

broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

The duty of the minister does not end with his public ministrations however well he may have performed them: he is the Pastor or Shepherd of the flock. In the command which Jesus gave to Peter, "Feed my Lambs," and "Feed my Sheep," he uses two different words, *Bosko*, which simply signifies to "feed;" and in this case appears to mean, teach, instruct, or impart knowledge both to the "lambs," the young converts, and to the "sheep," those who are more advanced in religious knowledge and Christian experience—"edify" both classes of persons. The other word is "*Poinaino*" which signifies as well as to feed, to "tend as a shepherd;" "to guide, govern, defend, and take care of the flock." Peter having learned this word from his Divine Master uses and explains it in his 1st Epistle, ch. v. 3-4 "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

Upon the above, The Rev. J. Wesley has the following interesting and instructive note.—"*Feed the flock*," both by doctrine and discipline, "*not by constraint*,"—unwillingly as a burden, "*not for filthy gain*," which if it be the motive, is filthy beyond expression. O consider this ye that leave one flock, and go to another, merely because there is more gain, a large salary. Is it not astonishing that men can "see no harm" in this? That it is not only practiced but avowed all over the nation. "*Neither as being lords over the heritage*." Behaving in a haughty, domineering manner, as though ye had dominion over the conscience. The word translated "*heritage*" is literally the portions. There is one flock, under the one chief shepherd: but many portions of this under many pastors; "*but being examples to the flock*." This produces the most ready and free obedience."—*Wesley's Notes in Loco.*

But the Christian Minister or Pastor is properly the "*Episkopos*" or Bishop of the flock. The word Bishop means "*overseer*," that is, one whose eye is over them, and whose constant concern is for their spiritual prosperity. In the above text, the Apostle exhorts the Elders or Ministers to take "*the oversight*," "*episkopountes*," literally, discharge the office of a Bishop in and over "*the flock of God*." Paul gives similar exhortation to the Elders or Christian Pastors of Ephesus—Acts xx, 28: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers," (*Bishops*), "*to feed the Church of God which he hath purchased with his own blood*." How he had exercised the office of a Bishop in the Church of Ephesus is related in the verses 20, 21,—"*I kept back nothing that was profitable unto you, but have shewed you, and have taught you, publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ*." Again, v. 27, "*I have not shunned to declare unto you all the counsel of God*."

Thus the Christian Pastor is to "preach the word," to proclaim the doctrine of salvation to fallen man through "Christ crucified;" and in doing this he is to be "instant in season," and "out of season," and his public preaching is to be followed by private exhortation and instruction "from house to house." And not only is he to preach the truth, but he is to guard against error. Some people say, error should not be assailed, "but preach the truth and you will preach down error." To this it may be replied, all error has some truth with it, and those who design to propagate error usually exhibit truth first; and when they have thus gained attention then they are likely to succeed in the propagation of their pernicious and peculiar tenets. But indifference and supineness, when error abounds, are incompatible with the mind and duty of the faithful pastor. Popery and almost every other error has crept into the Church by the supineness of its ministers. The Apostle Paul says in reference to the Corinthian Church, 2 Epistle xi. 2, 3,—"*For I am jealous over you with godly jealousy: for I have espoused you to one husband that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through subtilty, so your minds should be corrupted from the simplicity that is in Christ*." The Apostle's zeal against error, is shewn in the injunction he gave to the Galatians, i. 8,—"*But though we or an angel from heaven preach any other gospel unto you than that which is preached unto you, let him be accursed*." St. John says, 1 Epistle iv. 1,—"*Beloved believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world*." And our Blessed Lord, while he in general commends the Church at Pergamos: yet says—"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou them also that hold the doctrine of the Nicolaitanes, which thing I hate. Repent: or else I will come unto thee quickly, and will fight against them with

the sword of my mouth."—Rev. ii, 14—17.

The chamber of the sick, the Christian Pastor should frequently visit, and there give exhortation and instruction and offer prayer to God on behalf of those who are on beds of suffering.—Nothing but religion can make the sick and dying happy. James says, v. 14, 15, "*Is any sick among you? let him call for the Elders of the Church: and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him*."

The youth should be peculiarly the object of the Pastor's care, as they constitute the future hope of the Church. Paul exhorts the Ephesians, vi. 4,—"*And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord*." In the "*discipline and instruction of the Lord*." Instruct them in every branch of useful knowledge, and particularly instruct them in religious truth—and train them up in wholesome discipline. Had this been constantly attended to by Christian parents the Church would not have fallen from its primitive glory, nor would the ignorance and irreligion in the world have been so mighty and dense as they now are. We live in an interesting and important period as far as the instruction of youth is concerned.

Almost every Christian congregation has its Sabbath-School, in which the Word of God is read and the youth are instructed in its important truths. Within these seminaries of religious learning the Christian Pastor should at least occasionally be found: and he should exert his influence to promote their extension and greater usefulness in the world.

In fine the duties of the Christian Minister are most important and responsible. It is his business to preach the truths of God, faithfully, zealously, and fully: to exhort the sinner, to reclaim the backslider, to edify the believer: to combat error, "to confirm the souls of the disciples," to visit the sick, and the "fatherless and widows, in their distresses:" to guide and govern the Church, to "have compassion on the ignorant, and on them that are out of the way," to care for, and instruct the youth: to live to God; to employ all his talents in the cause of God; and be willing to live or die for him who has bought him with his blood. The great Apostle of the Gentiles, struck with the solemn importance of the ministerial work, asks, "And who is sufficient for these things?" which question he himself afterwards answers, "*our sufficiency is of God*." Let then the faithful Pastor labour on in his work. The wise man has said, "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not which shall prosper, either this or that, or whether they both shall be alike good." And one who was himself a Christian Pastor, has said: "Let us not be weary in well doing: for in due season we shall reap if we faint not."—Gal. vi. 9. And St. Peter in the passage quoted above, says, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." While John in the Apocalypse illustrates the glories of heaven by a reference to the Christian Pastorate; Rev. vii. 17, "For the Lamb who is in the midst of the throne will feed them, and will lead them unto living fountains of water: and God will wipe away all tears from their eyes."

The Christian Pastor then can and does unite with the Poet—

"There may I set at my right hand,
Whose eyes my inmost substance see;
And labour on at thy command,
And offer all my works to thee."

PHILOGOS.

Obituary Notices.

For the Wesleyan.

1. Died, at Digby, on the 23rd inst., JANET, the beloved wife of Edward Hardwick, Esqr., and daughter of Mr. David Dickey, of Cornwallis, in the 39th year of her age. Her conversion to God took place at Annapolis, shortly after her marriage, in the year 1831—under the ministry of the Rev. Messrs. Pickles and Joll. Having been brought up in the Presbyterian faith but now debarred, by her removal to Annapolis, from associating with that respectable body of Christians,—she, at once, united with the Wesleyan Church, and, perhaps, few members of the latter denomination ever did more honor to their profession, by a godly life and unblameable conversation. Until about a fortnight previously to her death, she enjoyed excellent health, accompanied by a temper so equable—and a disposition so gentle—as might warrant our hope of a long life. Her sudden removal, however, is another proof of the instability of human expectations, and the uncertainty of life. The disease, terminating thus briefly her earthly existence, and severing her from her family and friends, when just in the prime of years, and when, perhaps, the tie of family and friends binds more closely round the heart, was Rheumatic Carditis. From the first symptom of the disease, her physician entertained serious fears about her recovery. Other medical aid was combined—but although every thing which skill could warrant was done to arrest

the progress of the complaint—such was its nature—as to bid defiance to all their efforts, and to show, when God claims His own—that "the best concerted schemes are vain and never can succeed."

During the progress of the disease, her sufferings were of the most painful and excruciating nature—but she bore them with great patience and resignation—fortified with the hope, expressed to a dear friend, that she would soon be in heaven with her blessed Saviour. As a wife, mother, and Christian, she was ardently attached, affectionate, and gentle. Her peculiar characteristic was calm and even piety, equally remote from ostentation and lukewarmness. Her devotion was fervent and constant, and her whole conduct manifested the sincerity of her religious profession, and the purity of the motives by which she was influenced. Assiduous in her attention to her family and friends—her house was open for the reception of the Ministers of religion—and those upon whom she conferred the rights of hospitality—could easily discern, by the expression of a countenance beaming with benevolence, with what pleasure she waited upon her friends. Like Mary, however, she did not neglect the "good part." She read her Bible, acted upon its precepts in bringing up her children in the "nurture and admonition of the Lord," and, whenever practicable, she was in her place in the house of God. It is to be hoped her children will remember her instructions and follow her example, so shall their end be, like hers, crowned with immortality and eternal life. In the itinerancy of the Wesleyan Ministry during a period of twenty years—it is rather remarkable that the same devoted Minister, the Rev. M. Pickles, who was instrumental in her conversion to God, should have the mournful pleasure of officiating at her funeral. This took place at the Wesleyan Chapel, in Digby, on the 26th inst., at 11 o'clock in the forenoon, to a large and respectable attendance. The subject was improved from the words of the Psalmist,—"*Lord make me to know mine end*." The Baptist Minister, the Rev. Mr. Cunningham, also attended, and, as he well observed, the "silence of death pervaded the large assembly." Her remains were then deposited among the "pale nations of the dead"—where, until the resurrection of the body, HER FLESH SHALL REST IN HOPE.

Digby, 29th April, 1851.

II.

2. Died at Avondale, Newport, on the 7th March last, Mr. JOHN MOSHER, Senr. aged 96 yrs, an old and respectable inhabitant of that place. Mr. Mosher emigrated from Rhode Island (where many of his connections are now living) to Newport, when only 5 years old, and since that time resided in this Township up to the period of his death, where he reared a numerous family of 22 children, the greater part of whom are still living, and his descendants, at one time during his life, numbered 117 grand-children, 104 great-grandchildren, and 3 great-great-grandchildren.

Mr. M. joined the Wesleyan Methodist Society when a young man, between 20 and 30 years of age, under the ministry of the Rev. Mr. Black, of which he remained a member up to the time of his death. Though his mental faculties had become somewhat impaired for a considerable time previously to his dissolution, he retained his bodily health and strength nearly to the last closing scene of a life prolonged and protracted far beyond the usual period allotted to mankind. Newport, 26th April, 1851.

THE WESLEYAN.

Halifax, Saturday Morning, May 10, 1851.

THE APPROACHING DISTRICT MEETINGS.

In a short time the brethren comprising the New Brunswick and Nova Scotia District Meetings will respectively assemble together at the places appointed, to review the year's labours, and to transact the important business which devolves upon them. It will be highly gratifying to their feelings, as Ministers of the flock of Christ, to be able to report extensive revivals of pure religion and the consequent edification of the Church and the ingathering of precious souls, as the result of their evangelical operations during the past year. Our columns have been made the medium of the most heart-cheering communications as to the prosperity of the work of God on various Circuits in both Districts. We rejoice in the manifest tokens of the continued presence of our covenant-keeping God among our people as a Section of the Church Universal, and our earnest prayer is, that they may be repeated still more gloriously during the ecclesiastical year on which we are soon to enter. Let the prayers of the Wesleyan Church be offered unceasingly to God, for the safe conduct of His servants to and from their places of Meeting—for His blessing to rest upon them and their various deliberations whilst together—for the people of their charge during

their absence—and for increased success, in the future, in all the varied departments of our work. Let faith in the divine goodness and faithfulness—confidence in the unfailing promises of Christ as the Head of the Church—be mingled with prayer; and then may we, as a people, joyfully exclaim: "We have a strong city—salvation will God appoint for walls and bulwarks."

We have now to remind our brethren that the Nova Scotia District will meet at NEWPORT, on the first Thursday in June. When and where the N. B. District meets we cannot at present state.

EDUCATION.

The most efficient Educational Institutions in the Province for some years past have been those under denominational supervision;—albeit it has happened that against these very efficient Seminaries of learning a most unreasonable opposition has been arrayed by a portion of the secular press. But facts of the past are more potent to convince thinking men, and guide public opinion, than all the fanciful theories that can be spun for years to come. They who take enlarged views of the true design of education, in all its bearings on the present, future, and eternal well-being of its subjects, are not likely to be led astray by the unsound schemes which some appear to be so fond of propounding for universal acceptance.—They talk of *sectarian* Institutions, whilst the fact stares them in the face, that the population at large is divided into religious denominations, and that, with a solitary exception, perhaps, which we need not specify, those Academies of the land, under denominational management, are conducted on the broadest basis of *unsectarianism*,—no religious test being required of the Students for entrance or continuance, nor, as far as we know, any peculiar system of theology being made the subject of indoctrination. This fact is kept out of sight, and the opposition to such Institutions is invariably conducted on a supposition which has no existence—except in the imagination of the prejudiced individuals. Now and then we are favoured with an article repudiating opposition to moral and religious education: but then as a *sine qua non*, that description of education must find no toleration beneath the Academic roof. It may be got any where else, and then it is a very good thing, but if the grand fundamental principles and duties of the Christian religion should be hinted at, or seriously attempted to be inculcated, whilst students are actually passing through a course of scholastic training, then the thing is totally wrong from the foundation. For our part we believe from our heart, that no education is sound and complete where the moral faculties have not been duly cultivated, and where no proper regard has been paid to the ulterior destiny of man. With these views thousands of our population sympathise, and we believe they will not unite in senselessly decrying those Academic Institutions—in which no restraints are placed, or attempted to be placed, on liberty of conscience, and in which are afforded the best facilities for acquiring a thorough education that the Provinces can give—merely because they are placed for more efficient oversight under the general management of some orthodox and respectable denomination of Christian people.

The sentiments of the celebrated Locke on the subject, indicated at the heading of this article, are deserving of consideration. He says:—

"Under whose care soever a child is put to be taught during the tender and flexible years of his life, this is certain: it should be one who thinks Latin and languages the least part of education; one who, knowing how much virtue and a well-tempered soul is to be preferred to any sort of learning—or language, makes it his chief business to form the mind of his scholars, and give that a right disposition; which, if once got, though all the rest should be neglected, would in due time produce all the rest; and which, if it be not got, and settled so as to keep out ill and vicious habits—languages and sciences, and all the other accomplishments of education, will be to no purpose but to make the worse or more dangerous man."

Such is the strong and decisive testimony of a philosopher, who from his position in society, was well qualified to form a disinterested judgment of the importance and necessity of moral and religious education.

Whatever may be said to the contrary, it is the wisest and safest plan to conduct the education of youth in that way, which will tend best to qualify them for the discharge of the duties they owe to Society and to God.

Literature.

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