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## Poetry.

### THE OLDEST CHRISTIAN HYMN.

In Paed. Lib. III. of Clement of Alexandria, is given (in Greek) the most ancient hymn of the Primitive Church. It is then (one hundred and fifty years after the apostles) asserted to be of much earlier origin. It may have been sung by the "beloved disciple" before he ascended to his reward. The following version will give some imperfect idea of its spirit:—

Shepherd of tender youth!  
Guiding, in love and truth,  
Through devious ways;  
Christ, our triumphant King,  
We come thy name to sing;  
And here our children bring  
To shout thy praise.

Thou art our holy Lord!  
The all-subduing Word!—  
Healer of strife!  
Thou didst thyself abase,  
That from sin's deep disgrace  
Thou mightest save our race,  
And give us life.

Thou art Wisdom's High Priest!  
Thou hast prepared the feast  
Of holy love;  
And in our mortal pain  
None calls on thee in vain;  
Help thou dost not disdain—  
Help from above.

Ever be thus our guide!  
Our shepherd and our pride,—  
Our staff and song!  
Jesus! thou Christ of God!  
By thy perennial word,  
Lead us where thou hast trod—  
Make our faith strong.

So now, and till we die,  
Sound we thy praises high,  
And joyful sing.  
Infants, and the glad throng  
Who to thy Church belong,  
Unite, and swell the song,  
To Christ our King.

## Christian Miscellany.

"We need a better acquaintance with the thoughts and reasonings of pure and lofty minds."—Dr. Sharp.

### The Bible-Fragment.

A fragment of Holy Scripture has sometimes led to great results. When Captain Pakenham was engaged at Florence in carrying through the press an edition of the Bible, the printers employed were so astonished at the truths they were putting together, that many of them procured copies of the entire volume for themselves. We have read of a single torn leaf of the word of life which conveyed salutary instruction to a young man in the East Indies, and prepared the way for the Missionary to lead him to the Crucified One. But the most striking instance of the Book, with which we have recently met, is found in the "Recollections of Mick Healy, an Irish Peasant," recently published in Dublin, by the Rev. John Gregg. From the interesting and instructive pages of Mr. Gregg's narrative, we learn that Mick Healy was a native of the county of Meath. His father held a small farm, to which, at his decease, Mick succeeded. By industry and economy, he continued to provide for himself and his family, and for several years regularly paid his rent. An event, however, occurred, which altered his character, and soon made a change in his position and prospects. His parents had been Papists. His relatives and neighbours, and indeed the people generally in that part of the country, belonged to that persuasion. He was a strict Romanist. He went regularly to his place of worship, attended to confession, and punctually paid his dues. He had the approbation of his Priest, and was looked upon by every one as a good Catholic.

Mick Healy had reached the age of fifty before he had read, or even seen, the word of God. One day, when detained in the house by rain, he employed himself for a time in rummaging an old trunk which had belonged to his father. In turning over the

contents of his trunk, he lighted on the fragment of a book: he took it out, and read a few pages, and then replaced it where he found it. The day cleared up, and he went to his work. On every succeeding day, when leisure came, he visited the trunk, took out the fragment, and resumed his reading. The more he read, the more he wished to read. On the Sabbath he was wont to take the book with him to the back of a hedge, that alone, and free from interruption, he might enjoy his newly found treasure. During all this time he had not the slightest notion what the book was, with which he was so much delighted. It was, in truth, only the fragment of a book, and had neither title page nor inscription.

When he was engaged, one day, in this his favourite recreation, the Popish schoolmaster happened to pass by. As Mick was an acquaintance of his, he came over to speak to him. He gave him the usual salutations; and, as he cast his more experienced eye on the pages which Mick was reading, he exclaimed, "Ah Mick you are reading the Bible: you are a swaddler, and I will tell the Priest." "The Bible, indeed!" said Mick: "it is only an old book of my father's that I am reading." "O, I know well that it is the Bible," said the schoolmaster; "and if you don't stop reading it, I will tell the Priest." "I don't care to whom you tell it," said Mick: "it was my father's book, and I will read it, in spite of any one, as long as I like." The schoolmaster was horrified.—That he might not appear to countenance such conduct, he lost no time in informing the Priest how he had found Mike Healy employed; while, to prove how free from heresy he was, he did not fail to tell him how he had warned Mike against the Bible; and he reported faithfully what Mick had said in reply. This was no music to the Priest's ears. It was dreadful to think that a Catholic should employ himself in reading the word of God, or even have it at all without his leave. In a day or two after, he called at Mick's house; and, trying gentle means at first, he said, "What is this I hear of you Mick? I am sorry to hear of your father's son." "What is the bad thing your Reverence has heard of me?" said Mick. The schoolmaster tells me that you are become a Bible-reader; and sure you will not disgrace your family, and bring a scandal on the parish." "O, never mind him, your Reverence," said Mick: "it is only an old book of my father's, which I found in the trunk, which I do be reading." "How long have you been reading it?" said the Priest. "Only about a year, your Reverence," said Mick. "Show it to me," said the Priest. Mick proceeded to the trunk, and, producing the fragment, handed it to him. "Sure enough," said the Priest, as he looked through the pages, "it is the Bible; and, Mick, you must not read it any more: it is not fit for you; you might take a wrong meaning out of it, and it might make a heretic of you." Mick, taking the book out of the Priest's hands, said, "O, your Reverence, it won't do me any harm; it does my heart good to read it. I never met any book like it: if it does not make me better, I'm sure it won't make me a worse man." The Priest then said, in a mild tone, "O Mick, you must not keep it at all; it is not safe for you to have it: give it to me, and, as it was your father's, I will keep it, and take care of it for you." "Give you my father's book?" said Mick: "indeed please your Reverence, I will do no such thing. I can keep it and take care of it myself." The Priest's tone was now changed: all his efforts to get it from him by coaxing were in vain. Mick would not part with his inheritance. The Priest stormed. Mick was calm; which, no doubt, was very provoking. He held it in his hand, and he said, "And is this the Bible, your Reverence? But sure it wants a piece here,"—turning to the first page of his fragment, which was in the middle of Exodus; "and sure it wants a piece there,"—turning to the last page, which was part of the Prophet Daniel. "Where could I get the pieces,

your Reverence? Will you give them to me, or tell me where I can find them?" This did not quiet the Priest much. In an angry tone he refused to comply with Mick's request. Anxious only for the book, and without meaning any offence, Mick calmly urged his entreaty. This made matters worse; it was adding fuel to the fire: yet what could be done? Longer delay might end in worse defeat; and so the Priest left the house; but in the worst possible humour, while Mick very composedly remained, and quietly sat down to read.

The Priest, however, continued to thunder against the peasant, in order to shake his resolution; but Mick was resolved to keep and read the fragment, and at any hazard, if possible, to procure the remainder. It was soon noised abroad that Mick Healy read the Bible, that he would not give it up for the Priest, and that he was become a Protestant. Some of the people thought it would be as well for Mick to have a serpent in the house as the Bible; that he could not have any luck as he went against the Priest; and that he must have the devil in him, since he became a Protestant. They thought that it would not only be dangerous, but a disgrace, to have anything to do with him. Mick went to mass as usual, but the Priest looked dark and cross at him. The people shrank from him as if he had the plague; they shunned his company with the greatest aversion, and altogether deserted his house. They were warned to keep aloof from him, partly, it is supposed, for their own sake, that they might not be infected; and partly for his sake, that he might be driven to give up the Bible. But neither cunning nor coldness, neither frown nor favour, would induce Mick to give up the book. The coldness and aversion with which he was at first regarded were succeeded by threats and abuse; but as he had incurred man's anger for God's word, he seemed to be rather cheered by God's favour. The methods which were pursued towards him, seemed to produce an effect opposite to what was expected. The conduct of Priest and people, together with the knowledge of Scripture with which he was daily acquiring, gradually cooled his passion for the services of the chapel; and his visit to it became less frequent, and, at length, they altogether ceased.

He now heard, by some means or other, that a Minister at Navan, or at Trim, it is not quite certain which, had Bibles, and would be likely to give him one, if he went to him for it. Accordingly, he set out, and travelled to one or other of those places: the one was distant about twelve miles, and the other about sixteen. He called on the Minister. "Sir," said he, "I have a bit of the Bible, but I would like very much to have it all." He then took the fragment from his bosom, and showed it to him. The Minister entered into conversation with him; and when he perceived that he had made good use of the part of the Bible which he possessed, and was really anxious to have the entire volume, the worthy man gave him a good octavo Bible, which Mick afterwards showed Mr. Gregg, and which it is thought he kept and read to the day of his death. Mick returned home with his treasure on the same day: thus walking, at least, twenty-four miles; but this was as nothing to him for the love he had to the Bible. He now became a thorough and confirmed Bible-reader. He struck out boldly into the wide extent of Scripture: he felt himself in a new world. When he came to the New Testament, he was lost in amazement. He followed the "Man of sorrows" through His wondrous history, from the manger to the cross, and from the grave to His ascension. He felt that he had been poor before, but that now he was rich: he felt his heart dilating with love to all men. He would fain communicate what he knew of Jesus to every one he met. He could not, however, get his wife and children to enter into his feelings; and his neighbours and friends would not come within his reach.

He went on for some time working on the

farm by day, and reading in the Bible by night. But it so happened that by the loss of his cattle, and the failure of his crops, he was in arrear of rent; and, as he was entirely dependent on his own resources, and no man would lend him money, he was dispossessed of his farm. His landlord was a Romanist. Mick (as Mr. Gregg was informed) was not a worse tenant, or more in arrear, than many others on the estate, to whom indulgence had been granted, and who were suffered to remain. But Mick had become a Protestant, and had placed himself, in consequence, beyond the pale of pity. He might infect others; his example might be imitated; and then no one could tell where the mischief would end. It may have been thought a good opportunity, one not to be lost, to root out an obnoxious man. Be it as it may, poor Mick was thrown out of the house where he had begun his days, and where he too fondly hoped he would end them. The farm passed into other and strange hands.

With heavy heart and painful steps, he now removed into a poor mud-cabin, to shelter himself and his family. No human eye was near to pity him, nor hand to lend relief. But he had God's Word. He could say, "This is my comfort in my affliction; for Thy word hath quickened me." He could also say, "It is the Lord; let Him do as seemeth Him good." "The will of the Lord be done." He sought employment from the neighbouring farmers, but could not obtain it, for they were prejudiced against him. Many who are ever ready to cry aloud for liberty of conscience for themselves, are slow enough to grant it to others. He was driven at length for the support of his family, to have recourse to the humblest occupation; and was happy to be employed on the public roads, in breaking stones for eightpence a day. But this did not conquer his heroic spirit. He went cheerily to his work in the morning, and returned more cheerily to his family and his Bible in the evening. His cup of trial was not yet full. It pleased God to send sickness into his family. His wife and two sons were visited at the same time with fever. The Lord kept the disease from himself. No neighbour would come near to assist at the sick bed: it may have been from fear, more likely from bigotry, as otherwise the Irish are kind and compassionate. All the offices of humanity were performed by himself. He alone went to the stream, and carried in the water; he alone moistened the parched lips, and cooled the burning temples; he alone sat up, and watched with sleepless eyes each livelong night. God took away from him one of the objects of his care—a much-loved child—a grown-up youth. Though grieved and afflicted, yet, like Job, he could say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." He gazed and wept over the manly but lifeless form, his fair but faded flower. No neighbour came in to share his sorrows. Poor Mick's own hands closed the eyes: his own hands washed the body, placed it in the coffin, lifting up the hammer, and fastened down the nails; and then, sorrowing and sobbing, uncomfited and unattended, he laid it down sadly and slowly in the lonely grave.

(To be continued.)

### Amusements.

If Christians join in what are called worldly amusements, I ask nothing about their creed. They show their taste; that is enough. A mere creed, however correct, will save no man. The influence of the creed is the essential matter.

### Economy.

True economy, both with regard to money and time, is of the greatest importance. What good might we do, if we did not waste money! What persons might we be, if we improved time!

## Legislative.

## Copy of an Act for the Incorporation of certain Bodies connected with the Wesleyan Methodist Church.

(Passed the 7th day of April, A. D. 1851.)

WHEREAS, a large number of persons in the Province of Nova-Scotia are associated together in Classes, Societies and Congregations, constituting a Religious community, known by the name of the "Wesleyan Methodist Church in Nova-Scotia," under the pastoral care and direction of Ministers of God's Word in connection with the yearly Conference of the People called Methodists, held at London, Leeds, Bristol or elsewhere in England, as known by a certain Deed Poll or Instrument in writing, under the hand and seal of the Reverend John Wesley, (formerly of Lincoln College, Oxford) Clerk, bearing date on or about the Twenty-eighth day of February, One thousand seven hundred and eighty-four, and enrolled in Her Majesty's High Court of Chancery on or about the Ninth day of March in the year last aforesaid, the Ministers and Members of which Church are in connection with and are governed and directed by the Rules and usages made or sanctioned from time to time by the Conference.

And whereas, for the more beneficial and effectual exercise of Pastoral supervision by the Ministers, and for the better and more effectual administration of the discipline of the Church, the Province, or part thereof occupied by such Ministers, is divided into convenient Sections, called Circuits, and the Classes, Societies, and Congregations within each Circuit respectively, are placed from year to year under the pastoral care of one or more of the Ministers appointed to such Circuit by, or by authority of, the Conference, and one of whom so appointed to each Circuit, is called the Superintendent thereof; and in each of such Circuits certain persons are from time to time appointed, according to such rules and usages, to the offices of Circuit Stewards, to assist in managing the Financial affairs of such Circuits; and certain persons are from time to time appointed or recognized, according to such rules and usages, as Trustees of Chapels, or Parsonage Houses, or Burial Grounds, or other Lands or Property required for the use of the Church within the Circuits respectively.

And whereas, for the more convenient regulation of the affairs of the Church, a number of such Circuits are associated together by authority of the Conference, and every such association of Circuits is called a District, and a yearly assembly of the Ministers in every such District is held and called the District Meeting of ———, the business of which is generally presided over by one of the Ministers, who is called the Chairman of the District, and the general Superintendent of Missions therein, and who is appointed to his office by the Conference.

And whereas, it is necessary that greater facilities should be enjoyed by the Church for holding, possessing and using Lands and other Property for the support of Public Worship, and for the propagation of Christian Knowledge, and for the constituting and managing of Funds and Institutions for the several and general religious and benevolent objects of the Church.

And whereas, at sundry times heretofore, Lands and other Property have been conveyed, by Devise, or by Deeds of Gift, or by Deeds of Bargain and Sale, or by other Deeds or Instruments, to the Church Officers, or other parties named or signified in such Deeds or Instruments or Devises, in trust for the use and benefit of the Church, some of which Deeds or Instruments or Devises are defective, as not containing necessary directions for the appointment of Successors for the trusts respectively created, or as being in other respects not accordant with such rules and usages, from which defectiveness inconveniences have arisen, or are liable to arise, which it is necessary to remedy, and in the future to prevent:

Be it therefore enacted, by the Lieutenant-Governor, Council and Assembly, as follows:

1. Each Board of Trustees of any Cha-

pel, Parsonage House, Burial Ground, School House, or other Property held in trust for the use and benefit of such Church in connexion with the Conference, and their Successors, and each Board of Trustees to be hereafter appointed according to the rules and usages for such purposes, and their Successors, shall be a Body Corporate, having perpetual succession, by the name of the "Trustees of the Wesleyan Methodist Chapel," or Burial Ground, or other Property, as the case may be, in the place in which the Trust Property shall be situated, or by such other name as is or shall be mentioned in the Trust Deed, or other Act or Instrument by which the trusts respectively were or shall be created.

II. The Wesleyan Methodist Ministers now constituting any such District Meeting, and their Successors, or who shall be hereafter by authority of the Conference, constituted a District Meeting, and their Successors, shall be a Body Corporate, having perpetual succession, by the name of the Wesleyan District Meeting of the District, as the case may be.

III. Each of the Corporations of Trustees hereby constituted, or to be hereafter constituted by virtue hereof, shall be capable of taking, holding, and possessing Lands, Tenements, Monies, and other Property heretofore conveyed to them, or which shall be hereafter conveyed for the use and benefit of such trusts respectively, and of suing and being sued in any of Her Majesty's Courts of Law, or of Equity, and shall have and exercise all the rights, powers, and privileges incident to a Body Corporate according to the Laws of this Province, any thing in the Statutes commonly called the Statutes of Mortmain, or in any other Act or Statute to the contrary notwithstanding; and lands and other property that have been or shall be granted, given, or devised for the use of the Church, shall be held to be vested in the District Meeting Corporation, or to be vested in special trust under the Corporate authority hereinbefore created, accordingly as by the known and established general rules and usages of the Wesleyan Society, such lands and property ought to be subjected to the management of the one trust or the other.

IV. The District Meeting hereby incorporated, and such District Meetings as shall hereafter be constituted, shall be capable of taking, holding, and possessing lands, tenements, monies, and other property, for the use and benefit of such Church in connexion with the Conference, or of any portion thereof, or for the establishment of any Funds or Institutions which are now or may be hereafter required for the purposes of the Church, or of any portion thereof, or for the purposes of the Conference, and shall have authority respectively, and from time to time, to make laws and regulations for the due management of such Funds and Institutions not at variance with the Laws of this Province; and of suing and being sued in any of Her Majesty's Courts of Law, or of Equity, and shall have and exercise all the rights, powers, and privileges, incident to a Body Corporate according to the Laws of this Province, anything in the Statutes of Mortmain, or any other Acts or Statutes to the contrary notwithstanding.

V. Where in any case any lands, tenements, monies, or other property, or any right or interest therein, or use thereof, shall have been given or conveyed, or intended to be conveyed, or shall hereafter be given or conveyed, or intended to be given or conveyed, by Grant or Devise, or otherwise, in trust for the use and benefit of such Church, or of any portion thereof, and no proper provisions have been or be made for the appointment of Trustees, or of successors in the Trust, or such provisions have been or shall be made as are not in accordance with such rules and usages, or a vacancy or vacancies in the Trust shall have been or shall be occasioned by death or otherwise, which vacancy or vacancies shall not have been or be duly filled by the appointment of a successor or successors before the passing of this Act, in any such case now existing the Superintendent of the Circuit in which such Trust existed, or if the property be in a place where no Circuit extends, then the Chairman of the District, shall, within twelve months after the passing of this Act, and in

any such case hereafter arising, shall, as soon as convenient, cause the requisite number of Trustees, or of successors to the former Trustees, to be duly appointed according to such rules and usages, and the Trustees and their successors so duly appointed, and their successors from time to time thereafter so duly appointed, shall be the proper and lawful Trustees of the Trusts respectively, and shall have and exercise all the rights and powers and privileges pertaining to such Trustees, according to the rules and usages, and with the corporate privileges and authority which are conferred, or are intended to be conferred, on Trustees by this Act.

VI. The Trustees and District Meetings hereby incorporated, or authorised to be hereafter incorporated, and their successors, shall hold and exercise the rights, powers, and privileges connected with their respective Trusts, in accordance with the rules and usages from time to time passed or established by, or by authority of, the Conference.

VII. The Trustees of any Land held, or to be hereafter held, for a Chapel, or for a Parsonage House, or Burial Ground, or School House, or other Building for the use of such Church, or any portion thereof, shall keep a Book of Records, in which shall be duly entered, according to the rules and usages, the appointment of any successor or successors in the Trust, and the person or persons so appointed shall be entitled, in conjunction with the then surviving or remaining Trustees, to hold and possess the Lands, and all the Appurtenances thereof, without any Deed of Conveyance or Assignment being made to them, and the production of such entry in the Book of Record, or a duly authenticated copy thereof, shall be sufficient evidence of the appointment of such successor or successors in any of Her Majesty's Courts of Law or of Equity, and of his or their possession of co-ordinate rights and privileges with the other Trustees, from the time of the appointment of such successor or successors respectively.

And whereas, by the last Will and Testament of Elijah Forsyth, late of Horton, in this Province, Yeoman, the sum of Three hundred pounds was given and bequeathed to the Stewards of the Wesleyan Methodist Society, and their Successors, to be by them invested on good security, and the interest to be paid annually towards the support of the Wesleyan Methodist Preacher who shall be stationed in the said Horton Circuit in all time to come, which Will and Testament bears date the Eighteenth day of March, One thousand eight hundred and fifty.

VIII. James N. Craue, and William C. Denison, both of Horton aforesaid, being the duly appointed Stewards of the Wesleyan Methodist Society in Horton, and their successors in office as such Stewards, are hereby authorised to receive such sum of Three hundred pounds in trust for the purpose of such Will and Testament, and to invest the same with the concurrence and under the direction of the District Meeting, and to cause the interest thereof to be applied to the support of the Wesleyan Methodist Minister appointed from time to time to such Circuit, according to such rules and usages.

IX. If at any time after the passing of this Act, a Conference of Wesleyan Ministers shall be by the authority of the Conference hereinbefore mentioned, organized in the Province, then all the rights, powers, and privileges, by this act granted to the District Meeting or District Meetings, shall be thenceforward vested in the Conference which shall be so organized, and the lands, tenements, monies, or other property at such time held by the District Meeting or District Meetings, shall become the property of the Conference in this Province, for the same use and benefit for which they shall have been previously received and held by the District Meeting or District Meetings, under the authority and provisions of this Act.

X. After the organization of a Conference in this Province, the words "Rules and Usages" in this Act, shall be held to refer to such rules and usages as shall thenceforward be made or sanctioned by the Conference in this Province.

XI. The annual value of lands held by any Board of Trustees incorporated hereun-

der shall not exceed at any time the sum of Sixty pounds, exclusive of lands and premises held for Chapels, Parsonage Grounds, and Burial Grounds.

XII. The annual value of lands held by any District Meetings shall not exceed the sum of One thousand pounds.

XIII. Chapter Eighty-seven of the Revised Laws, passed during the present Session, shall not refer to this Act.

## Correspondence.

## JUDGE MARSHALL'S LETTERS.

(Continued from *Advocate* of the 7th inst.)

While penning these lines, the thought is suggested, that with regard to these sanguinary strifes, among professedly Christian nations, the delegated heralds of peace and salvation, have, in general, acted a very inconsistent and unfaithful part. Instead of uniting, and exerting their energies and influence, to allay and remove the rising animosities, and the tendencies to open hostility; and to prevent their actual occurrence, they have, as a body, and with but very few exceptions, on all occasions, entirely neglected that imperative part of their duty. Not only so, but on the contrary, they have as required, in not a few instances, dedicated, or consecrated, as it is blasphemously called, the ensigns of battle; and in the midst of opposing hosts, impelled by malignant passions, and just about to enter upon the bloody conflict, in which thousands would be hurried into an eternity of anguish, they have, on each side of the embattled legions, dared to call upon a God of love, and peace, and of good will to all, to grant the desolating victory. It is to be hoped that the dawn of at least a more peaceful day, among Christian nations, so called, is actually appearing. The movement for avoiding and preventing the fatal scourge, and for implanting and cherishing peaceful sentiments among nations, as far as in any way possible, has, for several recent years, through the divine assistance and favour, been carried rapidly and successfully forward, under the guidance, and superintendence of, comparatively, a few enlightened and benevolent spirits. It has already accomplished some encouraging and excellent effects, in enlightening the millions of the most civilized and professedly Christian nations, as to the sinfulness of war, and the varied forms, and the extent of its afflictions and evils. By the great public conventions which have been held, and by the wide spread dissemination, in various forms, of the great and benevolent truths on the subject, it has further operated to allay or remove national animosities, and to form in the minds of multitudes, among some of the more powerful nations, an aversion to war, and even to influence and incline political rulers, more generally, and apparently more sincerely, to counsels and measures for the avoidance of war, than such characters had been in any previous age. But, notwithstanding the good effects which have already been accomplished, and the well founded prospects of incalculably greater, the very great majority, comparatively, nearly the whole in the professing Christian community, in every nation, even including those most solemnly set apart to be public teachers of love, benevolence, and peace, stand aloof from the movement, and do not in any way appear to sympathize with it; but, on the contrary, many even ridicule and denounce it, as visionary and vain, if not even worse. The conductor of one of the English Journals, and the understood organ of a large evangelical denomination, has been so indiscreet and uncharitable, and regardless of efforts for good, as, in sneering or sarcastic terms, to ridicule and reject this movement for peace, as the dream of humane but merely visionary philanthropists, and as an utterly impracticable scheme. That the object is a good one, and that the means employed for its accomplishment are reasonable and peaceful, and injurious to none, even the profane and the vicious will admit. It might, therefore, have been supposed, that these circumstances alone, and the bare possibility that the efforts put forth would, in the slightest degree, allay or prevent any irritation or hostility among the same common family of man; or in any measure, or on any occasion, would influence political rulers, to the maintenance or restoration of national peace; it

might, we and conclu of merely results, wo dual, cla benevolent journalis contempt signed to p men. If and reject already ob approbati concluded violent Ch established and such utions ha and more ported by limited pr two thirds heathenist dully sup Christian are living of saving heavenly profane or to underv failure of g prevalent tempt, as expressed ment, duri ary attempt euled, des sufficient, already tri and pitia the a-tonis prophets, practical c ing some i incubates countless alone can be shown, far more i content w overcome, general st structing t of peace e cessant a craving c instances mission to the sneer relatives r or reproa enting t eminary variety of opposing overcome benevoler With r ment, it h nations, s influences except the heads who adm rests and of nearly all these their re other. I doubtless, nations, a able obje disputes l of friend more, or s private i unicable thod of a happily B as men ar ings are i rainous to This ratio national r resorted to times; an able and l in fifty? ination wi merical, v proposd success, it the nation under the

might, we say, have naturally been inferred and concluded, that these, and other prospects of merely possible benevolent and useful results, would have restrained every individual, claiming to be considered as possessing benevolent feelings, especially a religious journalist, from anything like censure, or contempt of any undertaking or effort, designed to promote peace and good will among men. If the movement is to be condemned and rejected, merely because it has not already obtained universal, or even general approbation, and support, the same may be concluded regarding even our holy and benevolent Christianity; for, although it has been established for nearly two thousand years, and such numerous means and strenuous exertions have been employed for its extension, and moreover, has been cherished and supported by divine wisdom and power, yet such limited progress has it made, that more than two thirds of the human family are still in heathenism and cruel idolatry, or dark and devilly superstition; and, even in professedly Christian nations, how few, comparatively, are living epistles of the spirit and practice of saving truth; yet, who, professing this heavenly and benign religion, would be so profane or unguarded, as by word or deed, to undervalue or slight it, because of such failure of general acceptance, and extensively prevalent influence. Similar slight and contempt, as well as opposition, were also openly expressed, regarding the temperance movement, during its earlier progress. Its visionary attempts, as they were styled, were ridiculed, despised, and rejected, by the self-sufficient, the sensual, and selfish, but it has already triumphed over such narrow minded and pitiable incredulity, and scorn; and, to the astonishment of all such vain and sceptical prophets, though not to their unanimous and practical conversion, has succeeded in reclaiming some hundreds of thousands, of wretched inebriates; and of imparting such other soulless and inestimable blessings, as eternity alone can fully reveal. Yet, it can readily be shown, that the abstinence movement, has far more numerous and powerful enemies to contend with, and greater impediments to overcome, in order to its universal or even general success, than those opposing or obstructing the movement for the preservation of peace among nations. The first has incessant and arduous contention with the cravings of sensual appetite; in numerous instances with long continued habit and submission to custom and fashion; often, with the sneer of ridicule; the solicitation of relatives and friends; the fear of the mark or reproach of singularity; the sudden and enticing temptation; worldly disfavour; pecuniary loss; with an almost numberless variety of other circumstances and forms of opposing power and influence; but still it is overcoming, and winning and extending its benevolent course.

With regard to the other excellent movement, it has, at present, in the more civilized nations, scarcely any adverse elements and influences to retard or prevent its success, except the pride and ambition of rulers; and the headstrong recklessness or folly of those who administer national affairs. The interests and desires, and all the better feelings of nearly the whole body of the people, in all those nations, are, decidedly, in favour of their remaining in peace with each other. If disputes or differences arise, as, doubtless, they, occasionally, will between nations, as well as individuals, what reasonable objection can possibly be urged, to such disputes being submitted to the arbitration of friendly and independent powers, any more, or stronger, than to differences between private individuals, being settled in that amicable mode. In this latter case, this method of adjusting and settling differences, is happily becoming more and more frequent, as men are coming to see that legal proceedings are invariably disastrous, and oftentimes ruinous to both of the contending parties. This rational and amicable mode of deciding national differences, has been repeatedly resorted to, and with excellent effect, in recent times; and if it has been found to be available and beneficial in five instances, why not in fifty? Enlarged and unprejudiced examination will show, that there is nothing chimerical, vain, or impracticable, in the method proposed. In order to its adoption and success, it is not, previously, requisite, that the nations should universally be brought under the reigning control and influence, and

the practical observance of evangelical truth; though, this, of course, is at all times to be devoutly desired. The great body of individuals in society, live in outward harmony and peace with each other; and conduct their affairs together, without any acts of violence; and many, indeed, pass through life, without even resorting to legal means or tribunals to settle their dealings and occasional difficulties, yet, in all other respects, they may, and do remain, the same unregenerate, selfish, and worldly, or even irreligious characters. Why may not the same in general be the case as to nations. Such reference for the adjustment of national claims and differences, may, with propriety, be considered more a question of prudence and of interest, than of evangelical truth, or of religious or even benevolent practice. The masses of the people, in all the more enlightened countries, are beginning to see the subject in this light, and, therefore, as regards the burthen of taxation, and the other evils which wars invariably inflict upon them, they are ready to yield their hearty assent to the amicable mode suggested.

The reader will, doubtless, excuse these extended digressive remarks, if such they may be deemed, as the subject is one of the deepest interest, and is now engaging very much of the public attention, in the most enlightened nations; and, especially, as it so intimately affects the general subject of taxation, discussed in this letter. With regard to the repeated wars in which the United Kingdom has been involved, having been the principal cause of the present load of taxation, there can, of course, be but one opinion. And, further, it will now readily be admitted, by the great majority in the United Kingdom itself; and by all unprejudiced persons throughout the world, that very many of those wars were not merely needless, but unjust, and cruel throughout. As instances may be mentioned, the unnatural one, obstinately waged for so many years against the American Colonies, for refusing to submit to arbitrary and unjust exactions; the altogether iniquitous war, so unprovokedly commenced, and cruelly consummated against the Chinese nation, for laudably endeavouring to prevent the wholesale poisoning of their people. Also, of the sanguinary wars in Cabool, and Afghanistan, no better can be said, as to their unprovoked and reckless, as well as cruel character. As to the one against China, the wickedness was so palpable, that the public voice, even in Britain itself, was raised against it, and expressed in public meetings, in the most pointed and severe resolutions of condemnation. In such expressions of opinion concerning it, some of the nobles, and many others of the principal characters in the Kingdom, directly concurred. On this point of taxation, through the national wars, verily, the sins of the fathers have, in their afflictive consequences, fallen on the children.

First, then, in the gloomy catalogue of causes which have brought upon the United Kingdom, its present distressing taxation, must stand, this one of war, from which nothing but calamities and evils have ever resulted. The national debt, (which, in by far the greatest proportion, has been thereby accumulated,) it is generally understood, amounts, at present, to upwards of 800 millions of sterling money. The annual interest of this enormous sum, is estimated to be somewhere about 29 millions, being several millions more than half of the amount of the entire annual revenue of the Kingdom.

As the second of the causes of the taxation burthen may be mentioned—the extravagant expenses of the support of the numerous national and governmental establishments, especially those of the Army and Navy; and also the salaries and pensions. There is a Court or Government Record, generally styled the "Blue Book," in which salaries and a variety of other information relating to the Civil Government are stated. There is also a somewhat similar record called the "Black Book," published and circulated, in recent years, rather extensively, it is thought; a copy of which has fallen into my possession. It, certainly, contains some startling, and it would seem discreditable disclosures, as to extravagance and imposition on the nation, with reference to sinecure offices, and needless appointments, and establishments, as, also, lavish expenditures for public institutions and services; and, in general, showing a system of apor-

riation and employment of the national revenues, not only far from being economical and prudent, but, in very many instances, shamefully unjust and wasteful. Nearly, if not all, of those corrupt and extravagant expenditures, were originated and established under former sovereigns, and Parliaments, and ministerial advisers and rulers; and therefore, the blame of such origination, does not, of course, at all apply to those at present occupying the same exalted and responsible stations. With regard to improper and extravagant pensions, and in some other instances, it would now be difficult for these distinguished characters, fully to correct or remove such abuses; although, in very many cases, they might effect, either an entire, or a partial reform. It is but doing them justice to admit, that, in general, as it would appear, more economy is practised than formerly, in the appropriation and disbursement of the national revenues; and it may well be presumed, that the present ministerial rulers, and others who follow them, will, in this politically reforming and advancing age, be induced to remove many long established impositions, and abuses; and still further restrain the national expenditure; and, thereby, in some measure, reduce the pressure of taxation.

The extracts which will here be given, taken from among a great variety of particulars, contained in the "Black Book" already referred to, will serve to give some, though only a feeble idea of the long continued extent, the corruption and extravagance of the principal branches of the expenditure of the enormous amount, annually drawn, in the United Kingdom, in the form of taxation, from the toils and privations of the millions in the labouring and middling classes. Several of these extracts refer to so late a period as the year 1848. They will show, that by the numerous, and, in many instances, extravagant pensions; and by corrupt or lavish expenditure, in so many other cases, the burthen of taxation, for many years past, although seasons of peace, has been little, if at all, diminished, but on the contrary, has at times, it is thought, been rather increased. Doubtless, some alterations or reductions have taken place, since the last period to which these extracts refer, and unquestionably, many more are needed; and will, as certainly, be made, through the compelling power of united public opinion. These extracts may appropriately commence with the one relating to Royalty; the expenses under which head, though most of them right in themselves, yet some of them, will, by many, be deemed exceptionable; and the whole amount, will, doubtless, by very many more, be considered rather, if not quite excessive.

For the Wesleyan

### The Christian Church. No. II.

#### THE DUTY OF CHRISTIAN MINISTERS.

In our last we considered the question, "What is a Call to the Christian Ministry?" We shall now consider what is the duty of the man who is properly, because scripturally, called into the Work of the Ministry? The office of the Christian Minister is not a sinecure, nor does he spend a life of indolence. On the contrary, his duties are various, diversified and incessant. The great Apostle, when giving instructions to Timothy says, "Take heed to thyself and to thy doctrine." 1 Tim. iv. 16.

1. "Take heed to thyself." This refers to the personal religion and christian experience of the Minister. As God has never called an unconverted man into the ministry, so the Christian Minister can only calculate upon success in his work, in proportion as he remains a sense of the Divine favour, and as he progresses in the way of holiness. The grace of the Holy Spirit should be largely diffused through his soul, and have a constant influence upon his words, his thoughts, and his actions. The Apostle Paul exhorted Timothy, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." And the Apostolic Wesley, enjoined it upon the young men who were to be his helpers in the Ministry; "Be serious. Let your motto be, 'Holiness to the Lord.'"

2. Take heed "unto thy doctrine." As a Preacher of the Gospel, take heed that you preach all the Gospel; and only the Gospel. Do not advance anything as orthodox that is not found in the New Testament. What you preach to perishing souls, should be the eternal truth of God, and that is found in his Word. The Christian Minister should be careful not to advance either his own, or any person's opinion as a matter of faith or doctrine; unless the same be clearly

ly found in the Book of God. It is not what you think, but what you read. Our blessed Lord accused the Pharisees, with "Teaching for doctrines the commandments of men."

And while the Christian Minister should preach only what is in the Gospel, he should preach all that is there.

Some people are so fastidious that they do not like to hear the threatenings of the law, and they say, only love should be preached from the pulpit. But the command of God is, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." Isaiah lviii. 1. Again, God says by the mouth of Ezekiel iii. 17-20, "Son of man, I have made thee a watchman unto the House of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness and from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

The Wesleyan Connexion has peculiar guards against heterodoxy in its pulpits. For while there is no such thing as a formal composition or "profession of faith" for the Wesleyan Body; yet the doctrines which they believe, are the same as those taught by their venerable Founder, the Rev. John Wesley, and found in his notes on the New Testament and the first four volumes of his sermons. Every Wesleyan Minister professes to believe, and pledges himself to teach those doctrines; one tenure by which we hold all our Chapel property is, that no other doctrines shall be preached in them; and any deviation therefrom on the part of any Minister would most surely bring down the discipline of the Conference on the head of the offender.

The duty of the Christian Minister is not only to be pious and orthodox; but as he is to be a Teacher of religion, he should understand it well—he should constantly be acquiring knowledge in every form,—and particularly such knowledge as will enable him to understand the Bible better. The Minister should always be in advance of his congregation at least in scriptural knowledge. The people should always have to look up to their Minister: it is a disgrace when they have to look down upon him. "The Priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts." Mal. ii. 7. The Redeemer commanded Peter, and the same command is given to every Christian Minister, "Feed my sheep." "Feed my lambs."

The Instructions of the Wesleyan Missionary Committee to their Missionaries is worthy of universal regard by all who fill the sacred office.

Instruction 2. "We recommend you to acquire an increase of that general knowledge which, if the handmaid of piety, will increase your qualifications for extensive usefulness. But more especially, we press upon you the absolute necessity of studying Christian Divinity, the doctrines of salvation by the cross of Christ, which things the angels desire to look into." They exercise their minds, which excel in strength, in the contemplation of those precious truths which you are called to explain and illustrate. Let all your reading and studies have a reference to this. You are to teach religion; you must, therefore, understand religion well.—You are to disseminate the knowledge of Christianity, in order to the salvation of men; let the Bible then be your book; and let all other books be read in order to obtain a better acquaintance with the holy scriptures, and a greater facility in explaining, illustrating, and applying their important contents. We particularly recommend to you to read the writings of Wesley and Fletcher, and the useful Commentaries with which you are furnished, which are designed and calculated to increase your knowledge of the sacred volume. Like the Baptist, you must be "burning and shining lights;" and, therefore, recollect every day, that whilst you endeavour by reading, meditation and conversation, to increase your stock of useful knowledge, it is necessary for you to acquire a proportionate increase of holy fervour."

But the Christian Minister must not only acquire knowledge himself, he must impart it to others. Saint Paul says—1 Cor. xiv. 3, "But he that prophesieth speaketh unto men to edification and exhortation and comfort." The term "Prophesieth" means preaching or expounding God's word; and the design of preaching is here shown to be three fold. 1. "He who prophesieth speaketh unto men to edification." The word "edify" signifies to build, or as Dr. A. Clarke observes, "to build a house;" so that the first object of preaching is to edify or build up the Church; to impart to believers some new idea or additional knowledge of God's book, or give some additional stimulus in their onward progress to heaven. 2. "He speaketh to exhortation." This refers to the unconverted part of the congregation, and teaches that the Christian Prophet invites those who are far from God to draw nigh to him and seek pardon through the blood of his Son. "He speaketh to comfort." This refers to the penitent or awakened part of the congregation; and shows that the Christian prophet endeavours to "Bind up the

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, I 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 to 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—

"Thee 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 unblamable 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.

H.

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.

Literatur

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## Literature in Connection with Temperance.

We have regarded with no small degree of interest the efforts of the advocates of Temperance in our City, to combine Literary pursuits with the interests of Temperance. On many accounts this course is both wise and highly commendable. It is calculated to secure the influence and sympathy of persons of cultivated minds, whilst it affords to individuals less intellectually favoured desirable opportunities for mental improvement. It is a matter of great importance to enlist the energies of youth in the temperance reformation, and, in order to render their attachment to the cause at once firm and enlightened, to place within their reach the allurements of profitable reading and the satisfaction of scientific investigations. To these objects the attention of our temperance men has been happily turned, and, as the practical result, the *Athenæum Reading Room*, with its multifarious Papers, its varied *Tomes*, and monthly Lectures, has sprung into existence. This example is being laudably followed in various parts of the Province; and here and there men of learning and science are found devoting their abilities to further the progress of and give increased permanency to the Temperance reform by communicating from their ample stores profitable and interesting information to gratified audiences. Under such efficient training, the hope may confidently be indulged, that, from the ranks of our youth thus drawn and attached to the cause, some, at least, will hereafter be qualified to occupy the important post of Lecturers, and do effectual battle against intemperance, the strong and mighty foe to man's temporal and spiritual good. With a high degree of pleasure, we hail this movement of the day, and cordially wish the friends of Temperance, in City and Country, all that success in their praiseworthy efforts to unite Literature with Temperance, which so beneficent and useful an object fairly and justly merits.

## The Power of Divine Truth.

The article — "Bible-Fragment" — part of which we give this week on our first page, will be found exceedingly interesting; affording a pleasing instance of the power of divine truth on the mind, though, previously, darkened and imposed upon by the gross errors of Romanism. The pure, unadulterated Gospel of Christ "is the power of God unto salvation, to every one that believeth." Of this characteristic of the Gospel, divinely given, the friends of Bible-truth at this day have no more cause to be ashamed, than had St. Paul, when he uttered his triumphant and joyful boast in his epistle to the Church at Rome: Give the WORD OF GOD "free course" among the adherents of the Pope, and thousands would imitate the example of "Mick Healy." Neither "coaxing" nor "threats" of Priests would induce them to part with the heavenly treasure. Their language would be —

"Should all the forms that men devise  
Assail my faith with treacherous art,  
I'd call them vanities and lies,  
And bind thy gospel to my heart."

For the Wesleyan.

I forward herewith for publication the copy of an Act passed by the Provincial Legislature, "for the Incorporation of certain Bodies connected with the Wesleyan Methodist Church." My personal thanks, and those of the Wesleyan community, are due to the different Branches of the Legislature for the unanimity with which the Bill was passed, and specially to J. C. HALL, Esq., the introducer of the Bill, to the Hon. J. W. JOHNSTON, Chairman of the Special Committee to whom it was referred by the House of Assembly, and the Hons. H. BELL, and W. A. BLACK, of the Legislative Council, for their urbanity and careful attention, in forwarding it through its various stages.

It is not necessary to state at large the necessity existing for this enactment, or the advantages derivable from it. These will suggest themselves to those of our readers who are conversant with Wesleyan economy and usages. It will be necessary, however, that the Ministers and Trustees should take immediate steps to place all our Church property on a footing accordant with the provisions of the Act, and have due reference to it in the execution of Trust Deeds, Bequests, &c. Uniformity of Trust Deeds will be best secured by the preparation and enrolment of a Model Deed, after the example of the Parent Body, and of the New Brunswick District, to which the attention of the approaching District Meeting will be invited.

I beg leave to call immediate and special attention to the last paragraph of the Preamble, and the fifth Section of Enactment, and to urge the importance of carefully examining existing

Deeds, ascertaining vacancies in the Trusts, and causing such vacancies to be filled without delay.

Section VII. provides for the perpetuation of Trusts without the trouble and expense of executing and registering a new Deed on the appointment of successors to deceased or retiring Trustees. Let a suitable Book of Records according to this provision be at once procured, and carefully kept by each Board of Trustees. A form for the enrolment of successors will be laid before the District meeting.

It has been ascertained that some valuable bequests of land formerly made for the benefit of our Church have been voided by reason of the legatees having no corporate existence, or of other legal disabilities. It is hoped that such occurrences in the future will be fully guarded against by the provisions of this Act, and that a remedy may be found in it for the defectiveness of such Deeds and Wills, by which titles were likely to be jeopardized, or which rendered the Wesleyan management of property inconvenient or impracticable.

If these or other valuable objects be attained, and facilities given for the establishment of funds for the support and extension of the work of God, the time and attention devoted by my colleagues and myself will be amply repaid.

EPHRAIM EVANS,  
Gen. Sup. of Wes. Missions in N. S.  
Halifax, May 7th, 1851.

Copies of this Act can be procured at the Wesleyan Office, at 73d. each. A copy should be deposited with the Books and Papers of each Board of Trustees, for convenience of reference.

## Preparations making by the English Church.

Our contemporaries, the *Morning Herald* and the *Record*, contain three very interesting documents. The first of these is a re-publication of the letter addressed, in 1835, by the late Archbishop of Canterbury, in reply to the request of the Pastors of the Reformed Church, who desired that the Church of England should send deputies to Geneva to represent the National Establishment in the Jubilee about to be held, commemorative of the Reformation. It was a kind reply, though intimating, on the part of the Anglican Bishops, that they could not, "consistently with the practice of their Church, avail themselves of this invitation." We say that it manifested, nevertheless, a kindly and very Protestant sympathy with the Continental Churches at that interesting moment. The Bishop of London cites this first overture in a letter, which is the second document we have referred to, addressed by himself, last month, to the Marquis of Cholmondeley, as President of the Foreign Aid Society, requesting the assistance of that Society in carrying out the Bishop of London's suggestions for the present opportunity. One of these is to open a certain number of Churches, at which the liturgy of the Anglican Church might be read in different continental languages, and sermons preached in the same. His Lordship's other suggestion is made in the recollection that he himself, when on the Continent, accepted the fraternal invitation to officiate in several churches, both of the Lutheran and of the Reformed communities. In return he is desirous to provide those of our guests who belong to Protestant churches with the means of attending the public worship of God, "according to their own forms of worship." This truly Catholic proposal is impeded by the great difficulty that such services could not be performed in any of the Anglican Churches, nor could the national clergy properly take part in them. Against this formidable technical obstacle the Foreign Aid Society contributes its succours. In doing so they are encouraged by the full concurrence of the Archbishop of Canterbury, and by the earnest recommendation of the Bishop of Winchester; and they have issued a circular expressing their satisfaction that "an occasion has offered for giving expression to their brotherly feelings," — of "proving their readiness to do all in their power to draw the bonds of Christian love between you (the foreign Pastors) and the national church of this country closer," — and of manifesting "to the common enemy of our holy religion an example of that real union which exists where Christ is acknowledged as the only Head, and the Word of God as the only infallible guide."

We cannot but observe the trammels in which this good attempt struggles. The prelates speak almost, as it were, in an extra-official character, and the members of the Foreign Aid Society take care to state in their circular that "we simply address you as individual members of the Church of England;" however they definitely offer — not admission to the regular Anglican pulpits, but at least to "provide a place where, without necessarily joining in our rites and ceremonies, you (the foreign Pastors) may celebrate the worship of Almighty God according to your own forms and order." The Bishop of London, in accordance with his own suggestions, has appointed a Metropolitan Committee; and, on the first Sunday in May, will preach an Exhibition Sermon at St. Paul's. Upwards of thirty clergymen — many of them foreigners by birth, but in English orders — have offered their assistance; and, — as it appears that, by law, the liturgy can be read only in the English tongue within the

walls of consecrated buildings, — several unconsecrated chapels have already been placed at the disposal of the Committee for extra services in foreign languages. Bibles and Prayer-books in French, German, and Italian are in readiness for circulation at a cheap rate. — *London Watchman*, April 16th.

## Tractarian Secessions.

Events are fast hastening to a crisis in the English Church. A most important section of its best members are seeking for such an amelioration of its ritual as will fitly embody their enlightened evangelical spirit. The Bishop of Exeter stands upon the obsolete letter, and has distinctly called the Puseyite clergy to support him; but the Tractarian heresy is fast merging into avowed Popery. Those who might have garrisoned Exeter, had they remained, have gone further and seceded to Rome. This week, a Professor in the London University, the Rev. J. H. Jerrard, formerly Fellow and Tutor of Caius College, Cambridge, heads the list of Romish accessions. About the same time, Mr. James R. Hope, Q. C., also "five members of Dr. Pusey's conventual establishment, in Regent's Park," also Lady E. C. Peat, niece to the late Sir Walter Scott, with her five children and two servants, — also the Rev. E. Coffin, late Curate of Mr. H. W. Wilberforce, — also Archdeacon Manning, the relative by marriage of the Bishop of Oxford, — and many other clergymen, ladies, and eminent laymen, far too numerous here to recount, have, within a brief space of time, been involved in the vortex of the Romish Church. Oxford now counts her lost sons by the hundred; Cambridge has half as many to deplore. It was announced a week ago that another Wilberforce, the elder brother of the Bishop, has also gone over; but we have been glad to see him disclaim both the fact and the intention of joining the Communion of Rome. It is a dark and threatening day for the Church of England, but not wanting hopeful indications of a better time. Of these we have already noticed several. The reaction at Leeds ought to be added, whence Dr. Hook and the whole Rural Deanery have addressed to the Bishop of Ripon their earnest desire that the new Trustees elected to manage the patronage of St. Saviour's Church, and the clergymen hereafter licensed to officiate there, may be men free from the morbid appetite for the introduction of unauthorized ceremonies, which has lately shown its natural tendency to lead to the corrupt worship of the Church of Rome. — *ib.*

## Priestly Agitation and Intimidation.

The Irish provincial papers continue to report chapel meetings, held ostensibly for the purpose of petitioning Parliament against the Romish aggression bill. At these meetings the names of all who have had the "temerity" to pray the House of Commons to pass a bill on the subject are exhibited as objects of "public execration" on black bordered printed lists at the chapel doors and other public places.

## Temperance in Montreal.

We clip the following account of an interesting Temperance Meeting held in Montreal from a late number of *The Montreal Gazette* —

Perseverance Tent, Independent Order of Rechabites, held a Temperance meeting on Friday evening, in the Great Methodist Church, St. James Street, which was for the first time opened to the Temperance cause. The chair was filled by Bro. Irwin, D. C. R., and on the platform we noticed several powerful brethren of the Order in their regalia, with officers of the Sons of Temperance, Cadets of Temperance, and other Temperance Societies. Services commenced with prayer by the Rev. Mr. Lavel, and reading of the 35th of Jeremiah, in which is recorded the adherence of the ancient Rechabites to the precept, "drink no wine." A Temperance Choir sung several pieces with excellent effect.

To an audience which filled the Church, estimated to contain 2,500 persons, the Rev. Mr. Caughey delivered one of those lectures which impress deeply when uttered, and are long remembered. With little in voice, action or language to command peculiar interest, there is in this gentleman an appearance of serious, undoubting sincerity, which carries the multitude with him. We are apt to listen to the orator, whether at the bar or elsewhere, as we listen to the actor on the stage. He appears to act a part, and we are pleased if he performs it well; but no body is convinced by an argument which he presumes is unfeigned by the speaker. On the contrary, where the speaker appears sincerely impressed with the reality and truth of his subject, an impression is conveyed to the audience far more forcible and lasting than any method of declamation can produce. Herein lies the secret of Mr. Caughey's influence.

The Rechabites have reason to congratulate themselves upon the *eclat* which this meeting will give to their association.

The Archbishop of Canterbury has instituted proceedings against the Rev. S. Coffin, a Kentish clergyman, for Puseyite practices, and proposes to deal with other Romanizing priests.

## Decline of Romanism.

A letter published in England, from Charleroi, near Brussels, states that "the district of Charleroi contains a population of 150,000 souls; and up to the year 1842, was completely given over to Popery. At the present moment it numbers four Protestant churches; and above 900 Roman Catholics have left that Church." Aside from the present spasmodic movement in England, Popery is losing ground throughout Europe.

## Reformation in Dublin.

On Sunday four persons renounced and abjured Popery, under the spiritual direction of the Rev. Thomas Scott. One of the converts had been a student for the Romish priesthood in St. Jarlath's College, Tuam, under the auspices of Dr. McHale.

The Shubenacadie Canal, according to the *Gazette*, has been handed over to the Provincial Government.

Miss Herbert has been induced to change the name of the *Arbutus* to that of *The Mayflower*. We are requested to state that advertisements will be published on the covers.

The New Brunswick Legislature was prorogued on the last day of April.

The Queen has confirmed the appointment of the Hon. Mr. Croelman as Financial Secretary.

The Lascar recently tried for the murder of Mr. Sinclair has been sentenced to death.

Report says that Sir John Harvey will leave in the next Steamer on a visit to England.

Alex. McIntosh, A. M., has been appointed Principal of the Free Church Academy in this City.

PROVINCIAL SECRETARY'S OFFICE,  
HALIFAX, MAY 6th, 1851.

His Excellency the LIEUTENANT-GOVERNOR, in Council has been pleased to make the following appointments:

Alex. F. Sawers, Esq., M. D., to be Health Officer at the Port of Halifax, in the place of the late M. Hoffman, Esq., M. D., deceased.

Lauchlan Robinson, Esq., to be one of the Coroners for the County of Cape Breton.

Joseph Brownier, Esq., to be Collector of Duties at Sheet Harbour.

David Skinner, Esq., to be one of Her Majesty's Justices of the Peace for King's County.

To be Justices of the Peace for the County of Cape Breton: — John McKinnon, (Narrows,) Anthony Mortell and George Igby, (Main a Dieu,) James Matherson, (Little Bras d'Or,) Donald Ross, (Cow Bay.)

William Fraser, to be one of the Commissioners of Streets for New Glasgow, in the place of John F. McDonald, resigned.

At a Council held at the Government House, on the 6th of May, 1851. — present, His Excellency the Lieutenant-Governor, &c., &c., &c.

With reference to the tenth Section of the Provincial Act, Chapter 12, of Customs Duties, passed 31st March last, it is ordered, that the importer of Wheat Flour, the produce of Canada, into this Province from the United States, shall produce the Clearance of such Flour out of Bond at the Port of Shipment, signed by the proper authorities, and duly certified by the British Consul — which Clearance and Certificate shall be deemed sufficient proof of the origin and character of such Wheat Flour.

ERRATUM. — See Gazette, 23d April, — For 'Thomas S. Brown,' read 'Thomas S. Bown,' Esq., to be Collector of Duties and Warehouse Keeper at North Sydney, Cape Breton.

## Summary of News.

THE "MOUNTAIN OF LIGHT." — We understand that Her Majesty has been graciously pleased to permit the celebrated "Mountain of Light" to be placed in the Exhibition. Unusual precautions are to be taken with regard to it, but not of such a kind as will prevent the public from contemplating this most precious of all precious stones.

After many months of labour, Mr. McLachlan, the decorator in St. James's street, had finished a fine specimen of his art in gold, arabesque colours, chiefly on glass for the Exhibition, and had placed it on a van to convey it to Hyde Park, but before any cord could be placed upon it, a strong gust of wind lifted it quite off the van, and dashed it on the pavement, when one of the large glass panels was smashed into a hundred pieces.

Lowestoft has been selected as a Royal Mail packet station, under special contract with the Danish Government. This is the shortest route to Copenhagen, Stockholm, and the northern parts of Denmark and Sweden.

The railway extensions in 1850 amounted to 625 miles, making the total length of the lines opened up to December 6, 621 miles.

Some of the pauper girls who were sent from the Athlone workhouse to Australia, eighteen months ago, have sent home to their friends sums of money varying from £10 to £15.

COLONIAL.

New Brunswick.

LEGISLATIVE SUMMARY.—The Resolution yielding up the ination of Mosey Grants to the Executive has been re-considered and postponed till the next Session. Mr. Hannington's Resolution, reducing the number of Judges, including the master of the Rolls to four, has passed the House. The sum of £500 has been granted for the encouragement of the Fisheries, and £60 for fuel for Government House. A Bill granting five miles of land on each side of the European and North American Railway, has been carried. A select committee of the Legislative Council, consisting of Messrs. Robertson, Saunders, Hatch, and Odell has been appointed to prepare an address to the Throne, upon the subject of an Elective Council. Mr. Partelow's Resolution, declaring that all duties paid on wheat imported into this Province during the present year, shall be refunded at the next Session passed. The Salary reduction Bill has been postponed till next Session. The offices of Surveyor General, and Post Master General have been made political—if a Resolution of the Assembly can make them so. A duty of two shillings per dozen has been imposed upon Hackmatack knives exported from the Province. Mr. Gilbert's College bill has been thrown out, and Mr. Hannington's Resolution on the same subject—passed in this house—it is said will prove imperative. The law relating to the injury of the harbour of St. John has been suspended. A Resolution has passed the house reducing the salary of any future Governor to £1500. A Resolution granting to Mr. Baillie a retiring allowance for life of £500 a year, and praying the Government to make the necessary alterations in his office, has also passed the House. The contingent Bill, it is said, contains a number of grants which have been in other ways rejected.—Frederickton Reporter, 2nd.

The Railway Land Facility Bill, in favour of the European and North American Railway, passed the Council yesterday. This Bill gives five miles of ungranted lands to the Company on each side of the line, and provides that for every pound paid in, one acre shall be given to the Stockholders.—New Brunswick, April 29th.

HARBOR FISHERY.—We are glad to learn that the Gaspareux have made their appearance during the past few days, and that our fishermen are busily and profitably engaged. A Salmon was found in one of the wiers on Monday morning. This occurrence at so early a period, is somewhat unprecedented we believe, and we hope that it may prove to be the precursor of a good fishing season for salmon.—ib.

We are glad to learn that the iron tug steamer Conqueror, which was sunk below Quacoer last fall, has been raised and carried to the shore, and it is expected that she will soon be afloat again.—ib.

THE EUROPEAN AND NORTH AMERICAN RAILWAY.—We have been favoured with a neatly printed pamphlet of 96 pages, entitled a "Report on the Survey of the European and North American Railway; made under the authority of the State of Maine, by A. C. Morton, Civil Engineer." The Report is addressed to the Governor of Maine, and embraces an account of the exploration of that portion of the line of the great European and North American Railway which is to pass through that State. It also contains a vast amount of valuable information relative to the resources of Maine, New Brunswick and Nova Scotia, and proves beyond a doubt, that independent of the primary object of the Railway, which is to shorten the transit between Europe and America, the undertaking would prove remunerative to the stockholders. A very excellent Map, shewing the course of the Railway, accompanies the Report, and exhibits at a glance the proposed line through these Provinces.—New Brunswick, 3rd.

The line of telegraph has been extended to St. Andrews, so that the enterprising inhabitants of that town are now put into communication with St. John and the rest of the world.—ib.

Canada.

THE POSTAGE STAMPS.—Postage stamps are about to be issued by the Post Master General, one representing the Beaver, of the denomination of 3d, the second representing the head of Prince Albert, of the denomination of 6d, and the third representing the head of Her Majesty, the denomination of 1s., which will shortly be transmitted to the Post Masters at important points for sale.—Quebec Chronicle.

We learn by the Toronto Correspondence of the Montreal Courier, dated 19th April, that the Cabinet had been in Council two days, and that it was rumoured that the subject of their deliberations was an immediate dissolution of Parliament.

We learn further from the same source that it is said George Thompson, M. P., has received intelligence that two assassins have been sent in search of him, with the deliberate purpose of murdering him, if they succeed in finding him, and that such intelligence has actually been communicated to Mr. Thompson, who is still in Toronto.—ib.

The Postmaster General of Canada has addressed a Circular to the Postmasters of that Colony, directing them that when Newspapers or Periodicals shall have been refused to be taken by the party to whom the same shall be addressed it shall be their duty forthwith to address and return the same to the respective Publishers, stamp-

ing them with the post-mark of your Office, and writing on them, "refused," "not called for," "removed," or "dead," as the case may be.—Such Newspaper or Periodical to be returned free of charge.

TEMPERANCE SOCIETY.—At the monthly meeting on Friday last, addresses were delivered by the Rev. Messrs. McGregor and Griffin, and Mr. Davis, of Dundas. Mr. Griffin's address was chiefly devoted to maintaining the oneness of principle and aim of the old society and the more recent organization of the "Sons of Temperance," in asserting the benefits to be derived from their cordial co-operation, and in denouncing all attempts to create jealousy or distrust between them. He was frequently interrupted by the applause of the audience. Thirty names were obtained to the pledge.—Guelph Advertiser.

GREAT FIRE AT KINGSTON, CANADA.—A despatch from Toronto dated the 22nd inst. says—A great fire occurred this morning at Kingston. Forty houses have been destroyed in the block bounded by Princess, Bagot, Wellington and Queen streets—the principal part of the city.—The progress of the fire has been arrested.

REDUCTION OF DUTY.—The Inspector General has given public notice, that the following articles, which last year paid a duty of 12½ per cent. shall this year be charged 2½ per cent. only:—

Rolled Plate Iron, from one-quarter inch to one and a half inches in thickness—Straps for Walking Beams—Round and Square Iron, from 4 inches and upwards, suitable for Shafts and other parts of Machinery—Wrought Iron Cranks, 6 cwt. and upwards.

The first arrival from Quebec this season from sea is the ship Toronto, from Liverpool, bound for Montreal. She arrived on the 20th instant.

IMPORTANT DESPATCHES.—Accounts received from Montreal to the 29th April, state that Despatches have just been published from Earl Grey, according to which the Imperial Government will not object to a reduction in the Civil List, and will recommend the British Parliament to pay the Government of Canada, but in return will remove all the troops except from the garrisons of Quebec and Kingston, and will charge the Province with the Ordnance, Canals and Barracks, and also with presents to the Indians. Earl Grey does not think that this will tend to a separation of the Colonies from the Mother Country.

COPYRIGHT IN CANADA.—The Montreal Gazette says a despatch has been received conveying the Royal sanction to the copyright act lately passed, and that a proclamation may soon be expected, authorising the importation of foreign reprints of English works into Canada, upon paying a duty of 20 per cent.

Prince Edward Island.

On Tuesday evening the 22nd inst., at day light a Barque was discovered by the Inhabitants, on shore at Lot 40, on the North side of this island. The crew made an attempt to land, but were obliged to return to the vessel, one of their boats being stove in by the ice. Assistance was rendered to them by the people on the neighbourhood, and all the persons on board were brought on shore in safety. She proved to be the barque Fortitude, Garbutt, master, bound to Quebec from London, said to be only 13 days on her passage. She is to be sold for the benefit of all concerned.—Gaz.

The following gentlemen have been appointed members of the Executive Council of P. E. I.:—George Coles, Esquire, Hon. Charles Young, Hon. William Swaby, James Warburton, Joseph Pope, William Warren Lord, John Jardine, and Edward Whelan, Esquires; the Honorable Charles Young, to be Attorney General; the Hon. James Warburton, to be Colonial Secretary; the Honorable William Swaby, to be Registrar of Deeds, and Keeper of Plans; Charles Desbrisay, Esquire, to be Clerk of the Executive and Legislative Councils; James C. Pope, Esq., to be inserted in the Commission of the Peace for Prince County, and to be Collector of Impost and Excise, and Collector of Light Duties, for the District of Bequeque.

The Civil List Bill, recently passed by the Assembly of P. E. Island, provides the following allowances:—Chief Justice £700 per annum; with a bonus of £500, to be paid forthwith. His successor £600 per annum. Present Master of Rolls £500 per annum. Successor £400. Present or any future Attorney General, £150 per annum. Colonial Secretary and Road Correspondent £500 per annum. Registrar of Deeds and Keeper of Plans, £200 per annum. Clerk of the Executive and Legislative Councils, £120 per annum. The Bill also provides pensions of £200 each, per annum, for the Attorney General and Colonial Secretary during the term of their natural lives.

UNITED STATES.

THE SEA GIVING UP ITS TREASURE.—The Plymouth Memorial of Saturday says:—

"We learn, that during the gale of last week, a quantity of linseed oil came ashore in the breakers, at Manomet ponds. The oil was in forty gallon casks, 14 of which were rolled up on the shore in safety, but several casks were burst by being dashed against the rocks. The casks that were saved, contained about 30 gallons of oil each, which proved to be in good condition. The condition of the casks were such, as to render it certain that they had been in the water a great while, perhaps many years. The outer sur-

face of the casks was considerably decayed, and there were four ridges of iron rust on each, which were the only remnants of what were once iron hoops. The casks were covered with barnacles."

The Advertiser says the above probably came from the brig Hollander of Boston, from Rotterdam, which was capsized and sunk in Massachusetts Bay about ten years since. The breaking up of the vessel, which was hastened by the gale, probably disengaged the casks from the hold, and, being lighter than water, they rose to the surface.

HASTY LEGISLATION.—One of the cleverest things we have noticed for a long time in this land of hasty legislation occurred in a state legislature, we think somewhere to the southward. A law had been passed prohibiting the sale of spirituous liquors within the state. Towards the end of the session, among a crowd of other bills, came one for amending the charter of a city. "Does it contain a clause for allowing the sale of alcoholic drinks?" asked a Temperance member. "It does," replies the clerk. "Then strike it out," says the speaker, after amendment duly moved. The bill passed, and when law, it was discovered that the ingenious solicitor to the corporation had inserted two clauses to the same effect, and only one was struck out.—Montreal Transcript.

AWFUL EFFECTS OF INTemperance.—A lad nine years old, whose father resided in a miserable hovel, 63, Sixth Street, was found in a dying condition by the 11th ward police, lying in rags and filth the most disgusting. Near him lay the body of his degraded father, who was wholly insensible from rum to the scene around him.—Death would soon have terminated the lad's life. He was taken to Bellevue. New York, April 6.

The recent heavy rains have caused immense damage to many of the plantations on the Mississippi. The river had attained on the 16th, the highest point of last year. It is estimated that the overflows in Point Coupee and Plaquemine will shorten the crop of cotton 100,000 bales.

Father Mathew, it is understood, will arrive in New York in July next, and return to Ireland in August.

A gang of counterfeiters has been discovered in New Orleans and a large number of bills on the Union and State Banks of Louisiana were seized. Two of the men were arrested.

The Storm which recently passed through portions of Georgia and Alabama was very destructive in its character. The Sandersville Central Georgian says:—

"Trees of all sizes were uprooted, fences carried entirely away—some parts of which will never be found—fodder stacks swept off, and some of it carried for miles, and even large pine logs, which had lain till they were half buried in the earth, were raised from their beds and removed. Many hairbreadth escapes might be related. One young man, finding the house which he was in going to pieces, sprung from it, and was whirled by the wind some distance into a peach tree; to this he clung for a moment, when it was blown up. Losing his hold of this, he was swept on to another, to which he clung until the storm had passed."

LOTTERIES IN KENTUCKY.—Governor Helm, of Kentucky has vetoed the bill passed by the Legislature conferring upon the corporate authorities of Bacon College the privilege of raising fifty thousand dollars by a lottery scheme. In his message, the Governor acknowledges that previously, as a member of the Legislature, he had voted for a lottery bill, and as Governor had approved one. He is now, however, convinced that the system is contrary to morality and the public good, and he is not only in favour of withholding such grants for the future, but even of repealing those now in existence.

MISCELLANEOUS.

A HUMAN CURIOSITY.—We saw yesterday, a young, well framed man, who was born with a face of a deep mulatto colour, whose body is very white, with occasional black spots. His arms are of the most delicate whiteness, but on the back of one of his hands, black predominates.—His hair is much like a negro's, yet his countenance is far more intelligent in its expression, and his head is well shaped.

This remarkable specimen of a connecting link between the races, states that he is a twin, born at sea, off Cape May, and that his mate is a sister, who is perfectly white, with quite handsome features, and long, straight, jet-black hair. Their mother was an Indian woman, and their father a white man, both apparently of pure distinctive characteristics.

We learned nothing further respecting this singular family, but were satisfied that the individual we saw could not properly be classed as one of the albino species, and still less as one of those marked with "leprosy," so frequently found on the Isthmus of Darien. Several eminent physicians, we believe, examined the person in question, as did many other citizens, and perhaps some one may be able to send us a solution of his really curious peculiarities.—Boston Transcript.

DURABILITY OF WOOD WHEN IMMERSed IN WATER.—The piles under London Bridge have been driven 500 years; and on examining them in 1846, they were found to be but little decayed. They are principally elm. Old Savoy Place, in the city of London, was built 650 years ago; and the wooden piles, consisting of oak, elm, beach and chestnut, were found upon examination, to be perfectly sound. Of the durability of timber in a wet state, the piles of the bridge built by Emperor Trajan, over the Danube, afford a striking example. One of these piles was taken up and found to be petrified to the depth of three

fourths of an inch; but the rest of the wood was not different from its former state, though it had been driven 1600 years.

PROGRESS OF A POUND OF COTTON.—The following is an account of the travels of a pound of American cotton:—"The cotton was sent from the United States to London; thence to Manchester, where it was spun into yarn; thence to Paisley, where it was woven; next to Ayreshire, to be tanned; and then to Dumbarton, where it was hand rewed. It was then again sent to Paisley; whence it was conveyed to a distant part of Renfrew to be bleached, and then returned to Paisley. It was afterwards sent to Glasgow and finished; and from Glasgow it was taken to London. From its shipment in America, till its arrival in the London warehouse, it must have journeyed 3,000 miles by sea, and 920 by land. Its value was increased by the process of the manufacturer, 2,000 per cent.; whilst no less than 120 persons were engaged in its carriage and preparation."

A QUEER STORY.—A LIGHT-HOUSE FOR A WIND FALL.—The N. Y. Evening Post says that at an auction sale of unclaimed bonded goods, from the Custom House, the other day, a German by the name of Lutz bought 32 large packages, containing large wheels and machinery, but as the cases had not been opened, it was not known precisely what the contents were. Being good large ones, however, some presenting a surface of seven feet by five, and seeming well filled and heavy, the German bid the round sum of five hundred dollars for them, and had them knocked down to him. When he came to open the boxes, he found that they contained the complete apparatus for a light house, all in good order, and worth from twenty to thirty thousand dollars.

THE CHEERFUL HEART.—It is not essential to the happy home that there should be the luxury of the carpeted floor, the cushioned sofa, the soft shade of the astral lamp. Those elegancies gild the apartments, but they reach not the heart. It is neatness, order, and a cheerful heart, which makes home that sweet paradise it is so often found to be. There is joy as real, as heart-felt, by the cottage fire-side, as in the most splendid saloons of wealth and refinement. The luxuries and elegancies of life are not to be despised. They are to be received with gratitude. But their possession does not ensure happiness. The sources of true joy are not so shallow. The cheerful heart like the kaleidoscope, causes most discordant materials to arrange themselves in harmony and beauty.

NEWSPAPER STATISTICS.—Great Britain. In Great Britain there are about 600 papers published. In London 169; in the provincial towns of England 232; in Scotland and Ireland, 211.—United States. It is estimated that in the United States there are about 250 daily papers published, and about 2,500 tri-weeklies, semi-weeklies, and weeklies, and that the aggregate number of copies of newspapers annually distributed through the United States is the enormous figure of 412,000,000.—Russia. The number of newspapers and periodicals, now published in Russia is 154, of which 64 are published in St. Petersburg, 12 at Moscow, 5 at Odessa, 22 in the Province of the Baltic, and 50 in the rest of the Empire. Of those 154 publications, 108 are in the Russian language, 29 in the German, 8 in the French, 5 in the Polish, 3 in the Latin, and 1 in the Italian.—Belgium. The number of periodicals—daily, weekly, and monthly—now published in the kingdom of Belgium is 180.—Prussia. From a statistical report of the periodical press in Prussia, it appears that, up to June of last year, there existed within the Prussian monarchy 809 periodical publications of different kinds, political and non-political. Of newspapers there were 150 Conservative and Governmental, 201 oppositional, and 167 neutral, undecided, and wavering.—There were 282 scientific, technical, and literary periodicals. Of the above number, 93 were published in Prussia, 21 in Posen, 82 in Brandenburg, 77 in Berlin, 55 in Pomerania, 131 in Silesia, 114 in the province of Saxony, 77 in Westphalia, 159 in the Rhine provinces; United States, 2,700; Great Britain 603.

TOTAL ABSTINENCE ON THE SEA.—Capt Richard Cleaveland says, that he has navigated to all parts of the world from the sixtieth degree of south latitude to the sixtieth degree north latitude, sometimes in vessels of diminutive size, exposed to wet and cold—that he has visited the most unhealthy places, such as Batavia, San Blas, and Havana, and within the last, resided five consecutive years within the walls; that he has suffered captivity, robbery, imprisonment, ruin, and racking anxiety; and through the whole, up to the sixty-eighth year of his age, has never taken a drop of spirituous liquor of any kind, not a glass of wine, or porter, ale or beer, or any beverage stronger than tea or coffee—and moreover, that he has never used tobacco in any way whatever—and this, not only without injury, but on the contrary, to the preservation of his health in the midst of levers and deaths. A rich testimony to the value of the total abstinence principle.

THE MOON DAGUERROTYPE.—Mr. J. L. Whipple, the distinguished daguerrotypist, has succeeded, with the aid of Mr. Bond, the Cambridge astronomer, in taking views of the surface of the moon, as it appears through the great telescope at the Observatory. We have seen two daguerrotypes representing the moon as it appeared on Monday and Thursday nights. The mountains and valleys of the moon are very distinctly defined on the plate, and it is believed that by the aid of these representations taken at different phases of the moon, their height and depth may be determined. The importance of these experiments will be duly appreciated by the astronomer.—Boston Journal.

ABDO TRUSSE

M. HERRING proved principal of the... (text partially obscured)

He will also... (text partially obscured)

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RESOLVED. Scales etc... (text partially obscured)

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THE BENEFIT

THE BENEFIT... (text partially obscured)

Russ S. B... (text partially obscured)



NEW SPRING GOODS.

LONDON HOUSE. BILLING ROSS & CO. have now completed their im-

For "America."

J. B. BENNETT & CO.,

HAVE received by above Steamer, 2-4 & 4-4 black and col'd. Glacé Silks,

FISHING TACKLE.

To be had at the Subscriber's No. 6, Granville-Street.

AN extensive assortment of superior quality Salmon and Trout FLIES, adapted for the season,

PETER NORDBECK.

GARDEN and FLOWER SEEDS, in great variety, imported from the same eminent house in London—

LANGLEY'S DRUG STORE,

a few houses South of the Province Building, Hollis Street April 5, 1851.

RING'S VERBENA CREAM.

A SUPPLY of which much admired Compound has been received at Langley's Drug Store, Hollis Street Feb. 22.

SPECTACLES.

Spectacles display ev'n the distant star To those who, unassisted, cannot see afar;

BEVALENTA ARABICA.

FIFTY THOUSAND CURES WITHOUT MEDICINE HAVE BEEN EFFECTED BY DR BARRY'S BEVALENTA ARABICA FOOD.

The Unrivalled Summer Medicure

IS WELL KNOWN TO BE DR. S. TOWNSEND'S Extract of Sarsaparilla.

MR. SAMUEL STORY, Junr.

DEAR SIR,—I am happy to inform you that I had an opportunity of perceiving the good effect derived from the use of Dr. S. P. Townsend's Sarsaparilla,

Wesleyan Day School, Halifax.

THE SUBSCRIBER begs respectfully to intimate to the PUBLIC generally, and to the PARENTS of the children attending the Institution,

YOUNG LADIES' SEMINARY.

MRS. C. W. RATHBUN begs leave to inform her Friends and the Public that she intends opening a SCHOOL on MONDAY the 12th inst., at No. 136, Gottingen Street.

SPRING IMPORTATIONS.

THE Subscriber, thankful for past favors extended to him while in the late firm of W. J. COLEMAN & CO., begs leave to announce to his Friends and the Public,

DRY GOODS.

Broad Cloths, Cassimeres, Doeskins, Medium, Satoria and Venetian Summer Cloths, Cashmeres, Gambroons, Molekins, Tweeds, Russel and Albert CORDS,

GOUROCK CORDAGE & TWINE.

TEN Bales Gourock Bleached Sail CANVAS assorted Nos 1 to 5, 70 packages Gourock Cordage, assorted 12 thread to 2 1/2 inch,

HEALTH, ECONOMY & CONVENIENCE.

THIS POWDER answers for Tea Cakes, Buckwheat Cakes, Plum and other Puddings, Pastry, &c. &c.

POTATOE SEED.

A Superior new early sort, far superior to any yet known, from T. Roy's Nursery, Aberdeen. For sale by R. G. FRASER,

NEW GOODS.

CITY HAT STORE & LIVERPOOL HOUSE. NO. 12, GRANVILLE STREET.

NEW ASSORTMENT.

Carefully selected on the best terms, in the principal markets of Great Britain, now opening—received per Mercator, Goujerat, and Moro Castle—Long and square SHAWLS,

CHEBUCTO HOUSE.

NEW & CHEAP GROCERY STORE. NO. 48, UPPER WATER STREET, Opposite Messrs. Creighton & Grassie's Wharf.

Family and Ship Stores.

Country produce taken in exchange for goods, which will be supplied without advance on the usual retail prices.

THE TRENTON MUTUAL LIFE AND FIRE INSURANCE COMPANY.

Capital \$185,000 Safely Invested. INSURES on Buildings, Stocks, Furniture, &c., at the lowest rates of premium compatible with safety;

JOSEPH BELL & CO.

I have received by late arrivals from Great Britain: Printed Muslins, M de Laines, and Printed ORNAMENTAL CLOTHS Filled Paisley, Barage long and other Shawls,

DAVID STARR & SONS,

49, Upper Water Street. Have received ex America, Moro Castle, Mercator, Goujerat, and Standard, part of their Spring Importations.

LONDON WHITE LEAD and coloured PAINTS, Oils, La Ochre; Chrome Yellow, Cobalt Blue, Rose Pink, Patent DRYERS; Glue, Putty, Black Lead, Lampblack,

Farmer's Creed.

We believe in small farms and thorough cultivation. We believe that the soil loves to eat, as its own owner, and ought to be manured.

We believe in going to the bottom of things—and therefore in deep ploughing and enough of it. All the better with a sub-soil plough.

We believe the best fertilizer of any soil is a spirit of industry, enterprise and intelligence—without this lime and gypsum, bones and green manure, marl and guano,

We believe in good fences, good barns, good farmhouses, good stock, good orchards and children enough to gather the fruit.

We disbelieve in farmers who will not improve—in farms that grow poorer every year—farmers' boys turning into clerks and merchants—in farmers ashamed of their vocation.

The good farmer wears russet clothes, but makes golden payments, having tin in his buttons, and silver in his pockets.

In his house he is bountiful to strangers and poor people. He seldom goes far abroad and his credit stretches farther than his travel. He improveth his land to a double value by his good husbandry. In time of famine he is the Joseph of his country and keeps the poor from starving.

Signs of a Prosperous Farmer.

- 1. When a farmer is seen marrying young it shows that Providence helps them that help themselves, and that in future he will have helps of more kind than one.
2. When lights are seen burning in his house before break of day, in Winter especially, it shows that the day will never break on his breaking in the Winter of adversity.
3. When you see his barn larger than his house, it shows that he will have large profits and small afflictions.
4. When we see him driving his work, instead of his work driving him, it shows that he will never be driven from good resolutions, and that he will certainly work his way to prosperity.
5. When he is seen subscribing for newspapers, it shows that he is speaking like a book respecting the improvements in agriculture, and that he will never get his "walking papers" to the land of poverty.—Western World.

Peas with Potatoes.

It has generally been customary with most cultivators of the pea, to grow it by itself, but I have been induced to adopt a different course, and to economize somewhat of the expense by scattering a few peas along every row of potatoes, whether the latter be early or late. The vine is no

detriment to the potatoe, nor does their presence in the least diminish the faculty of weeding, either with or without the plough. By practicing this course, I annually, secure not only a regular succession of picking for table use, while the peas remain green and succulent, but a most abundant crop for winter use, and a clean article for the market or seeding, the subsequent spring. In some instances I have sown them pretty thick with the potatoes; but too many is a detriment to hoeing, and as a general rule, I think half the usual planting quantity enough. The crop thus produced is harvested with ease, and is rarely injured by mildew or the "bug." Try it.—German-town Telegraph.

LETTERS RECEIVED.—Rev. J. Narraway (2 sub.)

Marriages.

On the 20th ult., by the Rev. J. McMurray, Mr. SAMUEL SIMMONS to Miss MARY C. MCKINLAY. At Cornwallis, on the 5th inst., by the Rev. J. R. Narraway, Mr. GEORGE E. PORTER to Miss ALMIRA CONDOX, both of that place.

Deaths.

At the Dutch Village, on Sunday afternoon, Mr JOHN DEAL, Senr., aged 75 years. At Boston, 18th ult., ANASTASIA MARKS, eldest daughter of the late Thomas Marks, merchant of Harbour Grace, Newfoundland, aged 27 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED. FRIDAY, May 2.—R M Steamship America, Shannon, Boston, 45 hours, to S Cunard & Co.—was detained 10 hours by fog; schr Pigeon, Payne, St John's, N. F., 5 days, to W Pryor & Sons.

CLEARED.

May 1.—Brigs Goujerat, Edmondson, Tatmagouche—E Albro & Co; Velocity, Anderson, Kingston, Jam—W Full; brig Mary, Jones, B W Indies—T C Kinner & Co; schr E A Packhurst, (Fr) Duquesnel, Mequon, N F—D Starr; Mariner, Hoyt, St John, N E—Master.

MEMORANDA.

CIENFUEGOS, April 16th—arr brig Victoria, Frith, Kingston, Jam.; 19th—sld brig Ranger, Paynter, and Eliza, Kenny, both for Halifax; also brig Kingston, Wyman, Loyalist, Pngl. for do; Undoras, West, just arrived; Selim, Doane, loading for Halifax.

Vol. II.—No Ten Shilling Half-Year

GOD'S

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