

# THE WESLEYAN.

NEW SERIES.] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, &c., &c. [Vol. 1, No. 6.

Ten Shillings per annum; { Half Yearly in Advance. }

HALIFAX, N. S., SATURDAY MORNING, AUGUST 18, 1849.

{ Single Copies, } { Three Pence. }

## Wesleyan Day School.

SUBSCRIBER begs leave respectfully to intimate to Wesleyan Parents and to the generally that the above School has been time in operation, and is still open for the benefit of the youth of both sexes. The course of instruction embraces the following branches:—  
Primary Department.—  
Reading, Writing, Arithmetic, English Grammar, Geography.

## Higher Department.

Modern History, Ancient & Modern Geography, use of the Globes, Grammar, and Composition, Writing, Commercial Arithmetic and Algebra.

## Mathematical and Classical Department.

Algebra, Trigonometry, Mensuration, Land Surveying, Natural Philosophy, Astronomy, Latin, French, Logic, and Rhetoric. A Reading Room adjoining the Argyle St. Chapel, of attendance from 9 A. M. to 3 P. M. A French Class for the tuition of young Ladies. French Language would be opened to a sufficient number of Pupils offer. One of the different Classes made known on application at the School Room, or at the Subscription Office, No. 20 Brunswick Street.

14th. W. ALEXANDER S. REID.

## A CARD.

### Frederick Morton

NET MAKER AND UPHOLSTERER. I beg respectfully to notify his friends and the public, that he continues to manufacture articles in his line of business, at low prices at his establishment, No. 23, Jacob's St., he will be happy to wait on purchasers in or from the country. He also offers his services as FUNERAL DRESSER. May 5.

## Cards.

Subscriber conceives it but due to his friends to thank them for past encouragement and presumes to solicit the continuance of their patronage. He expects shortly to receive his stock of London Points, which he warrants to be No. 1. Orders left at his shop No. 20, Street, or for the convenience of residence north end of the city at his dwelling, opposite the east front of the Round Church, Brunswick Street, will receive his best attention. A man and two boys wanted. JOHN F. SMYTH. 11 30, 1849.

## Hardware.

### SPRING, 1849.

SUBSCRIBERS have received their Spring supplies, per Acadia, Perthshire, Adelaide, and Ocean Queen, consisting of improved Chain Cables and Small CHAINS, of all kinds. Copper and Composition Spikes, Blister, Spring, and Tilted Steel, and genuine White-Lead, Black, Yellow, and Red PAINTS, Ochres, Linseed Oils, Sack Window Glass, Lead, Shot, Lead Pipe from 1 in. to 1-4 in. sizes, ic., ix., xx., xx., xx., Grain Tin, Iron wire, and Foster's prime and double refined Sythes, Suckles, Axes, Bellows, Vices, Cart Boxes, and all kinds of Pipes. Share Mauls, Cast Plough Mounting, Patent Scotch Screw and Pod Augers, and Bake Ovens and Covers, Fry Pans, Sauce pans, Tins, Fall-Metal and Enamelled Maslin tins, Muskets, Pistols, Spades and Shovels, an excellent assortment of Locks, HINGES, Cutlery, Brushes, Files, Carpenter's Tools, &c., which they offer for sale at very low prices. DAVID STARR & SONS. Halifax, May 5th, 1849.

## JOHN WOODILL,

### Victualler.

I respectfully to inform his friends and customers that he has removed from his former opposite Davy's Country Market) to the (old) stand, No. 50, UPPER WATER STREET, opposite Messrs. Salkus & Wainwright's Wharf. He will be thankful for a continuation of his former patronage on him. May 19.

## Pure Cod Liver Oil,

### FOR MEDICINAL USE,

Prepared and Sold by

ROBT. G. FRASER, Chemist, 139, Granville Street.

14

Wesleyan is published for the Proprietors

BY WM. CUNHABELL,

PRINTING OFFICE, NO. 3, CONNORS' WHARF,

HALIFAX, N. S.

## SELECTED POETRY.

### The Mother and her Dead Babe.

She wrapped him in a little shroud,  
Her first-born and her last;  
Her heart with heavy grief was bowed,  
Her tears were falling fast,  
And ever and anon she prest,  
The tiny babe to her breast.

She gently moved her trembling hand  
Through his silken hair;  
Her warm soft breath his soft cheek fanned,  
As if his was wanting there;  
The flushed lips spoke no joyous strain,  
Alas! they never opened again.

His full black eye was half enclosed,  
But faded was its light,  
As if the drooping lids reposed,  
Death's pale and mournful blight,  
In wailing tones she called his name,  
But back a hollow echo came.

His infant toys along the floor  
Lay scattered far and wide,  
Just as he laid them there, before  
He laid down and died;  
The mother raised them one by one,  
The treasures of her little son.

Within some safe and secret place,  
Those precious toys she hid,  
Then calmly over his pallid face  
She drew the coffin lid—  
The pall's dark mantle o'er him spread,  
Yet unperceived that he was dead.

Then slow his silent form she bore  
Beneath a willow tree,  
Where once he lay to sit and pore  
A song of childish glee;  
A bird sang on a budding limb,  
As if to sing a dirge for him.

Below, deep in the flowery sod,  
A little grave was made,  
His very mother's feet had trod,  
For there he had played;  
And with that thought she sang  
The dirge that she had sung at his grave.

There I was when her cheek was pale,  
And her lips were faint,  
As if the life were ebbing away,  
And her heart was faint;  
But I was not there when she died,  
For I was not there when she died.

She scattered the shroud on the spot,  
And her voice was low,  
As if she were saying to the childless spot,  
"Be thou my grave;  
For I have no other grave,  
And thou art my grave."

THE END.

## CHRISTIAN MISCELLANY.

### A Prayer-Answering God.

A company of Moravian missionaries were on their voyage from London to St. Thomas on board the ship Britannia. Nothing remarkable occurred till they discovered a pirate.

The pirate ship approached till it came within gun-shot of the Britannia; and then, from the cannon ranged along its deck, began to pour out a heavy fire. And there were grappling irons on board, or strong sharp hooks, fixed to long ropes ready to throw into the Britannia, and hold her fast, while the pirates should board her, and do their work of destruction. It seemed that there was little chance of escape from such an enemy. But the captain, whose heart was sinking at the fearful prospect before him, did not know what powerful helpers he had below, in the few peaceable missionaries, whose fervent prayers were then ascending, through the noise of the fight, to heaven.

At that moment the pirates tried to throw their grappling irons across to the other ship, their own was tossed violently, and the men who held the ropes were thrown by force into the sea. Vexed by this disaster, the pirate captain sent orders to his men to fire the same. Seeing that he could not succeed in this manner, he resolved to fire at the Britannia, till she sunk with repeated blows. But this effect strangely failed also; for the balls missed their mark, and fell into the sea. The smoke of the frequent charges was very dense, and hung about the vessels for some minutes, hiding them from each other's view. At last a sudden gust of wind cleared it away; and to the amazement of the pirate captain, the Britannia was seen at a distance with all her sails set to the wind, speeding swiftly away from the attack. And they were all surprised to see her so far off.

Five years afterwards, during which the missionaries had been officiating in a kind of the Gospel at St. Thomas, they and the other missionaries on the island, were called to witness the anniversary of the day when the ship Britannia was wrecked. As they sat together, word was brought that a stranger vessel was making for the island, and that she had a cargo of goods, with some valuable features. The missionaries were all anxious to see the vessel, and to see the goods which she brought. They were all very much interested in the vessel, and they were all very much interested in the goods which she brought.

## CHRISTIAN MISCELLANY.

### One Talent.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

It is a fault common to human nature, to overlook those unobtrusive modes of doing good which Providence affords to every one, while it is supposed that an opportunity to accomplish with a single stroke some stupendous work of beneficence would be cheerfully and vigorously embraced. We are apt to be too long-sighted in relation to the use of moral influence. In looking out afar for some magnificent work, for the performance of which we will greatly congratulate ourselves, while the world will wonder at our bravery, we fail to see a thousand opportunities of blessing others, because they are so near and so simple. We are at great pains to send a missionary to some destitute field of labour, while we fail to do in our own families that work which is identical with the details of the missionary's labour. We interest ourselves in the work of a revival, while we neglect that personal activity and faithfulness in the home, upon which the revival depends. We are disposed to see a whole world of good to be done, but we neglect the simple and plain duties of a household. Like the man who is called to do a great work, we are apt to neglect the simple and plain duties of a household.

## CHRISTIAN MISCELLANY.

### The Lord is my Shepherd.

He sold his vessel, and in the United States of America one day visited a Moravian chapel, and heard a sermon from the words, "Work out your own salvation with fear and trembling." He sought the preacher, and heard from him the way of salvation through Jesus Christ. "And thus," he concluded, "from a pirate captain I am a poor sinner, justified by the grace and mercy of Christ, and my chief hope has been that I might one day be able to see you, and relate to you my miraculous conversion. This joy is granted to me to-day."

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies. —French Paper.

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies. —French Paper.

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies. —French Paper.

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies. —French Paper.

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies. —French Paper.

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies. —French Paper.

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies. —French Paper.

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies. —French Paper.

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies. —French Paper.

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies. —French Paper.

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies. —French Paper.

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies. —French Paper.

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies. —French Paper.

## CHRISTIAN MISCELLANY.

### Questions and Answers.

What is life? A vital spark, a brief span, a breath suspended by a single hair between heaven's fire fields and the fathomless abyss of moral misery and despair; a flickering meteor that shines a while and then goes out.

What is joy? The well-spring of pleasure; a messenger of peace, a priceless thing, a hallowed dream.

What is grief? The evening to all pleasure; the deep and sombre feelings of regret; the child of sorrow.

What is hatred? An envious name; a theme for devils; the parent of envy, jealousy and rage.

What is sin? The son of Satan, twin brother of death, the father of corruption.

What is religion? The saving grace of God in the heart. The pilot of the soul to

What is life? A vital spark, a brief span, a breath suspended by a single hair between heaven's fire fields and the fathomless abyss of moral misery and despair; a flickering meteor that shines a while and then goes out.

What is joy? The well-spring of pleasure; a messenger of peace, a priceless thing, a hallowed dream.

What is grief? The evening to all pleasure; the deep and sombre feelings of regret; the child of sorrow.

What is hatred? An envious name; a theme for devils; the parent of envy, jealousy and rage.

What is sin? The son of Satan, twin brother of death, the father of corruption.

What is religion? The saving grace of God in the heart. The pilot of the soul to

What is life? A vital spark, a brief span, a breath suspended by a single hair between heaven's fire fields and the fathomless abyss of moral misery and despair; a flickering meteor that shines a while and then goes out.

What is joy? The well-spring of pleasure; a messenger of peace, a priceless thing, a hallowed dream.