not pray for such an improbable result, with this one condition connected with it, that we might possess the real spirit of humanity, and liberality of heart and action. How then would we awaken gladness, cheer desponding hearts, dissipate the melancholy of the mind, make a thousand widows us, and a thousand fatherless children pronounce benedictions on our name. All this our rich men may do. The God of goodness and providence has crowned them with blessing and plenty. They are rich. Only one of a multitude can hope to occupy their high and glorious position. A rich man—liberal and enlightened, with a generous heart and a large soul, is the noblest work of God. We have some of such among us.—*DuRoi Christian Advocate.*

Commercial.

Table of market prices for various commodities including flour, sugar, and oil, with columns for item names and prices.

New Advertisements.

Advertisement for No. 4 Granville Street, J. B. Bennett & Co., featuring European and American goods.

Advertisement for Bonnets and Hosiers & Gloves, located at No. 4 Granville Street.

Advertisement for White Shirting Cottons, highlighting various fabric options.

Advertisement for Household Furnishings, 'Acadia' brand, located at No. 61 Bedford Row.

Advertisement for Redding's Russia Salve, a vegetable ointment for various ailments.

Advertisement for Marriages, listing several couples and their wedding details.

Advertisement for Deaths, listing several individuals who have passed away.

Advertisement for Shipping News, providing information on vessel arrivals and departures.

Advertisement for Co-Partnership Notice, regarding the partnership of Goreham, Richards & Co.

Advertisement for Spring Importation, featuring various goods and products.

Advertisement for Dry Goods, listing various textile and fabric items.

Halifax Markets. A detailed list of market prices for various goods such as flour, sugar, and oil.

Notice. A public notice regarding the annual district meeting of the Annapolis District.

Charlotteville District. A notice regarding the annual district meeting for the Charlotteville District.

Notice. A notice regarding the annual meeting of the general district committee.

Notice. A notice regarding the annual meeting of the district committee.

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Portugal and China. A detailed article discussing the political and economic relations between Portugal and China.

Mount Allison Institute. A notice regarding the annual meeting of the Mount Allison Institute.

Perth. A notice regarding the annual meeting of the Perth district committee.

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Deputy Surveyors of Crown Lands. A notice regarding the appointment of deputy surveyors.

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Vertical text on the far left edge of the page, likely a page number or marginal note.

Poetry. Good Temper. There's not a cheaper thing on earth...

It lends the day a new delight— 'Tis virtue's richest shield...

As smiles the rainbow through the cloud— When threatening storms begin—

Miscellaneous. Speech of Lord Napier. At the annual dinner of the St. George's Society in New York...

There are no questions involving any degree of anxiety or apprehension pending between the two countries...

There are many questions at once evoked and alarming which have been sent in a specific manner in our recent negotiations...

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The common interests of the two countries—whereby they will have the benefit of mutual good offices and mutual counsel...

My friend, the honorable chairman has been so kind as to allude in terms of glowing eulogy and enthusiasm to the services which members of my family have been enabled, in former times and generations, to offer to the sovereign and the country...

It was supposed, gentlemen, that we were invited to the party acts and in the dark practices of "cabinet intrigue," that we were accustomed to humble ourselves in the twilight of military courts...

Gentlemen, I do not wish to say anything unduly and ungratefully depreciatory of any country or of any Government...

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1857. Spring Importations, City Drug Store. THE Subscriber has received per Mic Mac from Glasgow...

Comprising part of their Spring Stock of Drugs, Medicines, Glassware, Perfumery, Spices, Dye Stuffs, Agricultural, Garden and Flower SEEDS...

E. Billing Jr. & Co's FIRST GRAND DISPLAY OF SPRING AND SUMMER Fancy Goods, APRIL 28, 1857.

Langley's Antibilious Aperient Pills. THE great popularity acquired by these Pills during the last year...

Co-Partnership Notice. THE Subscribers having this day entered into partnership, will in future transact business under the name of McLELLITH & CARBOT...

David Starr & Sons, IMPORTERS AND DEALERS IN BRITISH AND AMERICAN HARDWARE GOODS.

ALBION HOUSE! RECEIVED PER STEAMER NIAGARA. Fourteen Packages [More!] DRESS GOODS, British—very novelty in plain and fancy French—Black Gingham...

House and Estate Agency, 60 HOLLIS STREET, HALIFAX, N. S. THE Subscriber negotiates for the sale or purchase, or letting or leasing, or other disposition of houses and lots...

W. C. MURDOCH & CO. THE whole of their large and well assorted Stock of SPRING GOODS, in Cotton, Woolen, Linen and Silk Goods.

Bell & Anderson Began to intimate that by recent arrivals from Great Britain and the United States, they have received their Spring Stock.

Windsor Sail Loft. THE Subscriber having lately dissolved Partnership with Mr. William Harrison in the business for some time carried on at Windsor, begs to inform the Merchants, Traders and the Public...

Liverpool House, NO. 12 GRANVILLE STREET. THE Subscriber having completed per recent arrivals from Liverpool, London, and Glasgow, they have a full and complete assortment of the season's New and Most Fashionable GOODS.

NOTICE! MRS. ELIZABETH TROUP respectfully begs leave to intimate that the business formerly carried on by her husband, the late Mr. A. E. TROUP, is still continued under the same name and style as heretofore...

Carpet, Carpets. THE largest assortment of the very best style in Britain, with REGULAR, Woolen, Hemp, and Jute Drugges, all just received.

SPECIAL NOTICE. Second Division of Profits. THE Colonial Life Assurance Company. Incorporated by Special Act of Parliament. CAPITAL £1,000,000, STG.

THE Colonial Life Assurance Company. Incorporated by Special Act of Parliament. CAPITAL £1,000,000, STG. Established 1840.

Advantages Afforded by the Company. Moderate Rates of Premium and Liberal Conditions for the Assurance of Lives in Great Britain, India, and other places abroad.

Position of the Company. A Bonus of 20 per cent per annum was declared at the Annual Meeting of the Company on the 21st of December 1856.

43, Moorgate Street, London. THE Society is chiefly, but not exclusively, devoted to the assurance of lives in Great Britain and other places abroad.

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LET US REASON TOGETHER. Dr. McLANE'S CELEBRATED VERMIFUGE AND LIVER PILLS. Two of the best Preparations of the Age.

They are not recommended as a Universal Cure-alls, but simply for what their name purports. The VERMIFUGE, for expelling Worms from the human system...

These Pills Purify the Blood. These famous Pills are expressly combined to operate on the system, the blood, the bowels, the stomach, and the liver...

Female Complaints. No female, young or old, should be without this ever-lauded medicine. It corrects and regulates the monthly course...

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