

## Religious Intelligencer.

ST. JOHN, N. B., DEC. 9, 1859.

NUMBERS ON WRAPPERS.—Subscribers will please observe the number on their wrappers, at which their term of subscription runs out.

## Not Experience but God's Word.

Sometimes persons who witness to the truthfulness of the preaching to which they have listened, do so by declaring it to be the truth because it agrees with their experience, making that the standard. This is their highest authority, their infallible rule of judgment and all that does not agree with it, is not to them the gospel. It matters not what kind of an experience they have had, all that does not come to that is not the gospel. The sermon may be ever so profound and full of doctrinal and practical truth, and yet because these persons know so little of God's Word, and the deep experience of a true Christian heart they do not know any thing about such preaching as that, and often to the great injury of the preacher say, in the presence of both old and young, "Well if that is the gospel I don't know anything about it, it is not however the gospel to me." When they hear the true Christian character described as it is in the Word of God, they have never come up to it, and hence are as unfit to judge of it from what they have experienced as the uneducated are of the correctness of a translation from the Hebrew to the English language. No matter in what way they have lived, or how little they know about true piety, that which agrees with their experience is the gospel and all that does not is not, at least to them, the truth. This is certainly a most unwarrantable conclusion. The truth is, that the experience of so many of our professing Christians is so lamentably shallow and deficient, that it is no more fit for a standard of judgment relative to the truthfulness of the preaching of the gospel, than a pair of common counter scales would be to determine the weight of the earth. God's Word is the only true and infallible rule. "To the Law and to the testimony, if they speak not according to this word, it is because there is no light in them." "Preach the word" is the divine instruction. And when the word is preached "with the Holy Ghost sent down from Heaven" it is the Gospel, even though there may not be a single individual within its hearing whose experience agrees with it. For individuals to think, that because they have not known all that the preacher declares belongs to the Christian life and character, he is not preaching the gospel, is certainly to say the least of it a very unjustifiable inference. And it is equally as incorrect to take a description given of a life and character that agrees with those of many of our church members as a true child of God.

We do not regard the experience of any man sufficiently deep and true to warrant him in making it a standard in judging the profound truths of the gospel. Preaching that is according to the law and the testimony is the truth. The Holy Bible—God's infallible word—is the only true standard. If it agrees with His word it is, and must be the scriptural doctrines and truths of the gospel. Make the Bible the standard, and bring the preaching to this light, and then you have something by which to judge of its truth or errors; then bring your experience to the preaching, and judge of that by the preaching, and not the preaching by your experience. If you have passed through the descriptions given of the new birth and the Christian's life, as given in the gospel, then you are a true child of God; if not, before you think of pronouncing the preaching not to be the gospel, go to the standard, the law and the testimony. Be sure that the defect is not in your experience before you pass judgment. Though the heavens and the earth may pass away God's word will stand. If there is not one on all His footstool, whose life and experience agrees with the description given of the true Christian in the glorious gospel, His word is nevertheless true. And even though all the world should declare that it was the gospel that contradicted, or does not harmonize with the inspired word, it is none the less false. Genuine Christian experience then is that which agrees with the preaching that is according to the law and the testimony; but let none presume to put their experience in the place of God's word. Be careful that you do not mistake the standard, and at last be found wanting.

## Elder Burnham in Doubting Castle.

Many of our readers, those more especially in Woodstock and that part of Carleton County, remember that during the past summer Elder Burnham visited, and spent some time in that part of our province, held a tent meeting in Woodstock, and laboured elsewhere; we here told that he then, as he did on the occasion of a former visit, preached the favourite doctrine of those interests he more especially came to advance, without any hesitation. The doctrine to which we allude is that of annihilation and "the sleeping of the dead" as it is termed—the entire unconsciousness of the dead until the resurrection. We now find, from the following letter from himself published in the *Advent Herald*, some two or three weeks since, that he is undecided on this point, and is seeking information from the editor of that Journal upon the "entire condition of the dead." He declares he cannot believe that the spirit of man becomes extinct at death. So far does his decision go that he says that he has now no side to maintain. How necessary that every man should be established in the truth, and not be moved about with every wind of doctrine. We trust people will learn to consider well before they leave the old path, and exchange the faith in which they have been convinced for new notions and strange doctrines. We give the letter and the editorial remarks just as we find them in the *Herald*.

"DOUBTING CASTLE."

Bro. Bliss:—I am in Doubting Castle in relation to the entire condition of man in death. I thought once my doubts were all removed; but lo! they come again more than ever. I believe the Bible, but I do not know what it means, on this point. I believe it means what it says, but I do not know what it does say. I am a fool; but all I know is,

"I'm no sinner and nothing at all,  
But Jesus Christ is all in all."

I cannot find the evidence, that some seem to find, that the spirit of man is immortal. I do not believe the spirit of man is like the body, or like a beast's spirit; and I cannot believe that it becomes extinct at death. No, I cannot! The more I search, the more I doubt. I cannot see how the spirit can be in a conscious state out of the body, and yet some texts seem to look like it, when I read the Bible, while other texts seem to look the other way. O I wish I could find the truth of this matter!

If I can find the time this season to write my doubts, will you insert my articles in the *Herald*, and help me to reduce my difficulties? I do not wish to controvert, for I have now no side to maintain. Please reply in the *Herald*.

EDWIN BURNHAM.

Newburyport, Mass.

REPLY. It will give us great pleasure to do anything in our power to aid our brother in his researches after truth. We like the spirit of the above. Coming to the Bible with a docile, child-like spirit, willing to receive and believe all that it may say or teach, is the way to get light and understanding of the word. And there is to such the precious assurance: "If any man will do his will, he shall know of the doctrine, whether it be of God." Our Saviour said to those who did not receive his testimony: "Why do ye not understand my speech?—even because ye cannot hear my word." We long since settled down, in respect to the state of the dead and finally impenitent, into the position, that they are all in God's care and keeping, are all rightfully at his disposal, and that he will do all things just and right.

We have not had the shadow of a doubt, as to what the Scriptures teach on this question, for a long year; but men, equally honest, do not see alike on all points, and so we have no controversy with any one whose understanding differs from ours. When any one wishes our views or reasons, we are ready to give them—leaving results with God. This question, however, is one that we had hoped not to again discuss, and the *Herald* is now under an Association. Conductors of a press do not like to say what they will do with articles before they see them. But we will aid our brother in any way we can in a private correspondence; or we will do anything in the paper which the Committee may deem desirable, they having a meeting in a little more than a month.

## Execution of John Brown.

The execution of this extraordinary man, who led the insurrection at Harper's Ferry, in Virginia, in October last, with the view of liberating the Slaves, took place at Charleston, Virginia, on Friday last. Brown had two sons killed at the time of the insurrection, and was himself badly wounded; several others were also killed. His entire force consisted only of seventeen men, with whom he kept possession of the town containing 2000 persons, for two days. He was only brought to surrender by large military forces which were brought from a distance for that purpose. The trial of Brown and his surviving associates was at once urged forward with indecent haste, not affording him time to procure such counsel as he desired; and the greatest excitement and fear have seemed to exist about Charleston and throughout Virginia since. A rescue by the anti-slavery men of the North and West was anticipated, and hence great military preparations were made for defence. All strangers visiting Charleston were carefully watched, and if found to sympathize with Brown, were insulted and rudely treated. The execution, however, took place without any attempt at rescue. The following account of the execution we take from the *New York Tribune*:

On leaving the jail, John Brown had on his face an expression of calmness and serene characteristic of the patriot who is about to die with a living consciousness that he is laying down his life for the good of his fellow-creatures. His face was serene, and a forgiving smile rested on his lips. His was the lightest heart, among friends or foes, in the whole of Charleston that day, and not a word was spoken that was not an intuitive appreciation of his manly courage. Firmly and with elastic step he moved forward. No flinching of a coward's heart there. He stood in the midst of that organized mob, from whose despotic hearts petty tyranny seemed for the once subdued by the admiration they had in beholding a man—for John Brown was there every inch a man.

As he stepped out of the door a black woman with her little child in arms, stood near his way. The twin were of the despised race, for whose emancipation and elevation to the dignity of children of God, he was about to lay down his life. His thoughts at that moment none can know except his secret interpreter. He stopped for a moment in his course, stooped over, and with the tenderness of one whose love is as broad as the brotherhood of man, kissed it affectionately. That mother will be proud of that mark of distinction for her offspring; and some day when, over the ashes of John Brown the temple of Virginia liberty is reared, she may join in the joyful song of praise which on that soil will do justice to his memory.

But to return to my narrative. The vehicle which was to convey Brown to the scaffold was a furniture wagon. On the front was the driver, a man named Hawk, said to be a native of Massachusetts, but for many years a resident of Virginia, and by his side was seated Mr. Sadler, the undertaker. In the box was placed the coffin, made of black walnut, enclosed in a poplar box with a flat lid, in which coffin and remains were to be transported from the country. John Brown mounted the wagon and took his place in the seat with Capt. Ames, the jailer, whose administration of his prisoner is of the most unbecoming nature. Mr. Sadler, too, was one of Brown's staunchest friends in his confinement, and pays a noble tribute to his manly qualities.

"What a beautiful country you have," said Capt. Brown to Capt. Ames.

"Yes," was the response.

"It seems the more beautiful to behold because I have so long been shut from it."

"You are more cheerful than I am, Capt. Brown," said Mr. Sadler.

"Yes," said the Captain, "I ought to be." He continued, "I see no citizens here—where are they?"

"The citizens are not allowed to be present—none but the soldiers," was the reply.

"That ought not to be," said the old man, "citizens should be allowed to be present as well as soldiers."

The scaffold was approached. He alights from the wagon and ascends to the platform, which last sustains Old John Brown alive. There is no faltering in his step, but firmly and erect he stands amid the almost breathless lines of soldiery that surrounded him. With a graceful motion of his plumed right arm he takes his sword from his belt and carelessly casts it upon the platform by his side. The cap is drawn off, his eyes, and his face adjusted about his neck. John Brown is ready to meet his God.

But what next? The military have yet to go through some senseless evolutions, and near ten minutes elapsed before Gen. Telford's official hosts are in their proper position, during which time John Brown stands with the cap drawn over his head, and the hangman's knot under his ear.

Each moment seems an hour, and some of the people, unable to restrain an expression of

their sense of the outrage, murmur "Shame!" "Shame!"

At last Virginia troops are arranged a la mode.

Capt. Brown, you are not standing on the drop—will you come forward?" said the Sheriff.

"I can't see gentlemen," was the reply; "you must lead me."

The Sheriff led the prisoner forward to the centre of the drop.

"Shall I give you a handkerchief, and let you drop as a signal?" inquired the Sheriff.

"No; I am ready at any time; but don't keep me waiting needlessly," was the reply.

A moment after the Sheriff springs the latch—the drop falls—and the body of John Brown is suspended between heaven and earth. A few convulsive twitches of the arms are observed. These cease after a moment.

John Brown is dead.

On the day preceding the execution Mrs. Brown had an interview with her husband, which lasted four hours. She had not seen him before since June last. When they first met, both for a few moments seemed overcome; he rallied immediately, and until the close of the interview remained "as firm as a rock." She also manifested great firmness. Their interview related to the future interests of his family. His property was placed at her disposal. When parting they shook hands, but did not embrace each other; he saying to her "God bless you and the children;" she replying "God have mercy on you."

They are represented as having been affectionate to each other; and the last two years, during which he has been nearly all the time from home, they have constantly corresponded. She regards him as a martyr to the cause for which he suffered, and expresses herself proud of being the wife of such a man. Brown refused the attentions of all pro-slavery ministers; and expressed himself as rather having the company of a dozen slave children, and a good old slave mother, with her prayers to God for him, than the prayers of all the slaveholding ministers in Virginia.

Mass meetings were held in Boston and many other places on the evening of the day in which he was executed; in some of these some of the most eminent and able men in the place were the chief speakers. Brown is regarded as a martyr to the cause in which he engaged. Few justify the means he adopted, but nearly all regard his motives pure; the cause of which is the "peculiar institution" of the South. The events of the last two months will intensify the already existing hatred between the North and South, and hasten others of still greater importance to the nation, there seems to be little doubt of.

## Looking at the Things Unseen.

Not unfrequently did the Apostle Paul love to express, so far as he could, some of the deep things in the kingdom of grace by paradoxical language. How can a man look at things that cannot be seen? There is a function of the soul similar to that of seeing and yet it is fulfilled without the use of the physical organ of sight, or even the exercise of the mental faculty which we employ in looking through that physical organ, the eye. Paul could not see Christ with the eye; but he could apprehend himself in the presence of Christ; he could act as he would if Christ were present in the body; he could be careful to please Christ in word, and thought, and deed, as was the beloved disciple when leaning upon the Saviour's bosom at the supper.

This function of the soul, this rising of the mind to the vivid apprehension of invisible things, is implied by the term, "looking," it is not an involuntary state of mind; but is one of conscious volition, of conscious direction of the spiritual eye. Of course he could not do it without the aid of the Divine Spirit; no more could he see earthly objects with common vision without the presence of light. As the light is present to the natural eye, so is the Spirit present to aid the child of God when he turns the eye of the spirit to Christ.

A man is known by the company he keeps. A man's surroundings and studies deeply impress his mental and moral conformation, as the climate, soil, scenery and food impress the physical Paul in looking at things unseen voluntarily made an application of this law to the development of his spiritual nature. 'Tis he might, to speak metaphorically, have his dwelling hard by the Dead Sea, though he might be in the midst of that sunken marsh and drink the bitterest waters now and then, for the most part he walked out among the grand old hills of Eternity.

He refused to contemplate the mole hills till he became as blind and grovelling as a mole, taking lumps of earth for mountains. He preferred to walk the golden streets of the New Jerusalem and listen to heavenly songs of the redeemed throng, who bore the palm branches in token of their victory over sin and death by the timely help of the Great Captain.

The more a man has to do with time the briefer it seems. We pass thirty, forty, and fifty years before we forget we have left our boyhood. Once it seemed far in the future to these points. The more a man lives in eternity, the more he looks upon things not visible, the more awfully sublime before him tower up the everlasting heights and open before him the everlasting depths. The more he can bring time into the presence of eternity, the more completely time fades out as stars when the sun comes.

Of all mere mortal beings Paul was chief. Independent of thrones and fortunes, independent of rank and station—independent in opposition to all these, he impressed the world more than any other human being. His influence is more to-day than it was yesterday; to-morrow it will be more, and so on till time is no more. Eighteen hundred years, and the man still impressing mind more and more! Yes, blessed be God, impressing it more and more and that to bless. What could be the cause of so great a character?

Was it because he was without what we call trials? You know better. You know he was often mobbed; he was in peril by sea and by land; he was often in prisons; he was repeatedly on trial for his life. One day out of one of the gates of the City of Rome, a soldier struck with the sword that humble prisoner's head from his shoulders. The soldier looked upon that life-

less and headless corpse, went and said to the authorities, "Paul the convict is dead." He, being dead, yet speaketh to more purpose each successive day. He brought eternity so near to time that he could say, without expressing himself in the way of exaggeration, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Not only by brevity did trials seem nothing to him, but they had the blessed effect to annoint his spiritual vision, so he could look at eternal things with a clear and steadier view, and thus by use to develop his capacity to take in the glory there, so that it was for him glory upon glory. One gold mountain, piled upon another, an everlasting succession.

The clue then to this greatness of character was not in birth or position; it was not in being free from trials; it was not fortune or military glory; it was not that he had always from the farthest point back in his memory, been possessed of this greatness of character. In none of these. He does not, like Sampson, try to conceal the sources of his greatness of soul. He takes pains to write out the clues in his own handwriting. He wants us to learn precisely what it is. He wants us to employ it for our spiritual development; for the feeblest hands can take hold of this clue and walk in his footsteps, to the extent of finding the eternal weight of glory—yes, the "far more exceeding and eternal weight of glory" to the extent that whoever tries to follow will do the very best thing for himself and all others to eternity.

What then is that clue? LOOKING AT THINGS ETERNAL. "While," says he, "we look not at the things which are seen, but the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." If the outward man fades, the inward is renewed day by day.

Paul once felt all the shrinking that any other feels in the presence of eternal things. He cried out—"O! who shall deliver me from the body of this death?" He loved to tell kings and peasants how he was cured. He met a being one day who came from eternity. He trembled and was amazed; but he obeyed the voice of the one whose coming was so much above the brightness of the sun, it blinded him to the things temporal.

You know who that one from eternity is, as well as Paul did after he met Christ in the way. You know his will as well for to-day's duty as Paul did, when he was told to go on his way to Damascus. You may know each step as well, if you will obey step by step with the same simplicity. In that state of mind you cannot even make a mistake, but it shall seem in the end for your help, and your eternal weight of glory.

Have you obeyed that voice? Do you look at the things which are seen? D. M. G.

## An Invitation to United Prayer.

Our readers will remember that the notice we made in the "Intelligencer" two weeks ago of a call upon Christians throughout the world for special and united prayer. Arrangements are being made to bring this appeal to the notice of ministers and others throughout this province, and elsewhere we presume. The following circular has been sent us from the Christian Associations of this City, and we recommend that the "Invitation" be complied with in all places where practicable.

TO CHRISTIANS THROUGHOUT NEW BRUNSWICK.

An appeal has been received from India, calling upon all Christians to join in a solemn Humiliation before God, and in united intercession for an abundant outpouring of His Holy Spirit upon all mankind.

The period from the 9th to the 15th of January, 1860, has been set apart for these services; the first mentioned day to be especially devoted to humiliation and prayer, and the last to thanksgiving and praise.

In compliance with a request made to us from the mother country, we earnestly invite all Christians throughout our Province to join in these solemn services; that our united intercessions may be as a cloud of incense before the throne of God, and we may thus become partakers of those inestimable blessings which Almighty God has promised to bestow in answer to the prayers of His people.

For this purpose we make the following suggestions for the consideration of the Christian Communities of New Brunswick:—

1. That, wherever such a course is practicable, meetings for united prayer be instituted in accordance with the appeal.

2. That, where there are but two or three, they will yet assemble, that God may be in their midst.

3. That Christians make this all important subject a special object of prayer at their devotional meetings.

4. That individuals in the family and in the closet, be earnest in pleading in prayer before God his exceeding great and precious promises.

JAS. A. DAVIES, } Committee of Church of Eng-  
T. W. DANIEL, } land Young Men's Society.  
W. M. JARVIS, }

L. B. BOTSFOED, } Committee of Young Men's  
E. E. LOCKHART, } Christian Association.  
THOS. PUTIS, }  
M. J. BREWER, }

AN INVITATION TO UNITED PRAYER, ADDRESSED TO THE CHURCH OF CHRIST THROUGHOUT THE WORLD.

Being an Extract from the Minutes of the 23d Annual Meeting of the Lodianna Mission.

Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with His people in America, therefore:—

Resolved, 1st.—That we hereby publicly acknowledge the debt of gratitude we owe to him, and our obligations to live more than ever unto ourselves but into him who died for us.

And in the view of our own spiritual necessities, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings for this land,

Resolved 2nd.—That we will do our best to get Union Meetings for prayer for the outpouring of the Spirit, established at our respective stations, and also at other stations, wherever we may find two or three willing to meet together in the name of Christ.

And further, being convinced from the signs of the times that God has still large blessings in store for His people, and for our ruined race, and that he now seems to be ready and waiting to bestow them as soon as asked, therefore:—

Resolved 3rd.—That we appoint the second week in January, 1860, beginning with Monday the 9th, as time of special prayer; that God would pour out His Spirit upon all flesh, so that all the ends of the earth might see his salvation; that on the first day, that is, on Monday the 9th, we will convene for solemn fasting, humiliation, and prayer; and on the last day, that is, Sabbath the 15th, be a holy convocation for

thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate; that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that from the receipt of this invitation, onward, all be requested, in their secret, family, and public devotions, habitually to entreat the Lord to pour out upon all his people so much of the Spirit of grace and of supplication, as to prepare them for such an observance of the time designated, as may meet with his approval and secure his blessing.

LODIANA, 20th Nov., 1859.

The Christians in England desire earnestly to invite the whole Church of Christ to special simultaneous prayer for the outpouring of God's Spirit upon the whole world.

In America, in India, in Burmah, and in Africa, a marvellous work is going on. In Scotland and in Ireland there are thousands turning to God and "the times of refreshing" seem at length to have begun in London.

It is well that those countries where this blessed movement has commenced should unite in asking God to deepen and extend its influence. The time for this above suggested by the American Mission in Lodianna, and from India notified in England, will soon be made known to Christians of every land.

So may our hearts be joined in prayer and an abundant answer be vouchsafed.

(Signed) JOHN MACGREGOR, Honorary Secretary of the Protestant Alliance and of the Open Air Mission.

LONDON, Oct. 28, 1859.

## Juvenile Criminals.

Jane Garner, a little girl, pleaded guilty of having stolen a watch and other articles. She was sent to goal for seven days. She seemed very sorry for what she had done.

The above melancholy announcement we find in the Police Reports of Saturday last. There is something singularly affecting in these brief lines,—"a little girl!"—she pleaded guilty,—"seemed very sorry for what she had done."

But "she was sent to goal for seven days!" How "little" or how "old" she was, we are not informed; probably from eight to twelve years. Whether it was her first offence or not, we are not informed; but from her being "very sorry" we should judge she was not accustomed to crime. But it will be wonderful, indeed, if she is not very soon again in the Police Court, manifesting "very little sorrow" for the crime with which she may be charged.

That punishment in the goal, penitentiary, or somewhere, is necessary for offenders of certain classes, we believe; but we question it as a more ready way can be found of making confirmed thieves and vagrants of children, totally unfitting them for any position in life where they might obtain an honest livelihood, than by associating them with other criminal of mature years in gaols and penitentiaries. They at once become branded criminals, public sympathy and confidence is cut off from them, self-respect is lost, and the education received from their associates strengthen their propensities for crime.

Has the little girl above alluded to any parents? If so, what are they, and where? If she has no proper guardians or parents, what is to become of her after her liberation from jail? Where is the benevolent individual who will rescue her and turn her to honest and industrious habits? Probably she has parents who will take charge of her at once, and hence deprive her of the benevolent care and instruction of others, if any wish to be so.

To save that child from future crime, and the community from one more criminal, she should have been sent to some place for instruction rather than for punishment. Perhaps that "little girl" never heard of the guilt and moral consequences of theft and other crimes. Until a knowledge of this is impressed upon her mind, punishment will harden her in crime, rather than deter her from it.

With the growing population of this city,—paralleled with which crime will doubtless increase,—and the wealth which exists here, it seems reasonable that some place should be provided to which juvenile offenders should be sent where instruction would be the principle feature and efforts made to redeem rather than to destroy. An institution of this kind as well as a City Hospital for the sick are among the great wants of St. John. How so desirable an object should be accomplished, we are not at present prepared to say.

## Canada Correspondence.

CORONA, 25th Nov., 1859.

Political Convention—Fugitives from Pro-slavery vengeance—Victoria Bridge—Victoria College. The Liberal Convention gives opportunity for much writing and printing just now in every part of Canada. The results of this gathering, like the result of all sorts of convention, cannot be accurately summed up, being known only to the ruler of all. Doubtless it is exaggerated on the one hand and undervalued on the other, and only time can tell the extent of either the exaggeration or the underestimation. I heard from one who attended, a plain farmer of good common sense, that it was very successful, so far as bringing the Liberals together was concerned. Before the meeting they were divided between dissolution of the Union and Federation, and it was difficult to decide which was the stronger party. After discussion, it was resolved with rare unanimity that separate Parliaments, two or more with a delegation from each to decide upon matters of general interest, would best meet the requirements of the Country.

Your readers will bear me record that I do not travel abroad throughout the world for facts to fill up my correspondence, but confine myself to Canadian news, or news concerning persons once Canadian, as Father Chiniquy. If I alluded to the Harper's Ferry affair they will understand me as doing so only because Canada is the country of refuge to which some of the persons said to be implicated have come. Fred Douglas was here a little ago, on his way to England, and confessed, through the newspapers, that he knew more about John Brown's movements than he felt it his duty to communicate to the Government, and that he had no wish to cultivate personal acquaintance with the prisons and courts of Justice in Virginia. He thought English air would agree better with his health, although he affirms that the outbreak hindered rather than hastened his departure. Another individual has availed

himself of Canadian protection. Dr. S. G. Howe of Boston, principal of the Asylum for the blind, who has published a letter defining his position in relation to the outbreak, and giving a very good reason for relinquishing his native land for the present. He does not covet the martyrdom of being turned out of the Court House to the tender mercies of a people among whom he thinks for the love of fair play is dying out.

It is just as well to be at a safe distance from Southern mobs. There was danger that Dr. H. would be taken to Virginia as a witness, and he feared that he would be subjected to such examination as would mark him for an Abolitionist, and that this circumstance alone would create popular fury. It is not my intention to say anything of the outbreak under John Brown, but one cannot help feeling thankful that England and her Colonies are free from the curse of Slavery, and that an asylum is offered along the frontier of the United States for the oppressed equally with those who seek to free them from the yoke of thralldom.

The Victoria Bridge at Montreal was to be opened for traffic the day before yesterday. This wonder of the world will greatly facilitate the produce, and it is hopeful that the traffic of the West will pour over the Grand Trunk in preference to any other road. In that case the investment may yet pay the stockholders. We could not do without our Grand Trunk Railway now; and so you will find it with your railroads.

Victoria College (Wesleyan) is kept before the public by its agents and friends, and the agitation for a share of the public money is continued. The *Montreal Witness* deprecates the agitation, and provokes not a few irate correspondents, with whom it deals courteously but wisely. It will be difficult to prove two things. First, That a denominational institution can be kept free from sectarian bias; and, Secondly, That the Roman Catholics will gain nothing by the adoption of the principle at present sought for by the Wesleyan Conference. I cannot see what hardship is imposed upon any denomination which desires to maintain an institution under its control, in being left to provide for it. If it be said that Victoria College is a public benefit, so also is Methodist preaching; but does that make it necessary that public money should support the Methodist or any other ministry. A. B.

## NEWS OF THE WEEK.

LECTURES.—The Rev. John Armstrong delivered a very able lecture before the Church of England Young Men's Society, on Friday evening last, on "Christianity as unfolded and reduced to practice by our Lord and His Apostles. The Rev. William Armstrong will lecture before the same Society in the Institute this (Friday) evening, on "the persecutions of the early Christian Church in the time of Diocletian."

TEMPERANCE LECTURE IN CARLETON.—The first of a series of lectures to be delivered in the Temperance Hall in Carleton, was given last evening by the Rev. Mr. Wilson, a Methodist Minister of the Westfield circuit. The house was well filled, and the lecture able, witty, pointed, and we trust will do good. The winter's campaign has been well commenced. The next of the course will be delivered in a fortnight from that evening by the Rev. G. A. Hartley.

LECTURE.—The next Lecture under the auspices of the Young Men's Christian Association, will be delivered this evening in the Institute, by the Rev. Mr. Lawson, Subject, "The Revival in Ireland."

ACCIDENT.—A woman was burned to death on Wednesday, in Portland, caused by her clothes coming in contact with the fire. She was dying when found.

FROZEN TO DEATH.—A woman by the name of Mrs. McCarty, was found frozen to death this (Friday) morning, in the vicinity of the Catholic Church, in Carleton. She is supposed to have been in liquor.

ONE NAVA SCOTIAN, a young man from Dartmouth, perished in the wreck of the *Royal Charter*. His name was McNish, and he was anxiously expected home by his widowed mother when the tidings came of his being lost.

THE PUTRID SICK THREAT.—Mr. Root, of Rochester, gives as a cure for this fatal malady the use of red pepper tea, made weak enough to avoid strangling the young patients. To be used freely, and the throats of the children incessantly "swabbed," or washed, with the same tea, made quite strong. An outside application must also be made of slices of salt pork, bound on with a cloth. The temperature of the room to be kept equal, or as near as possible. This remedy has been used from the commencement of this disease in many cases. In quite a number it proved successful—but in full as many, it was entirely unavailing, as, indeed, any one could see would be anything else yet discovered.

SENSIBLE.—Some of the Indians on Lake Superior have formed a temperance society. The occasion of this was as follows:—A large number of them had collected a considerable amount of money in small sums, which they entrusted to the keeping of a chief in whom they had implicit confidence. This dignitary was not infallible, and one day went on a spree and spent it all. The red men had an indignation meeting over it, and after a most emphatic series of grunts, formed a self-protective association, based on fundamental principles—that is to say, the first Indian that got drunk was to be tied to a stump and whipped with twenty lashes.

THE WORK OF SIXTY WORKMEN.—In Williamsburgh, Ohio, on November 18, a company of women, sixty in number, charged on the brewery and rum establishment of one Boone, and smashed things to pieces. They knocked the heads out of the brandy,