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## Lines.

There's not a spot upon this earth unvisited by grief,  
There's not a haven where the soul can find a blest relief  
From care, and sin, and woe, that all the pilgrim's steps attend,  
And wage with him a deadly strife until life's feverish end.  
And the city's busiest scenes grief keeps his stealthy way,  
And smiles to hear frail mortals ask of joy a lengthened day,  
The quiet walks of rural life—the calm and placid retreat,  
Where clashing strife is all unheard, to him is refuge meet;  
Not love, with all its pleading tears, can bribe him to depart—  
He sits beside the darkened hearth, and preys upon the heart.  
And thus with thee, sad household hand, despoiled and broken now,  
Gently came into thy home whilst all unconscious thou;  
But soon the voice of joy was hushed for notes of bitterest woe,  
For Death he beckoned from afar and laid our cherished bow,  
Oh! tears to-day are falling fast where smiles were wont to play,  
And sunshine seems a mockery to hearts so lately gay;  
What matters it that Spring is here—that she will soon restore  
To leafless tree and withered plant the bloom and grace of yore?  
She cannot stand beside the tomb where silent now they rest,  
Whose love and tenderness once made your home an Eden blest,  
And hid them from the sleep of death with a strength renewed aere,  
Again your darkened heart to glad, and wipe the mourner's eyes:  
Ah, not her presence still may cheer the forest, field, and bower,  
But Death, triumphant conqueror, can scorn her feeble power.  
Yet striking, breaking hearts revive!—your loved ones are not here—  
Their spirits, freed from earth, now dwell within a happier sphere.  
There is a land, a land how blest! where grief no entrance gains,  
No round a single victim Death has flung its icy chains.  
Here for the partner of her youth now waits the faithful wife;  
The mother for her children years, more dear to her than life;  
And they, the Brothers dear, whose tones made music round your hearth,  
They, too, await with longing hearts who once shared their dear earth.  
There, there, O faithful, shall ye meet—a loving household band,  
With songs of joy each other greet, safe reached that better land;  
The love that death in triumph led shall sing in nobler strains,  
And shout, with all the ransomed host, "The King Messiah reigns!"

## The Story of Saint Elizabeth.

"Tell me a story, Abby?" said little Sis, climbing upon her sister's lap one evening, while the sunset was glowing dim, and the flickering light of the wood fire made strong, bright shadows dart from one dark corner to another.  
The little one's name was Emma, but by general consent, the family called her "Sis," and she hardly knew herself by her real name.  
"What about, little Sis?"  
"About an angel, a true story about an angel. Didn't you ever see one, Abby?"  
"No, Abby, tell me about fairies?" cried Hannah, a plump, black-eyed elf, pulling at her sister's arm. "Oae about fairies, and no better whether it's true or not."  
"Well, Sarah, which would you like to hear about?" asked Abby of a pale, thoughtful child, who had been sitting with folded hands, looking silently into the fire.  
"Do you know any stories about martyrs, Abby? I like them best."  
"That's just like Sarah!" cried Lewis, their only brother, from his seat in the window. "Sis always chooses some dismal story or other. Now, Abby, if you would only tell us of a hero, or a general, or even a great king, I'd stay to hear you."  
"How shall I choose?" said Abby. "I have not time to tell you of a story, tonight, and it would be hard to find the story of any one who was a hero, a martyr, a fairy, and an angel, all in one. Little Sis had the first claim, but I think all the true stories about angels are in the Bible, and she has heard them."  
"Well, tell one out of the great brown book you were reading in before dark," said little Sis. "What is the name of it?"  
"Not a very pleasant name, nor a very pleasant book. It is called 'The Dark Ages.'"  
"What were the Dark Ages?" asked Hannah. "Didn't the sun use to shine as bright as it does now?"  
"Yes, but at that time people were very ignorant, and very wicked; and sin and ignorance make the worst kind of darkness. Murder was so common that an agreement was made, that no one should attempt to take the life of another, except on certain days of the week. Many who called themselves Christians, were guilty of shameful crimes; and the Church suffered the sins of its members to go unnoticed, until it was difficult to tell the evil from the good. It has been said that the world was then so bad, one was obliged to go out of it, in order to be good at all. Really holy persons were very rarely found. They were called saints, and their pictures and relics were worshipped after they had left the world."  
"Is a saint the same as an angel?" asked little Sis.  
"Oh no!" exclaimed Sarah, suddenly raising her eyes from the fading embers. "Saints are those who become holy on earth, and angels were always holy; isn't it so, Abby?"  
"Then angels are never at home in this world," said little Sis, in a disappointed tone. "I wish they could come and live with us, sometimes."

"But, Sis," replied Abby, "the same spirit is in all who love and obey God, whether in earth or in heaven. An angel is God's messenger; and we might call any one an angel who brings us messages from Him."  
"I was reading this afternoon about a good woman, who lived in those gloomy times. Her name was Elizabeth. She was the daughter of the king of Hungary; and while in her cradle, her father promised that she should be the wife of Lewis, a German prince, then an infant also. This was a custom of the Dark Ages, which course many are made very unhappy by it."  
"Elizabeth was sent, while very young, to Thuringia, the home of Lewis, to live with his mother. She was very cruel to the little girl, but Lewis treated her kindly. He always called her 'sister,' and did everything he could to make her new home pleasant to her, but he had to be away a great deal, learning the arts of war, and everything that was required of a knight; and then Elizabeth was lonely enough."  
"Lewis's mother and sister were proud and haughty, and cared more for show and riches, than for anything else; while Elizabeth's great desire was to be holy, to please God, and be his child. So, when the court ladies, imitating their mistress, laughed at her, and insulted her, she used to go and sit all alone, on the church door-step, thinking, perhaps, that she should thus be nearer to Jesus, her best friend. Some one has written to me that she once saw her, while sitting there, in a beautiful little hymn—Here are two verses of it—  
"Jesus, let me enter in  
Whisper me safe from noise and sin;  
Let me sit at thy right hand,  
See the pictures of thy wrongs;  
"At thy door step low I bend,  
Out my heart to thee, O Lord, I send;  
Shed the show'rs from heaven,  
And let me have a share of them."  
"While Lewis was absent, his mother tried hard to have Elizabeth shut up in a convent, saying that she was fit for nothing but to be a nun. Probably the lovely Christian behaviour of the little girl, kept the conscience of the proud and selfish woman awake more than she liked. But she did not succeed. Lewis returned, now a noble knight, and married the little girl he used to call his sister."  
"Then Elizabeth, having her husband's country and people under her care, found many opportunities of self-denial, and of doing good. She was happy in this, and though the wife of a prince, she remained very humble. It is said that she refused to wear her crown in church, because the image of Christ was there, crowned with thorns."  
"What?" asked Hannah, "was she a Roman Catholic? How could she be good then?"  
"Yes," continued Abby, "she was a Catholic, for that was the only form of the Christian religion in Europe. You will see by and by, that Elizabeth made many mistakes, because she thought that being a good Catholic was the same as being a good Christian. If she had only obeyed God instead of the priests, she would have been happier."  
"Whenever she went to church, she seated herself among the poorest women, and by word and example she constantly reproved the ladies of her Court for their pride and extravagance."  
"She felt for the sufferings of the poor in her dominions, as if they had been her own brothers and sisters. During a famine which happened in her husband's absence, she collected all the corn from her granaries, and gave it to them; built a hospital for the sick and starving, and sold her jewels to buy them more food."  
"It seemed now as if Elizabeth's life was to be bright and blessed, with her noble husband, her three lovely children, and subjects who seemed to honor her and love her as she loved them."  
"But darker days were coming. A monk named Conrad came into Thuringia, sent by the Pope, and he made her believe that to be holy, she must obey him just the same as if God spoke to her."  
"I should have known better than that!" cried Hannah.  
"But you must remember that this was the Dark Age. The monks had all the learning, and were thought to be the most pious persons living. Elizabeth supposed that one so much wiser and better than herself, could not be wrong, and she promised to obey him faithfully."  
"Soon after this, Lewis went on a crusade to Palestine from which he never returned. Poor Elizabeth was almost heart-broken at the news of his death; and while she was overwhelmed with grief, his brother took possession of her husband's throne and property, leaving her an outcast. She clung to her children as her only comfort now; but the monk Conrad told her that she loved them too well, and they must be taken from her. It was hard for a mother to believe that she was wrong in loving her own children, but Conrad insisted, and they were sent away."  
"He was a wicked man!" exclaimed little Sis.  
"Do you suppose Conrad really thought she ought not to love her children?" asked Sarah.  
"It is hard to tell. The monks were taught that it was wrong to love any human being, and so they shut themselves up in monasteries, to devote themselves entirely to the service of God, as they said. The object of Conrad was to make a saint of Elizabeth, for the honor of the Roman Catholic church, and her sufferings were not to be thought of at all."  
"After she had taken a solemn vow to give up everything dear to her in this world, she retired to a little hut in a desolate place. She had always been very happy in giving alms to the poor, but Conrad would not allow her to do so now because she was a saint, and she must deny herself all pleasure. Whenever he found that she had been giving anything to the needy, he obliged her to perform some severe penance."  
"Elizabeth's heart ached so to do good, that she now employed herself in taking care of persons sick with the leprosy, and other terrible diseases. Sufferers who had become so loathsome as to be shunned by everybody else, she nursed as tenderly as if they had been her own children."  
"The hours that were not so occupied, she passed in prayer, fasting and penance."

And so she lived for a few years, until, worn out with labor, exposure and sorrow, she lay on her dying bed in her lonely hut.  
"Even here, Conrad had her words watched as closely as her actions had been, in order to punish her if she expressed any wrong thought or desire."  
"Death was indeed a welcome release to this hunted, worn-out, broken heart. For though she could not help remembering her past happiness, and the precious children, she had to struggle against it as if it were a sin."  
"Strange stories are told of her wonderful dreams, and of sweet unearthly singing heard beside her dying bed, which was visited by multitudes who heard the fame of her piety."  
"After her death her name was placed in the Roman Calendar, as Saint Elizabeth, and her bones were preserved as sacred relics. They were said to have the power of working miracles, of healing the sick, and even of raising the dead. This is as true as any of the tales of Romish miracles, probably."  
"That means not true at all, doesn't it?" inquired Hannah.  
"But wasn't she a naughty woman, to leave her little children so?" asked little Sis.  
"I think she would have been one of the best women that ever lived, if she had not minded that old priest," said Hannah.  
"Wasn't she one of the best? She thought she was obeying God, and wasn't she something like a martyr?" asked Sarah, dreamily.  
"I hope nobody will make my mother a saint, and go off and leave me!" half sobbed little Sis.  
"Don't cry, Sis," said Abby, kissing her. "We live in brighter times. Our mother knows that she is more likely to become a saint in teaching her children to be good, than in leaving them to the care of strangers. And we all may know that it is not wrong to love anything God gives us, if we love him best of all, and in all."  
"Elizabeth herself, if she lived now, would, no doubt, be more truly self-denying and benevolent than she was, for she would have no Conrad to trouble her with false thoughts of God. So far as she knew, she imitated the Saviour, and breathed forth his spirit, and we may do the same."  
"And then shall we be saints?" asked Sarah.  
"Yes, for to be Christ-like is to be saintly. And we need not go back to the Dark Ages for such. They are around us now. I have seen them; saints without a halo, and angels without wings."—*Congregationalist.*

## Sweeter Far in Heaven.

It was evening—bright, star-kissed evening. We were seated round the piano, breathing a sense of beauty and joy; and as our fingers glided lightly on the silver-keyed and magic, "the soul of beauty," gushed forth responsive to our touch, it seemed that nowhere in this glad earth could there be hearts beating so heavily, so light and joyous over our own. The last echo had died away in the distance, and turning from the instrument, our eyes rested upon the silvered locks and bending form of one, whose countenance bespoke a pure and noble heart. We had never met before, but he whispered softly, with a smile of beauty wreathed his colorless lips: "Young maiden, 'twould be sweeter far in heaven—' O! how those few simple words changed the current of our thoughts; and when, in the course of winning eloquence, he spoke of the comforts of our holy religion, and urged us to consecrate our life, our talents, our all, to the service of our Maker, we thought no sacrifice too great, if, like him, we, too, might seek the source of joy, if, like him, we, too, might see unfolding, before our eyes, the vision, the glories of the Celestial City."  
"Weeps fled, and that old man, wearied of earth, folded his thin arms, and went to sleep. They laid him to rest, away in the churchyard; but we knew that there was but the casket—that the spirit, no longer fettered, was basking in the sunlight of the Saviour's smile; and that his voice, no longer tremulous, mingled in the anthems of the 'just made perfect. Yes, gifted one, the autumn winds are sighing mournfully around thy tomb, and faded leaves, typical life, are scattered o'er thy pulseless heart; yet thy influence can not die. The hearts won by thee from paths of sin, are weaving garlands of affectionate gratitude to twine around thy memory; and when at twilight hour we breathe a song of the 'olden time,' beautiful, indeed, through the vista of the past, comes the remembrance of those joy-inspiring words: 'Twill be sweeter far in heaven.'"

## "They Don't Speak."

Who don't speak? Why Mr. A. and Mr. B. both members of the church of Christ. And there are Mrs. C. and Mrs. D., who meet and pass each other without a word of recognition. And Miss E. and Miss F. have had a difficulty, and they don't speak.  
These persons all profess to take the sacred scriptures as their unerring guide, both in faith and morals. They profess to esteem the law of the Lord above all other laws, and they profess to love the cause of Christ more than all other causes, earnestly to desire the prosperity of the church and conversion of sinners. How do their professions and their conduct correspond?  
Mr. A. insists that he has been injured by Mr. B.; and Mrs. C. has heard that Mrs. D. has been talking about her in an offensive way. Well, since all these church members have solemnly professed to regulate their spirit and conduct by the Word of God, it is worth while to enquire whether it gives any directions on this subject.  
Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he shall neglect to hear the church, let him be unto thee as a heathen and a publican."—(Matt xviii. 15-17.)

## Personal Duty and Responsibility.

In this age of mass meetings, conventions, political, moral, and beneficial associations, the individual is lost in the mass, the believer sinks out of sight in the church, the minister is lost in the ministry, the man in the association. Our egotism, of which so much is said, is simply an egotistic boasting, for all work, all responsibility is *clubbed*—they displace—the crowd annihilates the individual.  
This is seen in the way we speak of our nation—of national sins, national vices, or national virtues. We have not in this land a government distinct from the people and independent of their authority. Where this is the case, as in hereditary despotisms or hereditary aristocracies, there must be a broad and high barrier between the people and the government. Not so with us. Our government is chosen by the people—it exists, it is because the people so will; if displeased, they breathe upon it and it is gone. While, therefore, it has any being it must be taken as the exponent of the people. Then, if there be wrongs in the nation, the individuals of the nation are guilty, unless they have done their utmost by action and protest to prevent or correct.  
The same remarks apply to parties—When they resolve upon doing wrong through their leaders, the wrong can only be carried into effect by individual concurrence. The lawyers speak of nations and parties as being soulless—that is true as far as a collective soul is concerned. There is no common soul there may be a common moral spirit, but there are souls, and God will hold them to strict and righteous account and retribution. This is the single point we seek to impress—the individual cannot merge in the nation and the party. He is responsible.  
This general statement opens the subject of individual responsibility, and the general deposit of it is by the fiction of a collective responsibility. Take the church: the house of God grows unrightly and needs attention. Go to each member in succession, and speak to him of it, and he will tell you that it is a shame—*they* ought to repair it. The old library is used up, until only "fly-sheets" remain to denote its existence; it is the same old cry—"They ought to raise a new one." It does not even reach the plural of the first person—it is not *we*, but *they*.  
This obnegation of the individual affects seriously many important interests of the church and humanity—cuts the sinews of personal effort—leaves hundreds to perish who might have been saved by personal exertion—leaves many families in a state of moral neglect for want of personal domestic visitation. You, dear readers, perhaps have left neglected a solemn work, saying, "The church ought to attend to it." You forget God speaks to you, "Whatever thy hand findeth to do, do it."  
The piety of the church is the aggregate of individual piety. The zeal of the church is the aggregate of individual zeal. The glory of the church is in the power of the holy one coming upon her sons and daughters.  
Our faith must be personal. The church has no corporate faith acting for the behoof of the delinquent. Salvation must be personal. God saves man as an individual, but not as a member of a corporation.  
So much have we habituated ourselves to this evil, that we can scarcely make an individual effort in other words, we seek to save *not* souls, but nations, or at least communities.  
Listen to that fervid prayer! Hark how that brother pleads that God will save the world—the whole world—destroy idolatry, overthrow Mohammedanism, and destroy forever the man of sin! Does he believe all this? He is almost indignant at the question, and tells in glowing ecstasy how a nation shall be born at once—how earth shall give up, and the south keep no longer—the fire of the heathen shall forever pale—the scepter of cruelty shall be scattered—the handful of corn shall be Lebanon, and the glory of the Lord cover the earth as the waters cover the sea! Carried away by his emotions, he sings—  
"Then from the craggy mountains  
And shady vales and bosom  
And high towers and lofty dwellings  
All hail to thy dwelling,  
In one eternal dwelling."  
All right, brother—but there are any hope of doing anything for poor Sam Jones, who is unwed, unchained, and bloated with whisky—who abuses his family, and never offers one act of worship to his God? Our brother starts, astonished, and says, "Save him!—impossible; the devil has a bill of sale on him, and has had for many years." Then how about poor Mary, who fell in love with a man, who is unwed, unchained, and bloated with whisky? God would convert a nation of idolaters, but when he looked upon one poor sinner the faith all failed—believed God would some way save whole islands where unchastity has rule, yet shut up his heart from hope to save one. In truth, in that that swoop of what he called *faith*, he did not look steadily upon a single man or woman—he did not take the case of one, and gauging his sinfulness and unworthiness, "He, too, can be saved." It was a great mass meeting of humanity, of all grades, all shades, yet mingled so as to lose all individuality in which he had hoped—where a single pious object came forth from that serried mass, so he saw a man degraded, polluted, and filthy, he would not even make an effort to save him.  
How seriously that is affecting the aggressive movements of Christianity, the Lord knoweth. Society—the church—must do all; the individual nothing. Also, how disastrous the result upon high-tended morality must be apparent, for the society sets aside the law of God, and gives in its dictum another rule of practice. Long ago an apostle said, "If they measuring themselves by themselves, and comparing themselves among themselves, they will not come before God, we dare not go without the society in which we move. We have indulged long enough in this strain. We have confined our remarks to the principal aspects of the matter, not aiming to write eloquent words, but rather car-

ried, and by advertising to the face, that our final account, rendered to the Judge of all the earth, will be personal. Into it will enter national advantages, church advantages, social duties, social privileges; so also social disabilities, will be duly considered, but after all "every one must give an account of himself to God." Thank God, he does not estimate moral character by majorities, but sees and saves the humble and weeping ones. There was sad and grievous defeat in Sunday—the church was "ready to die," but there "were a few,"—but a few—yet God saw them and said, "They shall walk with me in white, for they are worthy." O what a word! WORTHY! It is God's own word for personal piety amid the backsliding of the many.  
Go read the ninth chapter of Ezekiel. Six messengers of vengeance enter with weapons of slaughter to destroy a guilty people. But they are bid to stand by the brazen altar, while one with a writer's inkhorn by his side goes through the city, and sets a mark upon the foreheads of the men that sign and that cry for the abominations that are done in the land. Now rings the command in the ears of the avengers, "Go ye after him and smite—slay utterly every old and old—but *do not* smite any man upon whom is the mark."  
Tried and tempted Christian, go read the twenty-third Psalm:  
"The Lord is my Shepherd—I shall not want. He maketh me to lie down in green pastures: He refresheth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: For thou art with me; Thy rod and Thy staff they comfort me."  
Who would be willing to have these personal words, so "full of comfort," merged in vague generalities?  
How gloriously the psalmody of Methodism caught this spirit of individual responsibility, individual account, and individual privilege! Charles Wesley sang it when he passed through the long night with wrestling Jacob, when he hymned the glad song of the penitent believer, crying—  
"With confidence I bow down quick,  
And Father, Alas, Father, Oh!  
Who shall a sinner's words redeem?  
Jesus, art only hope Thou art,  
Strength to my feeble limbs and heart,  
O could I catch a smile from Thee,  
I'd give thee better than my part."  
—*Northwestern Christian Advocate.*

## Incidents of our Home Work.

The Oakhampton Circuit presents many opportunities for an earnest, self-denying evangelistic agency. As at present arranged, the two Ministers have to walk in the course of two months about 7,000 miles, that is, very large product in return for diligent culture. Every night from Sabbath to Sabbath the Minister is engaged in his arduous toil. Were the inhabitants more numerous these self-denying labours might be borne with greater cheerfulness, but he has to walk far over tortuous rugged roads to preach to an agency exceedingly few. But few as they are, many are the places where he must put any in charge; but since he had come, he charged him, in the Queen's name, to protect from violence one who was in the discharge of his duty to God and man without any breach of the law of the land. He said he would protect. He was then desired to conduct the Preacher to the School-room a short distance off, which he went with many others, whom he invited to follow singing "Sinners, will you go with me." The School-room, built and supported by a devoted lady in the adjoining village, was filled with attentive hearers. Here the service was continued for a short time, many wept, some went away resolving to give their hearts to God. The Preacher afterwards learned that several heroic friends of the fair sex had received heavy blows in defending him, and some men also. Some who had been very wrath, a month or two after were seized with sickness which brought them to the grave, expressing their sorrow that they had not been able to do more for their conduct. Two or three became convinced of sin—one sought and found salvation and shortly died in the Lord. Many incidents, some painful, and others pleasing, have since come to the Preacher's knowledge. An old disciple, the next day, was carried from the same village to his grave, when another address was given whilst the coffin was before the door, and listened to in silent respect. Some said it was of no use, "they thought may have done for him, and he would never show his face there again, but there he was, there was no driving him."  
It was pleasing to see these same men afterwards in the little chapel with others listening to the words of life. But would it have been thought that so late as the year 1854 such would have transpired? If the times in which our forefathers lived were in times of ignorance, persecution, and trial, now there are places as heathen at home now as there were then, call for an agency willing to suffer self-denial in forms as painful and as numerous as did they. The truthfulness of the above account may be verified. The writer of this account was the Preacher in question, and who has in grace to sustain, amid much kindness of heart, the many privations which any Minister must make up his mind to experience in such spheres of Christian toil. If the people are poor they are exceedingly grateful and kind, in many instances beyond their means. Take away from them Methodist agency and you leave them for the most part in darkness which may be left.

They grew tired and rested, the Preacher then proceeded, after thanking them for bringing the people together, for by this time they had come from the extreme end of the village, and not fewer than three hundred people were assembled. But his recommending was only the signal for further effort. Again they sounded with voice and instrument, until the "welkin rang." The Preacher lifted up his voice, the people gathered closer to where he stood, the crowd could hear the words of warning and invitation, they listened in the midst of the clamour. Shortly, two men, dressed as merry-andrews, passed through the crowd; these the publicans sought to hire to assist in stopping the Preacher's voice, but wiser and better disposed, they refused and quietly passed by. This only increased the fury, the Preacher still stood on the chair and spoke to the multitude, and the "baser sort," seeing that they could not succeed with noise, cried out,—"Let's push the d— down," others cried,—"Pitch him into the river," and making one general rush, sudden, and violent, they pitched him from the chair, and he must have gone into the brook, had not a strong and kind friend stood at his back and caught him as he fell. They then rushed upon him. He warned them of the power of the law, in case of violence; they then said,—"Don't strike him, but push the d— out." They commenced pushing; and having a good supply of courage and of tracts, as they pushed he distributed his tracts and spoke to all who were near. In this way he worked his way among the crowd, till all his tracts were gone. During this time, one very tall man, whose hands were hard as born, came, with a pint cup in his hand, and struck the Preacher violently on his forehead. The pain was only momentary, and no evil was felt. Another old man, pale with passion and foaming in fury, stretched out his stick, and threatened "to split the d— skull," but a hand stronger than his held back the blow, for, though he tried to strike three times, he was not allowed to do it once. This man afterwards said, "he didn't know how it was,—he wanted to strike him, but he couldn't somehow or other." Again he came, and many others, and threatened very great violence, but, calm in the assurance of the protection of God, the Preacher simply replied, "I had learned not to fear them who can kill the body, and after that have no more that they can do; but he feared him who, after he had killed, had power to cast into hell." Again they strove to crush him, if possible, but he escaped out of their hands, still speaking of the different feelings with which they would think of that upon a bed of death, and at the day of judgment.  
After much riot, the parish constable came, for some one, unknown to the Preacher, had gone for him, and said "Well, Sir, what do you want me for? Whom do you charge?" The reply was, that the Preacher had not sent for him, nor did he seek to injure any man, nor would he put any in charge; but since he had come, he charged him, in the Queen's name, to protect from violence one who was in the discharge of his duty to God and man without any breach of the law of the land. He said he would protect. He was then desired to conduct the Preacher to the School-room a short distance off, which he went with many others, whom he invited to follow singing "Sinners, will you go with me." The School-room, built and supported by a devoted lady in the adjoining village, was filled with attentive hearers. Here the service was continued for a short time, many wept, some went away resolving to give their hearts to God. The Preacher afterwards learned that several heroic friends of the fair sex had received heavy blows in defending him, and some men also. Some who had been very wrath, a month or two after were seized with sickness which brought them to the grave, expressing their sorrow that they had not been able to do more for their conduct. Two or three became convinced of sin—one sought and found salvation and shortly died in the Lord. Many incidents, some painful, and others pleasing, have since come to the Preacher's knowledge. An old disciple, the next day, was carried from the same village to his grave, when another address was given whilst the coffin was before the door, and listened to in silent respect. Some said it was of no use, "they thought may have done for him, and he would never show his face there again, but there he was, there was no driving him."  
It was pleasing to see these same men afterwards in the little chapel with others listening to the words of life. But would it have been thought that so late as the year 1854 such would have transpired? If the times in which our forefathers lived were in times of ignorance, persecution, and trial, now there are places as heathen at home now as there were then, call for an agency willing to suffer self-denial in forms as painful and as numerous as did they. The truthfulness of the above account may be verified. The writer of this account was the Preacher in question, and who has in grace to sustain, amid much kindness of heart, the many privations which any Minister must make up his mind to experience in such spheres of Christian toil. If the people are poor they are exceedingly grateful and kind, in many instances beyond their means. Take away from them Methodist agency and you leave them for the most part in darkness which may be left.

## Dr. Cumming.

Sabbath morning we sought the Scotch Church in Crown street, where Dr. Cumming ministers, and was for the last twenty years. It is a spacious and rather handsome edifice, with the pulpit on one side, and a deep gallery in front, and across the two ends. Its dimensions I do not know, but I counted eleven large windows in the upper tier of one side alone. Before the Reverend gentleman entered, the church was crowded to the utmost capacity both above and below. The service commenced with a hymn, which was sung by the whole assembly standing without the aid of any instrumental accompaniment. Next the Doctor read a lesson from the Old Testament, which he followed with a clear, impressive, and even beautiful exposition, occupying fifteen or twenty minutes. The prayer which succeeded was appropriate,

but nothing remarkable. Then an anthem was chanted by the choir, a short invocation was offered for a blessing upon the Word, another hymn was sung by the congregation, and finally the pastor began his sermon, which was just like one of Dr. Cumming's lectures, and could never have been mistaken for anything else by one familiar with his works. There were passages in it of considerable beauty, but nothing bold or striking. We were waded along by a gentle breeze, on a smooth and placid stream, lined with the vernal emerald, with here and there a gay bank of primroses, and a cluster of sweet violets, while the soft air trembled with the mellow symphonies of birds, and the chiming of silver bells; but there was no Niagara, no thunder cloud upon the deep, no trumpet sounding to the battle, nothing to stir and stimulate the soul though there was much to soothe and fascinate the hearer. The manner was suited to the matter—gentle, winning, faultless, except that it was rather fine—too manifestly studied and artistic—for the pulpit; the voice very pleasing, the enunciation remarkably clear and precise, the entire elocution finished and elegant to the last degree. The great excellence of his preaching is its practical character; whatever subject he undertakes, he is sure to turn to good account. If we except Mr. Spurgeon, Cumming and Melville are the most popular preachers in London; but the three ought not to be mentioned together, for each is entirely of a different type from the others. Dr. Cumming is without a very industrious man; and while preaching over one of the largest churches in England, manages to write and publish two or three volumes a year.—*Rev. Dr. Cross in Chm. Advocate.*

## Biographical.

MR. JOSEPH NORRIS.  
The subject of this sketch was born at Falmouth where at an early age he professed to be a follower of Christ, and connected himself with the people of God; but of that part of his life and for several years subsequent we have no further information. He became a husband, and the father of three children. Two of these are now living at Canning; the third has ended life's short journey. He was called to shed the tears of bitter bereavement, first over the lifeless form of a beloved wife, and then over the coffin remains of an amiable daughter. For some years after the former loss he found employment for his superior judgment and mechanical skill in the construction of several public bridges in this and the sister province,—to superintend these erections he located for limited periods in different places. During this term it is probable that the advantages for fostering religious influences were very limited; and it is to be feared that even those he possessed were not improved, but that neglect of the private means of grace—scriptural reading, meditation, watchfulness and prayer—deprived the soul of spiritual power, and left it unprepared to resist the wiles of the powers of darkness.  
For more than 20 years previous to his decease he resided at or near Canning; having again entered into the married state his house was the welcome home of the preachers of Gospel; he contributed to their comfort, and prized their visits.  
Whenever may have been the declensions in piety which his intercourse with the world had tended to occasion, it became evident that the prayer, "Restore unto me the joy of thy salvation," was heard and answered; that he was reinstated into the Divine favor, entered again into the fold, and remained an accredited member of the Wesleyan Church.  
It is true his life was not faultless; irritability was perhaps his besetting sin, and the Evil One, aware of the peculiar temperament of minds, will often seek to overcome the believer by assailing him in the point where success was most likely attend his efforts, and gratify his malice.  
But for the period now under review, it is believed that he generally maintained true christian principles, and presented a corresponding character, by availing himself of the prevalent advocacy of the Redeemer, and receiving the application of that blood which makes the wounded whole; the grace of God was manifested in him, the cause of Jesus, and the welfare of his fellow men shared largely in his affections. For the last few years he was almost entirely freed from worldly care and toil; this retirement affording greater opportunities for religious exercises, was not unimproved—though distant from the public worship of God he found it good to wait upon Him in secret.  
During his illness, which was of short duration, the writer visited him once the interview was very satisfactory; his soul resting upon the Grand Atonement was in peace, his pious wife was bending over him, while with grateful tears they discoursed together of Jesus and His love, of heaven, and their cherished hopes of joys.  
It is not always upon the "last words" of the dying that we would either cradle our hope of gather material for its shroud. A pious life ensures a safe death, and a happy entrance into the better world—but without a scriptural conversion no man can enter heaven—yet, who does not love sacrificially to store in the treasure house of memory the "last words" of the dear departed who die in Jesus.  
His last words were, "Blessed Jesus; and he was not, for God took him. He died at Penzance, Feb'y. 19th aged 67 years. He has left many friends who retain pleasing reminiscences of departed worth, and speak of his honest manliness, his sterling integrity, and generous hospitality—others recall his expressions of christian experience, and his fervent prayers. The respect in which he was held was shown on the day of interment when some 500 persons assembled at the Wesleyan Church in Canning—occupying the entry when the crowded pews could accommodate no more. The occasion was improved by a discourse from Dr. Cor. I. May the surviving relatives and friends obtain the grace which will put them in possession of the assurance the text expresses.  
Canning, March, 1857.  
DIADEMA MORRIS.

Died at Advocate on the 9th Dec. last, in her sixtieth year. She experienced the pardoning love of God in her twentieth

year, and supported the profession she then made by a consistent and upright life. Sixteen or eighteen years ago she was a member of the Church of the Redeemer, a Methodist of religion, when a Methodist revival was being held in the city. This Church was organized by the Rev. W. Wilson, the subject of this notice became one of its first members. She rejoiced in the means of grace afforded by our Church; she cordially approved of our doctrines and discipline, and contentedly and happily finished her earthly career in the bosom of the Church. Her last words to her sorrowing children were, "What shall I profit a man if he gain the whole world and lose his own soul." J. BUCKLEY.

Correspondence.

Letter from Newfoundland.

DEAR SIR.—No communications found in the columns of the Provincial Wesleyan are nearly so interesting to every lover of Zion as those which relate to the prosperity of the cause of Christ. Of late, we have been so glad to be informed, from various Circuits within the limits of our Conference, of the doings of the Divine Spirit, in the quickening of professing Christians, in the restoration of those who had fallen from grace, and in the introduction of many scores into the Kingdom of God. The faithful of the Great Head of the Church is being in our day gloriously displayed, in affixing the seal of his approbation to those holy efforts unitedly put forth by his followers for the conversion and salvation of precious souls. The promises of God, which are being increasingly fulfilled, for while the voice of supplication ascends to the throne above, the Spirit is graciously poured out in copious showers, and places which were previously like the sterile wilderness are being made to blossom as the rose.

It is with feelings of devout gratitude to the Giver of all good that we record a blessed revival of religion upon the St. John's Circuit. Special services were commenced in February for the purpose of promoting the prosperity of God's cause. The meetings were continued about three weeks, during which time we had preaching nearly every evening, and other meetings during the day for the benefit of those who were seeking the Lord. The official private members of the Church, and our unfaithful to past covenant engagements, and to consecrate ourselves anew to the service of the Lord God of our Fathers. Day after day found our people in the Sanctuary waiting in the Divinely appointed means for the fulfillment of the promise in reference to the bestowment and descent of the Holy Spirit. Not infrequently we were long before we realized palpable indications that his influence was moving upon many hearts. Penitential tears were seen to fall from eyes unused to weep for sin. Night after night penitents were found at the rails of the Communion for special prayer, and soon the cry of distress gave place to the song of exultant joy. "O Lord," was the language of the new-born souls; "I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortest me." One after another arose in the congregation and declared how great things the Lord had done for them. But the most delightful feature in this work, has been the quickening of the Church, and the calling into active exercise of its members. Some who had been led to argue that as they possessed but little grace, and could not say anything to benefit their brethren, they therefore ought to be excused from speaking, have felt it not only a duty, but a delightful privilege, to relate their religious exercises, and to strengthen their brethren. Their arguments have all been swept away in that resistless stream, the "love of Christ" which "constraineth us." They never reason more against the promptings of love and duty; but exhort one another daily, lest any be hardened through the deceitfulness of sin. May this blessed work of God go forward, deepening, extending, and consolidating itself. We conduct these meetings in the following manner: About an hour is spent in prayer and exhortation, after which those who are anxious about their souls are requested to remain that prayer may be offered for them and suitable counsel given. At the last meeting I had the pleasure of attending the solemnity of the children's meeting, and at its close there were about twenty bowed at the penitent form, who with tears and fervent prayers besought the mercy of God. We had blessed proof at this meeting that children's hearts can melt, and that those who early seek the Lord shall find Him, for some before rising held in connexion with one Sabbath School for the special benefit of the young. Meetings are held two evenings in each week in our large school-room, which are well attended by scholars, teachers and parents. The Superintendent and teachers are zealously engaged in this important work, and their labors in the Lord are being rewarded with an unusual success. We conduct these meetings in the following manner: About an hour is spent in prayer and exhortation, after which those who are anxious about their souls are requested to remain that prayer may be offered for them and suitable counsel given.

At our late Financial District Meeting, and subsequently, efforts were made to accomplish this desirable object. Our old Church through venerable, as the place where the venerable Blandford, Williams and Chesley, whose spirits are now glorified above, proclaimed "the unsearchable riches of Christ," and also as the scene of many Divine manifestations, and the birthplace of many souls, is now in a state of dilapidation and exceedingly uncomfortable to worship in. It is felt to be not only desirable, but indispensably necessary, that we have a new one. Accordingly arrangements have been entered into for its speedy erection, the frame is already on the spot, and the contract will, ere long, be entered into. We have received through the kindness of the Rev. Geo. Butler, of Guysborough, a neat and appropriate design which he has drawn and furnished to us gratuitously. All who have seen it are cordial in its approval of it, and acknowledge the designer to be an adept in the science of Church architecture. The Rev. Gentleman will pardon our introducing his name with the above circumstance; but having done so, we would say that while we wish his skill and labour may be better rewarded, we hope, that the Circuit which he may be his providential lot to labour, he will introduce those improvements in our Church edifices, which may be erected under his superintendency, of which he is capable.

The Ladies of our sewing circle are labouring indefatigably in this benevolent work, endeavouring to provide useful and fancy articles for a Bazaar, which they intend holding. They provided a sumptuous Tea Society in the winter, which was largely patronized by the different denominations in Town and County, who shewed in a very cordial manner, their willingness to aid in our design. The proceeds of the meeting was upwards of £18; which, through the kindness of Mr. P. P. Patson, a zealous local Preacher of St. John's, has been forwarded to England for articles suitable for the Bazaar. The Ladies of Digby respectfully solicit from their friends such favours in the form of donations, and articles of utility, and fancy, as may be in their power to help them to. Our people in Town, though comparatively few in number, and while they are willing to help themselves to the utmost of their power, and some beyond their power, we confidently hope their friends in St. John's, and the Circuit adjacent to this, to whom the prosperity of Methodism in Digby is a matter of interest, will aid in the many claims upon their benevolence and liberality, think upon us. We simply present the appeal, and hope that many will find it in their hearts to help us.

ST. MARY'S BAY. This place is next in importance on this Circuit, and together with the adjoining settlements of North Range and Bloomfield, presents a fine field for the growth and development of Wesleyan Methodism. The effects of the Blessed Revival, under the

labours of the now sainted Chesley, are still manifest; a most hallowing influence rests upon our worshippers. Our well attended, and are seasons of spiritual refreshing and joy to our people, and what is matter of devout gratitude to Almighty God. A new Church is not only needed to accommodate our congregations, but one is to be commenced forthwith. Ere long we shall have a neat and commodious Wesleyan Church, in St. Mary's. The most fervent prayer of our heart is, that God may make all the places round about our little Zion here a blessing—that here the dew may ever rest, and that the Lord may command the blessing—even life for ever more.

SANDY COVE. Our new Church at this place is all that has been represented in the letter from our late Bro. Chesley; it not only reflects great credit upon the Wesleyans of that interesting and truly picturesque little village, but is the chief ornament of the place. The well attended, and are seasons of spiritual refreshing and joy to our people, and what is matter of devout gratitude to Almighty God. A new Church is not only needed to accommodate our congregations, but one is to be commenced forthwith. Ere long we shall have a neat and commodious Wesleyan Church, in St. Mary's. The most fervent prayer of our heart is, that God may make all the places round about our little Zion here a blessing—that here the dew may ever rest, and that the Lord may command the blessing—even life for ever more.

Digby Circuit. MR. EDITOR.—I sit down to communicate some intelligence respecting the progress of the cause of God on this Circuit, which may interest some of the readers of your increasing popular and useful journal. Though it is not our privilege to speak of any great augmentation of our numbers; yet we can report what is better, an increase of vitality and power in our Church. Our little Sanctuary at Digby, of late, has been the scene of unusual Divine manifestations; more than a fortnight since, special services were commenced with a view to seek, by prayer and supplication, with fasting, and other exercises, to consecrate ourselves anew to the service of the Lord God of our Fathers. Day after day found our people in the Sanctuary waiting in the Divinely appointed means for the fulfillment of the promise in reference to the bestowment and descent of the Holy Spirit. Not infrequently we were long before we realized palpable indications that his influence was moving upon many hearts. Penitential tears were seen to fall from eyes unused to weep for sin. Night after night penitents were found at the rails of the Communion for special prayer, and soon the cry of distress gave place to the song of exultant joy. "O Lord," was the language of the new-born souls; "I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortest me." One after another arose in the congregation and declared how great things the Lord had done for them. But the most delightful feature in this work, has been the quickening of the Church, and the calling into active exercise of its members. Some who had been led to argue that as they possessed but little grace, and could not say anything to benefit their brethren, they therefore ought to be excused from speaking, have felt it not only a duty, but a delightful privilege, to relate their religious exercises, and to strengthen their brethren. Their arguments have all been swept away in that resistless stream, the "love of Christ" which "constraineth us." They never reason more against the promptings of love and duty; but exhort one another daily, lest any be hardened through the deceitfulness of sin. May this blessed work of God go forward, deepening, extending, and consolidating itself. We conduct these meetings in the following manner: About an hour is spent in prayer and exhortation, after which those who are anxious about their souls are requested to remain that prayer may be offered for them and suitable counsel given.

Parrsboro' Circuit. NEW CHURCH AT MACCAN. DEAR SIR.—On Sabbath the 15th February last we opened our new Chapel on Maccan Mountain. The day was mild, enabling many of our friends from the adjacent settlements to be with us; the house was crowded with attentive hearers; and the opening services were attended with gracious influences. The building is 39 x 33, built in the Gothic style;—both in inside and outside its appearance, well calculated to excite admiration. On Monday the sale of the pew block place; they were all sold, paying for the building, and leaving in the hands of the trustees £25 or more to beautify the premises. Thus our friends, by great and united exertion, have completed this work for the glory of God and the spiritual good of themselves, their children, neighbours and friends;—now they gaze upon the fruit of their toil, and worship in it with great delight.

REVIVAL. During the last two months the Lord has been reviving His people amongst us in two places,—first in Parrsboro', then more extensively at Advocate. Our Church membership will be increased in these places over forty members. I have baptized nine adults, and others are to be baptized. Great help was received from our local friends, Class-leaders and Local Preachers, on the efforts they are more going in building chapels, &c., will appoint at the next Conference a second Minister to this Circuit, and indeed unless this is done, the ground won and occupied by our fathers and brethren Crosscombe, Pope, DesBrisay, Webb, Wilson, &c., cannot be retained.

Revival at Sambro. MR. EDITOR.—It is truly gratifying to the lover of souls from what exceeds the fervent prayer, Thy Kingdom come, to see the Lord's march of the Redeemer's kingdom in spite of all opposition. This is the Lord's doing, and marvellous in our eyes, and though the sacred treasure is committed to frail earthen vessels, yet in the strength of our great Zerubbabel we do all things; the mountains shall become a plain, for the gates of hell shall not prevail. The stone cut out of the mountain without hands shall still become a mountain, and fill the whole earth. The streams of Divine knowledge, which now flow in stony rivulets, shall become broad and deep rivers, and overflow the whole earth, for the knowledge of the Lord shall fill the earth, even as the waters fill the sea, and there shall be one Lord and His name one. And while the baptism of fire has been experienced in our beloved Zion on every side, the Lord has seen fit to visit this corner of his vineyard with a plentiful shower, for which we consider it our duty to render our tribute of praise and thanksgiving. Our chapel at the Bay is generally filled with attentive worshippers, and sometimes will not contain all who come to hear the word of life. At Sambro we have built a new chapel during the past summer; it is a neat building large enough to seat about two hundred and seventy persons; it has cost £283, which is all paid but about £40. The opening service was conducted by the Superintendent, Rev. James England, the 30th of November. The congregations at Sambro have been large, and for the last few weeks there have been what we considered indications of spiritual concern among the people; one person was brought to Christ under the ordinary means, and we deemed it advisable to hold special services. We obtained the assistance of our most amiable Brother John Winterbottom, whose labors have been wonderfully blessed in bringing souls to Jesus. We feel confident that the Holy Spirit would crown our humble efforts with success, and truly his glory filled the house, backsliders were reclaimed; parents and children bowed at the same communion imploring pardon, until upwards of forty have been brought into the fold of Christ, and now the song of praise and thanksgiving ascends from many hearts, and many homes have been made truly happy. To God be all the glory.

The closing Lecture of the Winter course before the YOUNG MEN'S CHRISTIAN ASSOCIATION of this City, was delivered on the evening of Tuesday, the 31st ult., by the Rev. Professor TOMKINS. For the first time our faithful and judicious correspondent K. was unable to attend. We are therefore without the benefit of his recent prayer, and reflections. And as our absence was unavoidable, we are not in a position to offer any remarks upon the lecture, but far rather than say that had it not been excellent great would have been the disappointment to those who rest their expectations upon the reputation of the lecturer. We are happy in being able to transfer to our columns from the Presbyterian Witness a notice of the meeting.

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The Newfoundland Fisheries. MR. EDITOR.—Newfoundland is, at this moment, passing through a crisis which demands the attention of every British subject in these Provinces. The Imperial Government, in its ignorance (excuse the term) of the value of the Newfoundland fisheries, has just concluded a treaty with France by which the best portions of our extensive fishing grounds are conceded to that nation. Since the treaty of Utrecht, 1713, the French have possessed the deep sea fisheries on the banks of Newfoundland, the island of St. Peter's, and certain parts of the western and northern coasts. The present treaty concedes more than any former treaty. It gives the concurrent right to fish on the coast of Labrador and Belle Isle; and what is far more injurious to us—the privilege of taking bait on the South shore. Had the British Government commanded the Newfoundlanders to pay an annual tax of £10,000, it would have been a lesser evil of the two. As an equivalent for this splendid gift to the French, Newfoundland is to possess the exclusive right of the sea coast from the Humber River to Cape Ray, a distance of 120 miles. Precious equivalent! Are the men in Downing-street smitten with political, or judicial blindness? The line of coast mentioned is ours, and it has been so ever since the nominal paper treaty, made absolute by the practical possession of many generations. In plain words, England has given to France the best half of my oyster, and returned to me, as an equivalent, a piece of the shell.—Should this treaty be confirmed, should there not be a protest, and a call to the lovers of her reborn, wronged, and injured Church of Newfoundland, she will shake its loyalty to its centre. Nay, it is positive a moral wrong—a robbery in the sight of Heaven! If the treaty compelled the French to give up their principle of bounty, all would be well. It would be a blessing to Great Britain, and a curse to France. The French Government give a bounty varying from 12s. 6d. to 16s. 8d. per quintal on all the fish caught on our shores, while our poor fellows have to go out on their own hook. It is amazing how our enterprising merchants have kept in the market against the French and American bounty principle. Yet the Newfoundlanders, who, uniting zeal and praiseworthy effort, have shewn true British pluck in prosecuting the fishery against such odds, and in maintaining their position in the world's great Billingsgate.—In the face of French competition John Bull has found in the Newfoundlandian industrious energy; and, instead of fostering it, he has leveled a blow at that ocean child, and felled him to the ground, to be trampled upon by the wooden clouts of a miserable set of Frenchmen as ever fled before us either at Cressy, Poitiers, or Waterloo.

On Thursday evening last the session of the MECHANIC'S INSTITUTE was closed with a lecture by ROBERT G. HALIBURTON, Esquire, on the Origin of the North American Indians, a long-dated subject, and one at the present day of unusual interest and importance; not as a matter of barren speculation, but because of the argument against the authenticity of the Scriptures which the American school of Ethnology seeks to base on the "varieties of mankind who inhabit and have inhabited the earth." They boldly proclaim their science to be antagonistic to, and subversive of, the Bible. The conclusion, they say, to which their researches have conducted them, is the existence of several races, each with a separate origin and each unchangeable by climate or other causes. The drift and design of their assertions and their arguments will be apparent from the following passage taken from a late review:—"One of these races, the Negro, is essentially inferior to the so-called Caucasian, to which it is their [the Ethnologists'] task to belong. The Negro is weak, as man, and declared to be incapable of great things, or of running that noble career which is open to the Caucasian. This weakness is said to be confessed by the Negro, in his imitation of the superior race. The weakness of the weak is of itself a claim to the protection of the strong. But the weakness of the Negro is no claim to protection at the hands of our strong Caucasians. On the contrary, it is an argument for keeping him in slavery. Because the Negro is not a descendant from Adam, and because he is inferior, therefore make him a slave, and ever keep him in slavery!" The perpetration of the horrid system by which man, because

Me finds his fellow guilty of a sin, and having power to enforce the wrong, for such a worthy cause, he will do it, and does him as the law of God requires. It is, then, the dream of American Ethnologists. From this Mr. Haliburton would rouse them by a curious and ingenious process. Tracing in the national customs of peoples separated not by "narrow straits" but by apparently impassable barriers, not only a marked, but a marvellous similarity; a similarity which it is utterly absurd to attribute to accident, and which indicates beyond dispute a common origin, he builds with triumphant certainty, we think, his argument that as the customs are incontrovertibly common in their origin, so must the people be whose the customs are.

The subject of Customs is one, we believe, to which Mr. Haliburton has given much attention of late. The lectures which he has delivered have, at all events, been much in this direction; and he has evinced a power and patience of original research which reflect great credit upon him. The field has been very largely reaped, and we do not see an abundant harvest awaits the persevering laborer. If these investigations can be turned to the good account we have supposed, the reward of the pioneer in that direction will be great.

The report of this lecture in the Morning Chronicle so ably presents the salient points to we must offer it to our readers. Before doing so, however, we shall express our regret that the limits of time did not afford the lecturer sufficient opportunity to unfold his subject fully.—Perhaps, too, more time is occupied in dealing with such a topic extemporaneously—the mode which Mr. Haliburton preferred.

The following is the report of the Morning Chronicle:—"The Lecture was well attended and was listened to with profound attention. Mr. Haliburton has struck out an entirely new path, and one that promises to lead to very curious results. It is singular that a method of investigation which, when pointed out, appears so obvious should have escaped the notice of the many talented enquirers who have preceded Mr. Haliburton on this difficult subject.

The subject of Customs is one, we believe, to which Mr. Haliburton has given much attention of late. The lectures which he has delivered have, at all events, been much in this direction; and he has evinced a power and patience of original research which reflect great credit upon him. The field has been very largely reaped, and we do not see an abundant harvest awaits the persevering laborer. If these investigations can be turned to the good account we have supposed, the reward of the pioneer in that direction will be great.

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important that those busily employed throughout the week should have ample time afforded them for reflection, refreshment, and repose, to fit them for the duties of the Holy Sabbath day. It is the efforts of the Young Men's Christian Association in this matter prove successful, as we cannot doubt they must, they will establish a claim to the gratitude of all who are interested in the welfare of the youth of this city. We rejoice to believe that the exertions of this Society to benefit the young men of Halifax, by the various means which it has furnished, have not been in vain. It is a cheering sign that the Saturday evening prayer meetings are attended by increasing numbers. How desirable that hundreds more of those for whom they are especially designed should have it placed within their power to attend, by being relieved at an early hour on the Saturday from secular avocations.

On Thursday evening last the session of the MECHANIC'S INSTITUTE was closed with a lecture by ROBERT G. HALIBURTON, Esquire, on the Origin of the North American Indians, a long-dated subject, and one at the present day of unusual interest and importance; not as a matter of barren speculation, but because of the argument against the authenticity of the Scriptures which the American school of Ethnology seeks to base on the "varieties of mankind who inhabit and have inhabited the earth." They boldly proclaim their science to be antagonistic to, and subversive of, the Bible. The conclusion, they say, to which their researches have conducted them, is the existence of several races, each with a separate origin and each unchangeable by climate or other causes. The drift and design of their assertions and their arguments will be apparent from the following passage taken from a late review:—"One of these races, the Negro, is essentially inferior to the so-called Caucasian, to which it is their [the Ethnologists'] task to belong. The Negro is weak, as man, and declared to be incapable of great things, or of running that noble career which is open to the Caucasian. This weakness is said to be confessed by the Negro, in his imitation of the superior race. The weakness of the weak is of itself a claim to the protection of the strong. But the weakness of the Negro is no claim to protection at the hands of our strong Caucasians. On the contrary, it is an argument for keeping him in slavery. Because the Negro is not a descendant from Adam, and because he is inferior, therefore make him a slave, and ever keep him in slavery!" The perpetration of the horrid system by which man, because

Me finds his fellow guilty of a sin, and having power to enforce the wrong, for such a worthy cause, he will do it, and does him as the law of God requires. It is, then, the dream of American Ethnologists. From this Mr. Haliburton would rouse them by a curious and ingenious process. Tracing in the national customs of peoples separated not by "narrow straits" but by apparently impassable barriers, not only a marked, but a marvellous similarity; a similarity which it is utterly absurd to attribute to accident, and which indicates beyond dispute a common origin, he builds with triumphant certainty, we think, his argument that as the customs are incontrovertibly common in their origin, so must the people be whose the customs are.

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to have prevailed in Mexico and Peru, and the conclusion is inevitable that this information can be no possibility be accidental.

This field of enquiry is entirely new, and promises much to all who enter on it. It rarely happens that in a lecture to such an Institution its members are so fortunate as to have opened to them a theory which has not been previously broached, and if the promise of Mr. Haliburton's theory is fulfilled, the Halifax Mechanics' Institute will have reason to congratulate themselves on the session of 1856-'57. The only cause of regret was that time did not permit the lecturer to enlarge the number of his illustrations, and a very general wish is expressed that Mr. Haliburton will be induced to expand his lecture into a volume, which will throw new light on the recalcitrant subject of his enquiries.

Reform in Mexico. Mexico in the new world, like Spain in the old, has groined for centuries beneath the iron rod of papal oppression. Under the enslaving influence of Rome she has sunk to a point of intellectual and moral degradation which rendered her a by-word and her name a reproach. Borne down by the load of priestly infidictions and requirements, it seemed as if never might the people of that country hope to rise to the dignity of manhood, or challenge for their Rome-ridden republic the slightest shadow of national prestige. Trained to indolence and profligacy by the influence of the constantly recurring festivals of the Church; deprived of its bones and sinew by the ever draining process of the Religious Hierarchies; and taxed to the point of endurance for the support of a greedy hierarchy; the population appeared to have embraced perpetual slavery, and its spirit might well be supposed to have died out. On this account Henry Clay ten years ago raised his voice against the annexation of Mexico to the United States. But ten years have been gradually prepared have started the Vatican and stimulated Pio Nio to the utterance of impotent anathemas.

Following the example which Sardinia set, a law was passed in June for the disamortization of the real estate held by the Church. The indignation and resistance of the priesthood was such as might have been, and probably was, anticipated. The Archbishop protested against the law, and intimated that he would not obey it. Other bishops and priests became the stirrers-up of sedition. The Government stood firm and proclaimed their intention of offering at public auction about \$300,000,000 worth of real estate, in three months from the 20th of June last, if the then renters should not be willing to accept it on the terms prescribed by the law. It was expected by many acquainted with the affairs of Mexico that purchasers would not be procured. It was assumed that the fanaticism of the population, and the fear of incurring the displeasure of the church, would furnish sufficient barriers to the execution of the law, and that the proceedings of the Government would end in failure. Not so, however. The sales took place, and every piece of property is bid for by a throng of competitors.

The following is a statement of the number and value of the properties which have already been sold:—

Table with 2 columns: District of Mexico, State of Vera Cruz, State of Michoacan, State of Oajaca, State of Mexico, State of Aguascalientes, State of Puebla. Total, before given, 2870; Total, 2810.

The third term of this Institution closed on Friday the 27th. The private examination of the Pupil Teachers took place the week preceding and the public examinations on Thursday and Friday last. It must be highly gratifying to all the friends of education, throughout the Province, to observe the unabated interest manifested on the last day of this examination every inch of available space was occupied by a large, respectable and deeply attentive audience, and we believe, that on no former occasion did the whole proceedings furnish such high satisfaction and gratification to all the visitors.

On Thursday the examination was entirely devoted to the Literary, Mathematical and Scientific Departments, in all of which the pupils acquitted themselves with such readiness, accuracy, and extent of knowledge in the various branches, as clearly to demonstrate the diligence, zeal and success with which they had prosecuted their studies, as well as the pains taking and well directed efforts of their Teachers.

On Friday the examination was confined to the profession of school teaching and led to the pupils displayed a thorough knowledge of and familiarity with, the science and practice of their future vocation, with the whole subject matter and mode of education, whether physical, intellectual, or moral. The whole was witnessed at the commencement of every hour, by the singing of different pieces of music, conducted by the Teacher of the department.

On the conclusion of the examination exercises, Dr. Forrester announced the names of the successful graduates, 15 being entitled to first class Diplomas and 19 to second class, and stated at the same time, that on no former occasion was the amount of the qualifications of these classes respectively so high whether as regarded the scholarship or the professional knowledge of the individual.

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New Advertisements.

EDWARD JOST'S Steam Biscuit Bakery, No. 92 Upper Water Street, OPPOSITE CUNARD'S WHARF.

J. B. BENNETT & CO. No. 4, Granville Street.

Go-Partnership Notice. T.H. subscribers having this day entered into a partnership...

Central Property for Sale. THE TWO HOUSES in Popular Grove...

Fresh Baked FOR THE FISHERIES. 100 BUSH TON No. 1 NAVY BREAD...

Sands' Sarsaparilla. PERSONS long afflicted who have vainly tried many remedies...

Caboses, Grates, Stoves, &c. At the Old Stand near H. M. Ordinance.

EDUCATION. MISS COOKESLEY begs to inform her friends...

G. E. MORTON & CO. Wholesale Dealers in Patent Medicines, Perfumery...

Whisper Sail Loft. THE Subscriber having lately dissolved partnership...

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

Charles Young, L.L.D. QUEEN'S COUNSEL, Barrister, Attorney, and NOTARY PUBLIC, CHARLOTTETOWN, P. E. ISLAND.

Medical Testimony. One of the most startling cases is narrated by Dr. M. Lane...

Marriages. At Ship Harbour, Strait of Canso, on the 20th of December...

Deaths. On the 4th inst., Mr. Wm. ROSE, aged 36 years, son of the late Gasper Rose, Esq.

Shipping News. PORT OF HALIFAX. ARRIVED. Wednesday, April 1.

Memoranda. St. Thomas, March 19.—Arr'd back Alma, Bridport, England.

E. Billing Jr. & Co. READY MADE CLOTHING, AND Outfitting Ware Rooms.

Boys' Winter Coats. The Wholesale Agency for all the above named popular articles...

Winter Vests and Pants. The Wholesale Agency for all the above named popular articles...

Invalids and Families. Received per last Steamer direct. Genuine Bermuda Arrowroot.

Wholesale Franchise. An extensive and most successful scheme for counterfeiting two popular medicines...

Close of the Halifax Branch Missionary Societies Anniversary. We have only room to notice in this issue...

Wesleyan Conference Office. The current volume is from No. 304 to 416.

Letters and Monies Received Since Our Last. Rev. R. Duncan (the rem. was duly received).

Funerals of Victims by the Late Disaster. CAUSE OF ACCIDENT.—Every eye is yet full of the dreadful catastrophe of last Thursday.

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Provincial Legislature. SATURDAY, April 4th. Among other matters which occupied the attention of the House on Saturday Mr. Eason presented a petition...

Commercial. Halifax Markets. Corrected for the "Provincial Wesleyan" up to 4 o'clock, Wednesday, April 3.

Butter, Navy, per cwt. 20s 2 1/2 1/2. Flour, Navy, per cwt. 18s 1 1/2 1/2. Coffee, Navy, per cwt. 18s 1 1/2 1/2.

Prices at the Farmers' Market, corrected to 4 o'clock, Wednesday, April 3. Oats, per bushel 2s 3d 2 1/2 1/2.

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French, praying that measures may be adopted to prevent the convention from being carried into operation.

The petition was received and laid on the table. Mr. TOWN argued in favor of the prayer of the petition.

Whereas from documents laid before this House by delegates from the General Assembly of Newfoundland...

Resolved, That while it is satisfactory to this House to perceive in the said convention...

General Intelligence. Domestic. PROVISIONAL ESCAPE.—The following incident in connection with the recent fatal Railroad accident...

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position of the Government, moved the following Resolution: Whereas, the members of the Executive Council have declared their inability to carry on the business of the country...

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Provincial Legislature. SUNDAY, April 5th. The day was for the most part occupied with routine business.

Provincial Legislature. MONDAY, April 6th. The day was for the most part occupied with routine business.

Provincial Legislature. TUESDAY, April 7th. The day was for the most part occupied with routine business.

Provincial Legislature. WEDNESDAY, April 8th. The day was for the most part occupied with routine business.

Provincial Legislature. THURSDAY, April 9th. The day was for the most part occupied with routine business.

Provincial Legislature. FRIDAY, April 10th. The day was for the most part occupied with routine business.

Provincial Legislature. SATURDAY, April 11th. The day was for the most part occupied with routine business.

Provincial Legislature. SUNDAY, April 12th. The day was for the most part occupied with routine business.

Provincial Legislature. MONDAY, April 13th. The day was for the most part occupied with routine business.

