

# The Provincial Wesleyan

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## Religious Miscellany.

### Songs of the Incarnation.

We are indebted to the "Northwestern Christian Advocate" for the following selections:—  
FROM EARLY GREEK HYMNS.

Thy birth, O Christ our God!  
Has caused to rise on the world the light of knowledge;  
For by the worshippers of the stars  
Were taught by a star to worship Thee,  
The Sun of righteousness, and to know Thee,  
The Dying from on high. O Lord, glory to Thee!

The first fruits of the Gentiles' Heaven  
Gathered in to Thee, a babe lying in a manger;  
Calling the wise men by a star,  
Astounded to behold,  
Not sceptre and throne, but the uttermost  
poverty.

For what poorer than a cave,  
And what meaner than swaddling clothes?  
Through which shone the rays of thy Deity.  
O Lord, glory to Thee!

Thy pure image we worship,  
O good Lord, beseeching Thee,  
Pardon our failures,  
Christ, our God!  
Thou wast content in thy good will  
To come in the flesh,  
That Thou mightest redeem those Thou hadst  
made.  
From the bondage of the enemy.  
Wherefore, thankfully we cry unto Thee,  
Who fillest all with joy—  
Our Saviour, who didst appear  
To save the world!

The mystery hidden from the ages,  
And unknown to angels,  
And through a virgin made manifest to thee on the  
earth,  
God joining himself to flesh,  
Without confounding the substance,  
And voluntarily enduring the cross for us,  
By which, restoring the first Adam,  
He saved our souls from death!

### THE WORD MADE FLESH.

BY JEREMY TAYLOR.

That Jacob's star, which made the sun  
To dazzle if he drest look on,  
Now mantled o'er in Bethlehem's night,  
Borrowed a star to show him light.  
He that bright each zone,  
To whom both poles are one,  
Who grasped the zodiac in his hand,  
And made it move or stand,  
Is now by nature man,  
By stature but a span.

### DAYSIDRIFT.

BY EDMUND BOLTON.

For lo! the world's great Shepherd now is born,  
A blessed babe, an infant full of power;  
After long night, arisen is the morn,  
Renowned Bethlehem in the Saviour.  
Sprung is the perfect day,  
By prophetic sense aware;  
Spring is the joyful May,  
Which Winter cannot mar.  
In David's city doth this sun appear,  
Clouded in flesh, yet, shepherds, at we here.

### THE NEW-BORN LIGHT.

BY CRASHAW.

He saw heaven blossom with a new-born light,  
On which, as on a glorious star, gazed  
The golden eye of night, whose beam made  
bright.  
The way to Bethlehem, and as bodily made  
(Nor asked leave of the sun) by day as night,  
By whom (as Heaven's illustrious herald)  
raised,  
Three kings, or, what is more, three wise men,  
Westward to find the world's true Orient.

### For the Provincial Wesleyan.

The Family of God.

Of whom the whole family in earth is named,  
Brethren all are they.

What an interesting description of the Church of God is given in this sublime sentiment, embracing definitely both branches of his family with their residences—Heaven and Earth.  
Some of the members of the upper family are much better acquainted with us than we are with them. They minister to the bliss of salvation; but we are not permitted to hold conscious fellowship with them at present. These holy beings, it is probable, once constituted the whole of God's family. But there was a division among them. (Gen. i. 26.) A ransom was found by which they might all be saved. Only those, however, reach paradise who find favour with God, and die in the faith—speak of adults. There is a vast number there who never had faith. Infant salvation is certain, inasmuch as they are incapable of unbelief; for the Truth Himself has said, "He that believeth not shall be damned."  
The most rigid Calvinist of this day, even Spurgeon himself, dare not preach infant damnation. Oh, ye weeping mothers, dry up your tears, and sing, "Glory to the Lamb" when your little ones cease to live on earth; they go not among strangers; they form no small part of the family above.

A part of God's family is now on earth, and who are they? He is indeed the "Father of the spirits of all flesh," yet all mankind are not found in the family of which we speak. All in Gospel lands who have repented of sin and found forgiveness through faith in the blood of atonement; and all in heathen lands—if there be any—who improve what light they have—act according to the dictates of the "word of the Law written on their hearts," (for it is only those who sit without law, that shall perish without law), these, then, with all true be-

lievers, wherever they may be found throughout the world—amongst the various denominations of Christians—constitute a portion of God's family on earth. But are there any others? Yes. Who are they? and where do they live? Everywhere, both in Heathen and Christian countries. What! God's Church or family on earth, other members beside believers? Yes, my Baptist brother; to whom do the children belong? Are they in God's family? or do they all belong to the devil? They are not believers; that is certain; but are they unbelievers? Where do you place them, according to your theology? Why out with the Lord Jesus, they are of "the kingdom of heaven!" Though born in sin, grace meets them at their earliest existence and prepares them for Heaven. Surely, then, they are fit members of the Church on earth, and verily we ought to recognize this act by giving them the token of admission into the Christian Church, which is the only ordinance in the Christian Church of which they are capable.

The past history of God's Church teaches this doctrine. He surely had a Church among the Jews. He had a Church before there was a Jew. The covenant of grace was made before there was an Israelite in the world. Jacob, or Israel, was not born when God gave command that infants should be regarded as members of His Church.—It is sometimes asked, "What did these little children know about religion?" Just as much as our knowledge concerning baptism. If children, then, belong to God's family on earth, why not take them to His Table, and give them the Sacrament of the Lord's Supper? I wonder how much of the Paschal Lamb was eaten by those little Jewish babes? yet all Israel was commanded to eat thereof.—No truth of the Bible appears plainer to me than the fact that children belong to God's family, whether in Heaven or on earth. If they belong not to His Church on earth, I cannot understand how they can be members above. But they do belong to Christ's Church, though many are ready to cry out when they see them brought to Jesus by baptism—keep them back—what business have they here?—they are not believers. But Jesus speaks approvingly, and says, "Suffer them to come to me." He even took them up in His arms, and blessed them. And why did he not baptize them? Because Christian baptism was not instituted. There never was a person baptized in the name of the Trinity until after Christ's resurrection, when he gave authority to baptize in his own name—the name by which he was known before his incarnation. Hence, then, we have God's interesting family—angels and saints in heaven—believers and infants on earth. But then methinks I hear another question: "What is the use of baptism? children are sure of heaven without it. Ask the Author of circumcision, why were children circumcised? It surely did not alter their state by nature. And pray what does baptism do for an adult? Is he not in God's Church before baptism, if he is a believer? It saves neither. Why, then, baptize at all? Because Jesus Christ has commanded his ministers to do so. But his ministers have only to do with the shadow, not with the substance. All Jesus saves, He baptizes himself—and without that baptism none can be saved. God's family are all baptized, except the angels. O how pleasing the anticipation that the whole family shall fly and by me!"

What a lofty sound of praise shall roll through the soft atmosphere of heaven, the echoes of which may be heard in the dark abode of the lost. But whether the music of the angelic voices be the loudest, the united theme will be "WORTHY THE LAMB." AMICUS.

### Christianity.

The London Quarterly Review closes an article on "The Order of Nature" with the following extract:—  
It arose in an enlightened and sceptical age, but amongst a degraded and narrow-minded people. It was introduced and persecuted at home for its liberal genius and opposition to the national prejudices; it earned contempt abroad by its connection with the country where it was born, but which sought to strangle it in its birth. Emerging from Judea, it made its way outward through the most polished regions of the world—Asia Minor, Egypt, Greece, Rome; and in all it attracted notice and provoked hostility. Successive massacres and attempts at extermination, persecuted for ages by the whole force of the Roman Empire, it bore without resistance, and seemed to draw fresh vigor from the axe; but assaults in the way of argument, from what was then the most High, and from all the enjoyment of that blessed family circle. God spared not the angels that sinned, but cast them down to hell." And this part of God's original family are not allowed to cherish hope of ever reuniting with their former companions in Heaven.

But there are others now, besides the angels, in our Father's house above. A great multitude of the human race is there. These, too, like angels, sinned against God; but they were spared; a ransom was found by which they might all be saved. Only those, however, reach paradise who find favour with God, and die in the faith—speak of adults. There is a vast number there who never had faith. Infant salvation is certain, inasmuch as they are incapable of unbelief; for the Truth Himself has said, "He that believeth not shall be damned."  
The most rigid Calvinist of this day, even Spurgeon himself, dare not preach infant damnation. Oh, ye weeping mothers, dry up your tears, and sing, "Glory to the Lamb" when your little ones cease to live on earth; they go not among strangers; they form no small part of the family above.

in the whole range of literature, is extracted from No. 29 of the *Quintessence of the Times*, and is known to be from the pen of Dr. Fitzgerald, the present Bishop of Cork. Our Church has never wanted true defenders of her faith, but she has never had a more sound divine, a more acute reasoner, or a more powerful writer, than abundantly possesses at present in this distinguished prelate.

### The Morning Cometh.

What Christian heart does not beat high at the thought of the mild but piercing radiance of divine light now glimmering visibly along all the borders of heathenism? The thick clouds are edged with white, and seen, after a long night, to be stirring on the mountain side, as if to collect themselves for rolling up, and opening the valleys to the day. It has been said that "beside every group of evil men in the world, there is a group of good men in the Crystal Palace, the missionary could place a contrasting group of their Christian countrymen." Again, "The Old Book, the book of our Redeemer's gift and our father's faith," has been gradually ascending; taking to itself new tongues, spreading open its pages in every land, printed in Chinese camps, pondered in the red man's wigwam, sought after in Benares, a school book in Feuch, eagerly bought in Constantinople, loved in the kloofs of Kafirland; while the voices of the dead from Assyria to Egypt have been lifted up to bear it witness." Among the millions of India there is a listening and a surmise; amid the strange, fascinating roar of civilization, advancing from the west, is heard the deep still music of the gospel; a quivering here and there, a faint ruddy flush, as if, seem to announce that the sweetest of promises, unbroken for a thousand years, may ere long pass away. The all important preliminary victory that had to be won over anti-Christian prejudice on the part of the new lords of India, is no longer doubtful. Still farther east than India, China has heard tidings of a true celestial empire, from the lips of apostolic men, who have cast behind them all the refinement and social pleasure of Europe, as Paul cast behind him the philosophy of Greece and the lordliness of Rome. Beautiful is the return of the Christian morning from the west to the east. Christianity does not now go forth against heathenism, as in the old crusading days, clad in visible armor, and bearing an earthly sword. It steps gently like the dawn, its weapons the shafts of light, wearing the breastplate of faith and love, and for a helmet, the hope of salvation. Clothed then in the armor of God, if faith does not waver, and love continues to burn it will conquer.—*Hayne's Characteristics of Christian Civilization.*

### God is Love.

God is love; and the manifestation of it to us was his sending "his only begotten Son into the world, that he might live through him." Hereby he not only declared himself pleasurable—not only desirous of manifesting a scanty goodness to the creature, but to show that his nature was enriched with the choicest love and grace, and his desire that it should flow out in the highest manner through a Mediator to a polluted and rebellious world. In him God opened his bowels which lay secretly yearning, and brought life and immortality to light through the gospel." Both mercy and love are sacrificed in the paragoning grace of God is declared upon us as we are loaded with guilt. Love is manifested in being well pleased "with us in Christ, his best Beloved, after we are united to him by faith, and made comely and amiable by his comeliness put upon us.—*Arnold.*

### General Miscellany.

#### A Song for New-Year's Eve.

BY WILLIAM CULLEN BRYANT.  
Stay yet my friends, a moment stay,  
Stay till the good old year,  
So long companion of our way,  
Shakes hands and leaves us here.  
Oh stay, oh stay,  
One little hour, and then away.

The kindly year, his liberal hands  
Have lavished all his store,  
And shall we turn from where he stands,  
Because he gives no more?  
Oh stay, oh stay,  
One grateful hour, and then away.

Days brightly came and calmly went,  
And I have seen our year's best;  
How cheerfully the week was spent,  
How sweet the Seventh day's rest!  
Oh stay, oh stay,  
One good hour more, and then away.

Dear friends were with us—some who sleep  
Beneath the coffin lid;  
What pleasant memories we keep  
Of all they said and did!  
Oh stay, oh stay,  
One tender hour, and then away.

Even while we sing he smiles his last  
And leaves us ere we greet;  
The good old year is with the past;  
Oh be the new as kind!  
Oh stay, oh stay,  
One parting strain, and then away.

#### Jesuits and Jesuitism.

BY THE REV. DR. S. L. COMFORT.  
No. 7.  
But since our expectations must be less from widows who educate their children for the business of the world, we shall now proceed to lay down methods for preventing this inconvenience.

HOW TO GAIN MEMBERS TO THE ORDER.  
Let our members conceive familiarly with the names, and they seem fit for our turn, introduce them occasionally into college, and let everything be shown with the best face, to invite them to enter themselves of the order: as the gardens, vineyards, country seats and villas, where those of our society pass an agreeable life; let them be informed of our institution above other parts of the world, of our familiarity with princes, and whatever else may be agreeable to youth; let them see the outward neatness of our refectories and chambers, the agreeable intercourse we have one with another, the easiness of our rules, which yet has the promise of the glory of God; and, lastly, the pre-eminence of our order above all others, not forgetting amid our discourses of piety to entertain them with pleasant and diverting stories.

Let us now and then, (as by divine inspiration) exhort them to religion in general, and then artfully insinuate the perfection of our constitution, our institution above others, and take care to set it in a due light, both in public exhortations and private discourses; how heinous a crime it is to resist the immediate call of God; and lastly, let them be soothed to the performance of spiritual exercises, to determine them to the choice of such a state of life.

We must also take care to provide for these youths tutors, who are firmly attached to our interest, who must be a strict eye over them, and cautiously exhort them to such a course of life; but should they seem reluctant, abridge them of some of their former liberties, that by such restraint they may become conformable. Let their mothers set forth the difficulties which their families labor under; and if, after all, they cannot be brought of their own accord to desire admission into the society, send them to a distant college belonging to the order, under the notion of keeping them closer to their studies; and from their mothers let them receive little countenance, but let our members make use of the most alluring behaviour, that their affections may be brought over to us."

CHAPTER 9.—How to promote revenues to colleges.  
It has been said in relation to widows, that made use of towards mechanics, rich citizens, and married people who are childless; whose entire estates the society may often acquire, provided these rules be prudently put in practice; but chiefly they must be observed towards rich female devotees, who often possess the common property upon whose amount the common people can but grumble at the most, unless

they happen to be descended from very pious families.  
But the whole success of our affairs turns chiefly on this point, namely, that all our members, by studying a compliance with every one's humor, work themselves into the good graces of their penitents, and others they converse with.

If it happen that widows and rich married people who are our friends, have daughters only, let these be persuaded by our members to make choice of a religious life; that, a small fortune being left to them, the society may, by degrees, get the rest into their possession; and if they have sons who are fit for our turn, let them be altered to us, and the others be enticed, by the promise of small rewards, to enter themselves of different orders. But should there be an only son, let no means be omitted for bringing him over to our society, and freeing him from all fear of his parents; and let him be persuaded it is a call from above, should he at first demur, to sacrifice it would be to God should he desert his parents without their knowledge or consent. If this be effected, let him enter his novitiate in a remote college, having first given information to the general. But if they happen to have both sons and daughters, let the daughters be first drawn into a nunnery, and afterward let the sons be drawn into the society when they are got into possession of their sisters' estates.

Let the widows, and other devotees who seem with fervency to aspire at spiritual perfection be brought to give up all they possess to the society, and be contented to live upon such allowance as is from time to time shall think they have occasion for, that, by easing their minds of the cares and anxieties of worldly affairs, they may be more at liberty for the service of God.

#### FINANCIAL DEVICE.

"The better to convince the world of the society's poverty, let the superiors borrow money on bond, of some rich persons who are our friends, and who will defer the payment thereof. Afterward let the person who lent the money (especially in time of dangerous sickness) be constantly delivered up the bond; by this means we shall not be mentioned in the deceased's will, and avoid the will of the heir, without incurring the ill-will of the heir.

It will also be proper to borrow money of some at a yearly interest, and dispose of it to others at a higher rate; that the income on the one hand may more than answer the outgo on the other. For in the meantime it may be put out to interest to whom we are indebted, compensating the necessities of the society, when they find us engaged in erecting colleges or building churches, may by will, or donation in their lifetimes, forgive us the interest, and may be the principal.

In whatever places our members reside, let them never omit to provide a physician who is firm to the interests of the society; him let them recommend to the sick, and prefer before all others, that, in return, by extolling our society above all other religious orders, may occasion us to be called to all serious occasions when afflicted with sickness, but chiefly to such as are past hopes of recovery.

Lastly, let the women who complain of the vices or ill-humor of their husbands, be instructed secretly to withdraw a sum of money that by making an offering thereof to God they may expiate the crimes of their sinful husbands, and secure a pardon for them."

One is ready to ask, why not counsel hen-pecked husbands to do the same pious service for their termagant wives? It might not prove as politic a measure for the credit of the order, though doubtless it would be quite as pious and meritorious.

The sacredness of the vow of poverty, suggestive and practical, though "secret in structure," well understood which the society is the "weaker vessel," nor was he to be easily betrayed into anything so unphilosophical.

#### Too Much Wealth.

Wealth is a blessing when possessed in the proper degree and spirit. It bestows all the pleasures and enjoyments which earthly material existence can contribute, but can never purchase, of itself, true happiness. In connection, however, with a loving, obedient and righteous spirit, it adds the greatest and choicest of earth's gifts of pleasure, to be purified and subdued by this spirit, which separates the kernel from the chaff, and renders it meet for the most unattained of earth. God stamps the wealth of his true followers with a Divine blessing. When wealth is possessed by such followers, it never increases too rapidly, or becomes odious from its wearisome bulk, for it always finds a sufficient outlet in acts of benevolence, in a righteousness of motive and effort which imparts comfort, joy and happiness to suffering humanity, and strikes the chord of self-satisfaction, conscious of right, and that also of true happiness, causing them to vibrate thrillingly and joyfully. But it is true that there are individuals who experience and stagger under the burden and troubles attending the possession of too much wealth, and still they have not the knowledge or inclination to relieve themselves of the wearisome surplus in a manner which will render the equivalent to luxurious ease as light and airy a burden as the bounding joys of that unburdened heart. The leading light and happy in bearing the same burden, is the wearing of hearts full of sorrow, and providing for the sufferings, famishing and dying. A man whose wealth was reputed to exceed that of any other individual in the city where he resided, and yet who was as tight-fisted as any one in the community, was heard to say to his wife, "I have a great deal of money, but I never could get it to do me any good. I never could get it to do me any good. I never could get it to do me any good. I never could get it to do me any good."

Perhaps if the remarks require any characteristic designation, they may be appropriately headed—  
BRITAIN'S PERIL—AND HER DEFENCE.

If it is justifiable, it is a duty to observe the signs of the times; that it naturally follows that such an observation implies a consequent practical application of the results obtained. That the signs of the times at the present day are ominous of results of a character not to be contemplated without emotions of painful interest and solicitude is a sentiment not depending upon the exaggerated views and feelings of a morbid and disordered imagination, but admitted on all hands by men of the best information, and

of the soundest judgment. And that apprehensions and feelings of painful anxiety pervade the minds of the most intelligent of the British public is patent to all conversant with the periodical press of our parent land. It can scarcely be a matter of doubt that the present, more perhaps than any former period of the world's history, may correctly be characterized in the language of the Saviour, Luke xxi. 26, "Men's hearts failing them for fear, and looting after those things which are coming on the earth." It is not well for the Christian to ponder this state of things, and to equivoque with the present duty succeeded thereby, especially in respect to our own land, our beloved nation, and our protestant religion.

Without adverting particularly to the state of things more immediately producing in the minds of obedient men the anxious forebodings alluded to, it may be more to the purpose to enquire why it is that Britain, more especially, should be the subject for those impending destinies so much solicited, alone of all the nations of the old world, is set—not only for the defence, but also as the exponent, exemplar, and, in fact, the central source whence radiates to all surrounding countries the true principles, as well as the practical results, of religious civil and political liberty. These principles have been born, nurtured, and subjected to that process of practical development by which has been evinced to all candid minds witnessing their operation, their perfect adaptation to promote the welfare and happiness of man in all his social relations, whether in the circumscribed range of communities, or the more enlarged one of nations. In addition to this, Britain is, in respect to modern times, the birth place and nursery, the home and defence of that pure, spiritual and scriptural Christianity which has so conspicuously exalted her to her present exalted position among the nations, and which is destined to renovate the whole world. From her, also, flow out in copious and continuous streams, that flood of religious light, and those influences through the instrumentality of missionary, Bible, and other evangelistic societies and agencies, by which the pollutions and horrors of popery, and of every other system of error and despotism, is to be swept away from the face of the earth, and suffered no more to hold in their envenomed grasp the writhing victims of their hell originated power.

But in respect to the position thus occupied by Britain, it is by no means difficult to find its cause. The nations of the European continent, with but trifling exceptions, in respect to their religious and political status, present a picture anything but corresponding in similarity to what is the boast, and justly the pride, of England.—The spiritual and political despots who rule over the destinies of those countries are not observant of the contrast, nor are they by any means at ease in contemplating that contrast, and the influence it is likely to produce upon those populations, whom, for the sake of their own aggrandizement, they would fain withhold from the effects of this influence. Not only envious of her greatness and prosperity, but hating her for her liberty and her religion, not one of those despots but would rejoice to see her humbled in the dust, and both her liberty and her religion extinguished from the face of the earth. Nor can it for a moment be doubted, that Pope and Emperors, together with all religious and spiritual despots, would greatly exult could they meet with a favourable opportunity of not only humbling the British nation, but of crushing it to the dust. To these and the utterances of this kind, legitimately founded as they are upon the well known tendencies and prejudices of despotic power, political and religious, and strengthened by the movements and demonstrations, open and covert, of continental nations, it is that gives rise to these forebodings of the future. But it is not to be feared that any nation, or any individual, is so unobservant of the signs of the times, as to be so easily betrayed into anything so unphilosophical.

It is in England, the sovereign never wears black; he is clothed in dark purple as mourning. Till the reign of Charles VIII, white was the funeral garb in France, but Emperor Leopold, who died in 1705, used to suffer his beard to grow in disorder during the whole period of mourning. In this he imitated the Jews. The daughters of emperors never left off weeds, and their apartments were hung with black till their death. The Chancellor of France is the only person who never wears mourning. The brothers, nephews, and cousins of Pope never wear it. The happiness of having a Pope in the family is too great to allow them to be affected even by his death.

The most remarkable instance of all these usages, is, perhaps, that of the people of those ancient nations, who dressed themselves as women when they lost their relatives, in order, it is said, that the ridicule attached to their vestments might make them ashamed of their grief.

#### The Judge and the Lawyer.

A correspondent of the *New York Chronicle* says:—"I was somewhat more than amused the other day, in reading some remarks of the distinguished French writer Huot, on law. The following translation of a single passage will amuse, it not edify some of our readers. The judge says: 'The legal proceedings the course of the judge and the attorney are opposed to each other in every point. The judge labours to discover and exhibit the truth; the lawyer to conceal and disguise it. The judge seeks the true mean between extremes; the lawyer urges the extremes. The judge must be rigid and inflexible; the lawyer subtle, pliant, accommodating; adopting the views of his client, and exposing his interests. The judge should be constant, uniform, walking always in the same path; the lawyer will assume all shapes. The judge must be cool, collected, impassive; but the lawyer labours to excite passion and prejudice, and puts on the air of ardor and emotion, even in a cause about which he is perfectly indifferent. The judge should hold an even balance, and put in either scale according to the evidence; the lawyer piles all the might into his own scale, right or wrong. The judge is armed with the sword of the law; the lawyer tries to disarm him.'"

#### Correspondence.

##### "Men of Israel, Help!"

To the Editor of the Provincial Wesleyan:  
Sir,—In forwarding the following remarks, I am yielding to a strong impression recently made upon my own mind, that the subject to which they refer is one that imperatively demands the serious notice of the Christian public; and that, if these remarks are not deemed commensurate to the importance of the subject, they may, at least, lead to such being made through the columns of the *Wesleyan* as may more efficiently meet the necessities of the case. That an energetic call to the adoption of the course recommended will not be untimely or inappropriate I think will be admitted on all hands.

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of the soundest judgment. And that apprehensions and feelings of painful anxiety pervade the minds of the most intelligent of the British public is patent to all conversant with the periodical press of our parent land. It can scarcely be a matter of doubt that the present, more perhaps than any former period of the world's history, may correctly be characterized in the language of the Saviour, Luke xxi. 26, "Men's hearts failing them for fear, and looting after those things which are coming on the earth." It is not well for the Christian to ponder this state of things, and to equivoque with the present duty succeeded thereby, especially in respect to our own land, our beloved nation, and our protestant religion.

Without adverting particularly to the state of things more immediately producing in the minds of obedient men the anxious forebodings alluded to, it may be more to the purpose to enquire why it is that Britain, more especially, should be the subject for those impending destinies so much solicited, alone of all the nations of the old world, is set—not only for the defence, but also as the exponent, exemplar, and, in fact, the central source whence radiates to all surrounding countries the true principles, as well as the practical results, of religious civil and political liberty. These principles have been born, nurtured, and subjected to that process of practical development by which has been evinced to all candid minds witnessing their operation, their perfect adaptation to promote the welfare and happiness of man in all his social relations, whether in the circumscribed range of communities, or the more enlarged one of nations. In addition to this, Britain is, in respect to modern times, the birth place and nursery, the home and defence of that pure, spiritual and scriptural Christianity which has so conspicuously exalted her to her present exalted position among the nations, and which is destined to renovate the whole world. From her, also, flow out in copious and continuous streams, that flood of religious light, and those influences through the instrumentality of missionary, Bible, and other evangelistic societies and agencies, by which the pollutions and horrors of popery, and of every other system of error and despotism, is to be swept away from the face of the earth, and suffered no more to hold in their envenomed grasp the writhing victims of their hell originated power.

But in respect to the position thus occupied by Britain, it is by no means difficult to find its cause. The nations of the European continent, with but trifling exceptions, in respect to their religious and political status, present a picture anything but corresponding in similarity to what is the boast, and justly the pride, of England.—The spiritual and political despots who rule over the destinies of those countries are not observant of the contrast, nor are they by any means at ease in contemplating that contrast, and the influence it is likely to produce upon those populations, whom, for the sake of their own aggrandizement, they would fain withhold from the effects of this influence. Not only envious of her greatness and prosperity, but hating her for her liberty and her religion, not one of those despots but would rejoice to see her humbled in the dust, and both her liberty and her religion extinguished from the face of the earth. Nor can it for a moment be doubted, that Pope and Emperors, together with all religious and spiritual despots, would greatly exult could they meet with a favourable opportunity of not only humbling the British nation, but of crushing it to the dust. To these and the utterances of this kind, legitimately founded as they are upon the well known tendencies and prejudices of despotic power, political and religious, and strengthened by the movements and demonstrations, open and covert, of continental nations, it is that gives rise to these forebodings of the future. But it is not to be feared that any nation, or any individual, is so unobservant of the signs of the times, as to be so easily betrayed into anything so unphilosophical.

It is in England, the sovereign never wears black; he is clothed in dark purple as mourning. Till the reign of Charles VIII, white was the funeral garb in France, but Emperor Leopold, who died in 1705, used to suffer his beard to grow in disorder during the whole period of mourning. In this he imitated the Jews. The daughters of emperors never left off weeds, and their apartments were hung with black till their death. The Chancellor of France is the only person who never wears mourning. The brothers, nephews, and cousins of Pope never wear it. The happiness of having a Pope in the family is too great to allow them to be affected even by his death.

The most remarkable instance of all these usages, is, perhaps, that of the people of those ancient nations, who dressed themselves as women when they lost their relatives, in order, it is said, that the ridicule attached to their vestments might make them ashamed of their grief.

#### The Judge and the Lawyer.

A correspondent of the *New York Chronicle* says:—"I was somewhat more than amused the other day, in reading some remarks of the distinguished French writer Huot, on law. The following translation of a single passage will amuse, it not edify some of our readers. The judge says: 'The legal proceedings the course of the judge and the attorney are opposed to each other in every point. The judge labours to discover and exhibit the truth; the lawyer to conceal and disguise it. The judge seeks the true mean between extremes; the lawyer urges the extremes. The judge must be rigid and inflexible; the lawyer subtle, pliant, accommodating; adopting the views of his client, and exposing his interests. The judge should be constant, uniform, walking always in the same path; the lawyer will assume all shapes. The judge must be cool, collected, impassive; but the lawyer labours to excite passion and prejudice, and puts on the air of ardor and emotion, even in a cause about which he is perfectly indifferent. The judge should hold an even balance, and put in either scale according to the evidence; the lawyer piles all the might into his own scale, right or wrong. The judge is armed with the sword of the law; the lawyer tries to disarm him.'"

#### Correspondence.

##### "Men of Israel, Help!"

To the Editor of the Provincial Wesleyan:  
Sir,—In forwarding the following remarks, I am yielding to a strong impression recently made upon my own mind, that the subject to which they refer is one that imperatively demands the serious notice of the Christian public; and that, if these remarks are not deemed commensurate to the importance of the subject, they may, at least, lead to such being made through the columns of the *Wesleyan* as may more efficiently meet the necessities of the case. That an energetic call to the adoption of the course recommended will not be untimely or inappropriate I think will be admitted on all hands.

Perhaps if the remarks require any characteristic designation, they may be appropriately headed—  
BRITAIN'S PERIL—AND HER DEFENCE.

If it is justifiable, it is a duty to observe the signs of the times; that it naturally follows that such an observation implies a consequent practical application of the results obtained. That the signs of the times at the present day are ominous of results of a character not to be contemplated without emotions of painful interest and solicitude is a sentiment not depending upon the exaggerated views and feelings of a morbid and disordered imagination, but admitted on all hands by men of the best information, and

of the soundest judgment. And that apprehensions and feelings of painful anxiety pervade the minds of the most intelligent of the British public is patent to all conversant with the periodical press of our parent land. It can scarcely be a matter of doubt that the present, more perhaps than any former period of the world's history, may correctly be characterized in the language of the Saviour, Luke xxi. 26, "Men's hearts failing them for fear, and looting after those things which are coming on the earth." It is not well for the Christian to ponder this state of things, and to equivoque with the present duty succeeded thereby, especially in respect to our own land, our beloved nation, and our protestant religion.

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The "Indian God" steved is a large and rather peculiarly shaped rock, standing in the edge of the river, on the left of the falls...

The Boston Journal announces the organization of another expedition for the purpose of pursuing the exploration of the interior...

British Columbia. The reports lately received from the mines in British Columbia, the amount of gold that has been sent down, and the sheering views...

Melancholy Death by Drowning of Dr. Evans' only Son. We have been favoured with copies of the New Westminster Times, published at Victoria, British Columbia...

Accidentally Drowned. We learn with much regret the death of Mr. Edmund S. Evans, of the Treasury Department, only son of the respected Dr. Evans, Wesleyan minister in this town...

A very able Report by a special committee of the City Council appointed to take into consideration the condition of the Fire Department of the city, and also the means of obtaining an additional supply of water for Fire purposes...

Notice to the attention of our readers to advertisement in another column to the following Testimonials: Further particulars given from letters received at the Wesleyan Book Room...

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Marriages.

By the Rev. James Buckley, on the 16th Sept. last, Mr. J. Buckley, of this city, to Miss Elizabeth...

Deaths.

On Monday morning, Dec. 20th, John F. son of the late John F. Smith, of this city, aged 3 years...

Shipping News.

Table with columns: Port of Malifax, Arrived, and Departed. Lists shipping schedules.

A Reliable Family Medicine.

While the various proprietary medicines which have been offered to the public by greedy speculators...

Excursion to Windsor and Truro.

ON MONDAY, the 21st January, Tickets can be procured for WINDSOR and TRURO, on either morning or afternoon trains...

Just Published.

PROVINCIAL WESLEYAN ALMANACK, 1860. THE 7th Volume has been increased in its type...

Deception! Deception!

IT having been observed of late by a number of respectable citizens, as well as by the Firm of E. W. Sutcliffe & Co., that unprincipled Gentry have been practising the art of deceiving the public by selling Spurious and Inferior Goods...

Gifts for Christmas.

WE have received per steamship, a lot of Sewed Muslin Goods, of very superior quality and new patterns...

Cheap Dresses.

Next door to Messrs. T. & G. Keast's, Greenville Street, Halifax.

Dress Goods.

Suitable for Christmas Presents. A LOT of Mohair, a superior article, 74, worth 1s.

New Advertisements.

By the Rev. James Buckley, on the 16th Sept. last, Mr. J. Buckley, of this city, to Miss Elizabeth...

Novo Scotia Railway Office.

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Brass Castings and Brass Work.

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