

# The Provincial Freeman

Published under the direction of the Wesleyan Methodist Conference of Eastern British America

Volume XI. No. 14.

HALIFAX, N. S., THURSDAY, APRIL 7, 1859.

Whole No. 508.

## Poetry.

**REFLECTIONS**  
ON THE WORK, ENCOURAGEMENT, AND ULTIMATE REWARDS OF THE CHRISTIAN MINISTER, RESULTING FROM HIS ORDINATION.

BY THE LATE REV. ROBERT A. CHEBLEY.  
Extracted from his Journal.  
Am I ordained? The Gospel trumpet to blow,  
And solemn warning give of coming woe,  
To all who dare their Saviour disobey—  
Pursuing still the broad profane way.

'Tis even so! called by a voice Divine,  
To this dread work, I may not now decline;  
But labor on, and strive in love to win,  
Each ruler sinner from the paths of sin.

Nor is this all; I must e'er see the flock,  
And build and keep them on the Living Rock,  
With reasonable portion each must feed,  
To pure and wholesome streams the whole must lead.

Should one in evil hour the fold forsake,  
I must pursue, and strive to bring him back;  
And should the prowling wolf the flock assail,  
I must defend; nor must my courage fail.

In any sick? 'Tis mine with words to pray;  
With cheering words the sinking soul to stay—  
To gather in, and nurse the Lambs with care;  
And in the woes and joys of all to share.

'Tis also mine to point to Christ's abode,  
And earnestly myself to praise the Lord,  
Until my pilgrimage on earth shall end,  
And I to meet my Lord with joy ascend.

Momentous work! to me a child assigned—  
A word of earth with feeble power of mind—  
And watched beside by Hell's embodied host,  
I shrink with dread—again I count the cost.

My work is to assail the powers of hell!  
Of their malignant aim their slaves to tell—  
To bid them quit their ranks, and turn to Him  
Who dieth—their souls from misery to redeem.

While thus engaged, ten thousand foes will rise,  
Will hidden danger in my homelies lie;  
O! how can I the work assigned fulfil?  
How can I ere perform my Master's Will?

While thus I muse, methinks I hear him say  
"Why dost thou thus with idle thoughts amaze?  
Do I not always all thy steps attend?  
And can I not from all thy foes defend?"

"Thy past experience read. In former years,  
Have I not better been than all thy fears?  
Canst thou in all that trying period see  
A promise unfulfilled as to me?"

Have I not raised thy soul when sore oppressed,  
And borne thee on the billows of my breast?  
When thy foes came upon thee as a flood,  
Have I not round thee as a bulwark stood?"

"Did I e'er bid thee do as thou art now?  
Had it been as thy soul ere now were lost,  
Mark well my promise made, remember I  
All needful grace, when asked, will still supply."

"To assure thee well remember Calvary—  
'Twas there I suffered, bled and died for thee?  
Does not that scene, thy life and soul secure?  
Can He who loved thee thus be unfaithful prove?"

Remember also how I called thy soul,  
Burdened with its guilt and washed and made thee whole;  
Nor e'er forgot that when unfaithful found,  
I smote thee not, but raised thee from the ground.

Now look on high! see yonder glittering moon,  
The palm, the spotless robe,—my dazzling throne,  
See yonder throng what rapturous notes they raise!  
Their warfare o'er, their work is endless praise!

Go now thy work fulfil, dismiss thy fears,  
Be faithful through the few remaining years,  
And thou in all their joys shalt fully share,  
And safe with me the crown of glory wear.

O! 'Tis enough my gracious loving Lord,  
I venture not to preach thy sacred word;  
And in the dust before thy feet I lie,  
Resolved for Thee to labor, live and die.

## Religious Miscellany.

**Eastern Scenes and Stories for the Young.**

BY A PILGRIM FATHER.

Change, change, everything is changing. What we looked upon with interest and wonder yesterday, to excite any emotion in our minds to-day, and what passes as now may possibly be forgotten to-morrow. Such is the general condition of human affairs, and yet it is very remarkable how little some things in our nature are affected by this law of ceaseless mutation. Eighteen hundred years ago a busy and populous city in Asia was filled with confusion. The preaching of Christ and Him crucified had been carried thither by the Apostle Paul and a few of his companions. In the midst of the people signs and wonders were wrought and many of them, receiving the glad tidings of the gospel with simplicity and godly sincerity, openly renounced their errors and professed their faith in the Lord Jesus. Among these there were some who had followed the impious practices of sorcery from the frauds and impostures of which they derived great gain, and who, bringing the books of curious and devices to the value of fifty thousand pieces of silver gathered them in heaps and burned them before all men as a proof of their sincerity in "renouncing the hidden works of darkness." It happened, however, as is usual in such cases, that the success of the truth increased the opposition of the enemies of the cross, and especially of a certain class interested in the maintenance of the idolatrous customs of the people who, seeing their craft in danger raised no small stir about the way and the sect everywhere spoken against. One of these named Demetrius, whose employment as a silversmith was to make images of the goddess Diana, called together the other workmen, who, like himself, received a large part of their business from the temple, and spoke thus unto them:—"Sirs, ye know that by this employment we have our wealth. Moreover, ye see and

hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away many people, saying that they are no gods which are made with hands, so that not only this our employment is in danger to be set at naught, but also that the temple of the great goddess Diana should be despised and her magnificence should be destroyed, whom all Asia and the world worshippeth." This fair speech produced the desired effect and was answered by a defiant shout of "Great is Diana of the Ephesians!" Demetrius and his associates filled with wrath and hatred stirred up the people wherever they went and the whole city was soon in a state of uproar and commotion. In the midst of the tumult two of the Christians belonging to the party of Paul were found in the street by the infuriated mob and dragged with forcible violence into the neighbouring theatre, where, when one of them named Alexander stood up to speak in his own and his brethren's defence, he was discovered to be a Jew, at which the frenzy of the rabble rose to the highest pitch, and, refusing to listen to anything that he had to say, they continued for about the space of two hours to shout at the top of their voices, "Great is Diana of the Ephesians! Great is Diana of the Ephesians!" Eighteen hundred years have passed since these events occurred.—How many and how marvellous are the changes which the world has witnessed in the interval! yet we cannot but be struck with the saddening thought that great as the progress may have been in some respects, the world would seem rather to have stood still all the time. After all those gospel ages, scenes and circumstances but little different from what we have described are at certain periods seasons of regular occurrence in other cities of Asia, and a stranger looking for the first time on the popular demonstrations of idolatry in the present day feels as if he had only slept for a night since the disturbance at Ephesus, and as if the original cry still sounded in his ears while he listens to the songs of praise and the shouts of adulation that are raised in honour of some other idol. The city is different, for, alas! what and where is ancient Ephesus now? The name of Diana is altered, for ages ago the "Great Diana" crumbled into dust. The people are not the same for one generation cometh and another goeth, and that generation is gone into the distant past. There is still, however, the magnificent temple, the silver silversmiths, the multitude of priests and in spirit the same acclamation "Great is Diana of the Ephesians!" How is this to be accounted for? Why in such matters do all things continue as they were from the beginning? There is only one way of explaining the mystery of human nature, and that is, "The heart is still deceitful above all things and desperately wicked.—In human knowledge man may profit by all that their fathers have discovered as well as by their own researches. The people living now have better opportunities for acquiring knowledge than their ancestors possessed, but no increase of learning or of skill of any kind can possibly improve the condition of the heart. Man has corrupted his way upon the earth and the whole race is a seed of evil doers, a people laden with iniquity, a depraved and fallen family hating God and hating their fellow-men. Such is the nature of the human race, and such was the nature of the ancient cry "Great is Diana of the Ephesians!" Until lately it was a common practice for devotees to cast themselves before the wheels of the rolling chariot, esteeming death by such means a sure and meritorious atonement for the sin of their soul. Government has forbidden such sacrifices now, but cannot prevent the loss of life that frequently follows the observance of the usual ceremonies from the crushing and crowding of the dense masses of the Hindus who invariably muster there, many of them pilgrims coming from great distances to be present at the hallowed or the horrid spectacle. It is also considered an acceptable service on the part of persons of sufficient wealth to maintain at their own cost a private establishment for "household gods," on whose decorations and in whose honor neither art nor outlay is spared, the piety of the household being judged of by the liberality of the provision made for the dignity and splendor of the family deity under whose special care and protection they believe themselves privileged to live. In the fabulous domestic history of Juggernaut there are various incidents of a whimsical nature out of which arise the scenes and ceremonies that are celebrated year by year. For instance, it has once had a quarrel with his wife Kutchmah, and that the contention was carried so far and grew so fierce as to cause him to leave her, but that after an absence of a week a reconciliation was sought and he returned again to his home. From these silly and trifling circumstances two of the great annual celebrations have originated. The first of these the Rath Jatra, or the going out, commemorative of Juggernaut's leaving his wife was held last on the 4th July. The second known as the Oulth Rath, or the returning, referring to his coming back took place eight days later. At the former time a silver chariot richly embellished and having a throne of the same precious metal on which a golden image of the god was set up, was drawn out and paraded the streets with much pomp and apparatus.

was in connection with a private temple belonging to a wealthy Hindu widow named Soudamini Baismontoo. Doan who took great pains to make herself distinguished by the expensive and ostentatious honours and gifts she offered to her idol. Accompanied by a friend I went to witness the holiday festival referred to. We had gone but a little way when we observed in the distance the glaring light of the torches—a prominent feature in all eastern processions by night. As the lights came nearer they displayed a vast moving concourse of people surrounding the car, which with its throne and idol formed the object of attraction. The costly and brilliant structure elevated on a massive wooden platform seemed less stupendous than elegant. On a close and careful examination we saw no reason to doubt the truth of our information that it was of European manufacture. In shape it is something like a pyramid, but it is divided into several storeys, pillars of silver supporting tier above tier, the whole being studded with diamonds and rubies, and the top being a throne of bright and shining metal of the same precious kind as the car is set, and on this emblem of royal state a miniature figure of Juggernaut in purest gold is seated. "Eyes has he but he sees not; ears has he but he hears not; feet has he but he walks not; hands has he but he handles not," yet this senseless, soulless, lifeless piece of gold worshipped and deified as the Lord of the universe! Alas! alas! how has the gold become dim and the fine gold changed! Truly "the Lord made man upright but they have sought out many inventions." The blue of the car on whose mimic and motionless figure the people gaze, is a mixture of gold on the glittering throne and its passive occupant, considerable ingenuity and skill had been expended was, we were informed no less a sum than 30,000 rupees—or about £3,000 sterling. Having scrutinized the principal points of interest we turned our attention to the people attending, and in the front of the procession an instrumental band, chiefly composed of Portuguese musicians hired for the service, performed vigorously as to give the highest pleasure to those in the procession, who mistook noise for music, and deafening, jarring, discordant sounds for music and melody, and in harmony on the glittering throne and its passive occupant, considerable ingenuity and skill had been expended was, we were informed no less a sum than 30,000 rupees—or about £3,000 sterling. Having scrutinized the principal points of interest we turned our attention to the people attending, and in the front of the procession an instrumental band, chiefly composed of Portuguese musicians hired for the service, performed vigorously as to give the highest pleasure to those in the procession, who mistook noise for music, and deafening, jarring, discordant sounds for music and melody, and in harmony on the glittering throne and its passive occupant, considerable ingenuity and skill had been expended was, we were informed no less a sum than 30,000 rupees—or about £3,000 sterling. Having scrutinized the principal points of interest we turned our attention to the people attending, and in the front of the procession an instrumental band, chiefly composed of Portuguese musicians hired for the service, performed vigorously as to give the highest pleasure to those in the procession, who mistook noise for music, and deafening, jarring, discordant sounds for music and melody, and in harmony on the glittering throne and its passive occupant, considerable ingenuity and skill had been expended was, we were informed no less a sum than 30,000 rupees—or about £3,000 sterling.

## Christ the Central Glory.

"It is the glory of the world, that he who formed it dwelt on it; of the air, that he breathed in it; of the sun, that it shone on him; of the ground, that it bare him; of the sea, that it bore him; of the waters, that they refreshed him; of the earth, that he lived and died among us; that he lived and died for us; that he assumed our flesh and blood, and carried us to the bright heavens, where it shines as the sun, and is the life of the world, the life of God. It gives also a lustre to providence. It is the chief event that adorns the records of time, and enlivens the history of the universe. It is the glory of the various grades of providence, that they pointed at this as their centre; that they prepared the way for its coming; that they awaited its coming, and were subservient to the ends of it; though in a way indeed to us present mysterious and unsearchable. Thus, we know that they either fulfil the promises of the crucified Jesus, or his threatenings; and show either the happiness of receiving him, or the misery of rejecting him.—Macaulay.

## Religious Intelligence.

### Sepulture of Americans in Roman Catholic Countries.

Mr. James O. Putnam, who is travelling in Europe, writes in a letter to the Buffalo Commercial Advertiser some interesting facts relative to the sepulture of our countrymen who happen to die in Spain. He found a beautiful cemetery in the outskirts of the city of Malaga, belonging to English Protestants. Situated on a bluff the cemetery was well guarded, and well laid out, and altogether most lovely spot. With the exception of one at Cadix and another just obtained from the religious authorities at Madrid, it is the only place in Spain where a heretic can receive decent burial. It was founded by the Rev. James M. Thompson, an American, who never gave over his importunities till his most Catholic Majesty gave assent to the grant of land for that object. Prior to that time all Protestants, of whatever nation or condition of life, were buried by night, and in the most unbecoming manner. They had about the same rites and offices as are given to dogs and beasts of prey. The English government aided the liberality of its own subjects resident in Malaga to purchase the plot of ground constituting the cemetery, and British consular officers, and other citizens of the United States the privilege of interring their dead within its enclosure. Mr. Putnam saw there the graves of two youthful New Yorkers, a son of Judge Clark, and a son of the late Jonathan I. Coddington. Our own government has steadily refused to grant any recognition, however small, for the purpose of securing burial places for Americans dying in Roman Catholic countries. During the winter season there are often as many as thirty of our vessels, with three hundred sailors, in the harbor of Malaga, and no season passes without more than a dozen of our countrymen dying at Cadix informed Mr. Putnam that during the three years of his official term he had buried on the sea beach no less than thirty American citizens, whom disease or shipwreck had thrown dead upon his hands. — N. Y. Spectator.

### The Bishop of Victoria in the Interior of China.

The following interesting details are from the North China Herald, Dec. 18:—The Bishop of Victoria arrived at Shanghai on the 14th inst., and on the 15th he set out for the interior of China. He was accompanied by a Chinese interpreter and a Chinese attendant, and was received by the Chinese authorities at Ningpo in the pending absence of passport regulations under the new system of entrance into the interior. Having ascertained that the military levies to the Yangtze-Kiang, he proceeded to the city of Su-chow, and was accompanied by the native authorities, the Bishop set out with his family, accompanied by the Rev. W. A. Russell, and went to the city of Yuyao, Shao-shing, and Saou-san, meeting everywhere a friendly reception from the people, and arrived on the fifth day at the provincial capital of Hangchow.

Chinese attracted to the spot, but evincing a very friendly and orderly spirit. A subordinate from the office of the Chinese mission to the bank of the great Western Lake and assisted them in hiring a boat as a temporary lodging until a boat was secured for their further transit onwards. Here for four days they visited the neighbouring localities bordering on the Lake, with its magnificent scenery, surpassing in Chinese estimate almost every other spot in the empire; and on the adjoining hills and groves, exchanged visits with the Buddhist monks who to the number of more than one thousand pass a life of harmless indolence in these classic spots consecrated in the most cherished historic associations of the Chinese nation. The view of the city from the hills-top, with its picturesque buildings, and its forty li of circumference of city-wall estimated as enclosing two millions of souls, is described to be one of the most striking scenes in China.

On the fifth day the Bishop and his party embarked in a native boat, about eight English miles from the city, concealed in a small creek to elude impression by the soldiers. Several hundreds of boats were seen on the Grand Canal impressed for the transportation of troops to Chin-keang; from which fact it would appear that the Chinese authorities hope to gain some military advantages against the rebels from the present trip of Lord Edgwin up the waters of the Yangtze-keang.

### Six Missionaries for India.

"We are now," says Dr. Durbin, "in possession of the commissions of the following six brethren for our mission in India; namely, Rev. James Baume and Mrs. Baume, Rock River conference; Rev. Joseph N. Doane and Mrs. Doane, North Indiana conference; Rev. Charles W. Judd and Mrs. Judd, Wyoming conference; Rev. Edwin W. Parker and Mrs. Parker, Vermont conference; Rev. James W. Waugh and Mrs. Waugh, Southern Illinois conference; Rev. James M. Thompson and Mrs. Thompson, Vermont conference. Of these brethren brother Baume and sister Baume sailed the latter part of December. The other five brethren with their wives, will sail in the first good vessel that offers, we hope at farthest in April. One of the most hopeful signs in our country is that young men, well qualified and promising men, with their devoted wives, are offering themselves without condition or reserve for the missionary work. It was not so a year or two ago. This is surely of God. We may add, another favourable sign is the increased liberality of contributions to the missions of the Church. These two signs bid us go forward and trust the Church for supplies of men and money. We may add that there are several doors are open wide, and the whole Christian world, Catholic and Protestant, is moving to extend the kingdom of God among men. Brothers, can we not be charged with the duty of going forward? Let all questions of controversy be held in abeyance, if need be, while we take up the ark of God and go forward!—Zion's Herald.

### Controversial.

#### The Bible and its History.

A REVIEW OF THE LETTER OF THE REV. THOMAS L. CONNOLLY, BISHOP OF RHEIMS, IN THE REVUE THEOLOGIQUE, PAR M. WILIAM WILSON.

(Concluded.)

BIBLE IN SPAIN, 1478.

Here Bishop Connolly first speaks of Cardinal Ximenes' Polyglot Bible. We give all honour to Cardinal Ximenes for that invaluable treasure known to critics as "The Complutensium Polyglotum." It was published in four languages, viz. Hebrew, Greek, Chaldee and Latin, and it was done to a great extent by his own labour and at his own expense, for it is said to have cost him 50,000 Ducats. We are also aware of the fact that when Ximenes was upon his death bed, he ordered by his will that his body was brought into his room, he raised his eyes to heaven and exclaimed, "I thank thee, my Saviour Jesus Christ, that before I die I see the completion of what I most earnestly desired!" This, however, is nothing to Bishop Connolly's argument, for he tenor or rather the design of his letter in the Freeman is to make an impression that the Church of Rome has done her share in translating and circulating the Bible; and this is the point we deny—why Cardinal Ximenes is named by the Bishop in the matter of translations, it is difficult to conceive, for it does not appear that Ximenes ever translated any part of the Bible into any language upon earth; he simply collected and published the Bible, as he found it existing in the four named languages; yet, as a faithful son of the Church he was opposed to the translation of the Bible into any vernacular language; for it is related that when the Bishop of Granada caused the Psalms, the Gospels and the Epistles to be translated into Arabic for the use of the Moriscos, Cardinal Ximenes censured him, and declared "whenever the Bible shall be translated into the vulgar tongue it will be of pernicious consequence to Christianity."

that the Church of Rome published and circulated the Spanish version of the Bible of 1478. O how should we rejoice if this were true! A translation of the Bible from one English mile to the bank of the great Western Lake and assisted them in hiring a boat as a temporary lodging until a boat was secured for their further transit onwards. Here for four days they visited the neighbouring localities bordering on the Lake, with its magnificent scenery, surpassing in Chinese estimate almost every other spot in the empire; and on the adjoining hills and groves, exchanged visits with the Buddhist monks who to the number of more than one thousand pass a life of harmless indolence in these classic spots consecrated in the most cherished historic associations of the Chinese nation. The view of the city from the hills-top, with its picturesque buildings, and its forty li of circumference of city-wall estimated as enclosing two millions of souls, is described to be one of the most striking scenes in China.

### ITALIAN BIBLE.

"And what shall we say (asks Bishop Connolly) of Italy, the centre of Catholicity itself, where the whole Bible was translated into the Vernacular as soon as Latin ceased to be the language of the country, and as the modern Italian was little by little taking its place. A translation, two volumes in folio, was made by Nicholas Malermi, a Camaldese Monk, which soon found its way among the educated classes of Italians many years before the celebrated Council of Trent."

"What shall we say of Italy?" Why Doctor Connolly, you ought to be able to say that Italy is the grand centre of moral and religious light; and that God's Holy Book is constantly sent forth from the "Eternal City" to illuminate the dark parts of the earth. But this, Reverend Sir, you cannot say, for in Rome above all places, the Bible is prohibited, and to multitudes, an unknown book. It is true that Nicholas Malermi published an Italian version of the Bible in 1471; and as the Bishop says "it soon found its way among the educated classes." Yet it did not; but it was of no use to the Italian people, as it was in a style unsuited and useless to the uneducated classes of that age. Yet such was the anxiety of life, that the Malermi's version went through nine editions before the close of the fifteenth century, and twelve editions during the sixteenth century. But there was yet no Bible for the poor of Italy.

In 1530, Antonio Brucioli published a version of the Bible which could be understood by the mass of the Italian people, and several other editions followed; but the circulation of God's Holy Book was soon interrupted, and Brucioli's Bible is ranked among prohibited books of the first class, in the "Index" of the Council of Trent.

To show the fallacy of the Bishop's argument, and to remove any impression as to their losses. The only edition of it authorized to be sold here, in fifteen large volumes, which are filled with Popish commentaries. Of course none but the rich can purchase a copy of the sacred Scriptures. Indeed very few of the common people know what we mean by the Bible. The question was proposed the other day by one of my fellow-lodgers to the lady from whom our lodgings were obtained, and who may be considered a fair representative in point of intelligence and religious information of the middle class of society in Rome, "if the people generally had a copy of the Bible in their houses?" The reply was "O yes, all the religious people have." She also added that she had a very fine copy of the Bible, and immediately went to fetch it. When produced, it proved to be a Mass Book, with here and there a passage of Scripture accompanied with Romish glosses; when it was more fully explained to her what we meant by the Bible, she replied, "O yes, I know what you mean; that book is in several of the libraries of Rome, and some persons who are very religious have also a copy of it."

What can Bishop Connolly mean by writing about Roman Catholic versions of the Bible when in the City of Rome itself, the "middle classes of society" do not know a Mass Book from the Bible. We cannot wonder at the moral ignorance and crime which Rome is characterized, when the Bible is withheld by priestly influence.

### THE DOLAY BIBLE.

Bishop Connolly next introduces the English translation, he says: "And now let us return to our own many translations into English, surely his Eminence or whatever they call him, so skilled in Catholic affairs, must have heard at some time or another that there was such a thing as a Catholic translation of the whole Bible published at Rheims, so long ago as the year 1582, (viz. 150 years or thereabouts before Pius first was born. We have had another in Douay A. 1609, 1610.)

Until the appearance of Bishop Connolly's letter in the Freeman of Jan. 22, 1859, nobody ever heard of "the whole Bible published at Rheims in the year 1582." We had heard of the "Rhemish Testament," but not of the "Rhemish Bible." The New Testament was certainly published in Rheims in 1582, and the Old Testament was translated afterwards, and the Bible in English known as "the Douay Bible" was published in Douay in 1609, 1610.

But why does the Bishop use the sentence "so long ago," surely the year 1609 or even 1582, is not long ago as far as regards the publication of the Holy Bible. 1582, was sixty-five years after Tetzel had sold his indulgences; fifty-three after the Diet of Speire; forty-five after the death of Luther; and forty-four after the first sitting of the Council of Trent. We then had in English Wickliffe's, Tyndal's and the Bishop's Bible; and while the Douay Bible was in press, our present translation was in a state of preparation, for it was issued in 1611; at which time the continent of Europe was deluged with Bibles by the Reformers. The Roman Church finding it impossible to keep their people in England from reading the Bible, determined to publish a version of their own, which they did, not from the original Greek, but from the

Latin Vulgate; and in order that their own version, which in many instances is palpably incorrect, might not lead the people to see the corrupt character of the Romish Church, they, with the Bible, sent forth the explanations of the Church. These notes, whenever possible, are directed against heretics.

But Bishop Connolly, as his church generally does, claims great merit for having preserved the Bible so carefully, and for so many ages, and then giving it to the world. On this subject Bishop Connolly says:—"But for Popes and Bishops and Catholic laymen the world would have no authentic Bible at all as at the present day." Rev. Sir, do you not know, and does not your church know, that God never gave his holy word to be locked up in monasteries, or hidden among the learned and the priesthood; but to be published in all nations and among all classes of people? Your church therefore, by hiding the Bible from the world, has been guilty of a great sin against the God of heaven.

But Bishop Connolly proceeds: "It was priests and monks and Catholic scholars in every walk of life, who before the invention of printing, wrote tens of thousands of copies of the Bible in every walk of life. They gathered them with more ancient manuscripts after restoring the text to its original purity, and translating the whole Bible into every living tongue."

"That the whole Bible has been translated by the Church of Rome into every living language," is with all respect for the Catholic Bishop of New Brunswick incorrect. Nor will the Roman Catholic Church allow their own version of the Bible to be circulated except with the notes and explanations that the church itself gives of the text.

"That priests, and monks and catholic scholars in every walk of life, have carefully collected manuscripts and translated the Scriptures," is a truth, but Rev. Sir do you not know that in all cases where they have done so your church has persecuted its own children even unto death?

I will quote the following as illustrations: In the XIV century lived Richard Fitzralph, he was a Romish priest and Archbishop of Armagh; he had a copy of the New Testament in Irish, supposed to have been made by himself; but he dreaded the vengeance of his church if the book was found upon him, he therefore hid it in a wall with a note reading thus: "when this book is found truth will be revealed to the world; or Christ will shortly appear." The book was found in 1530, and after the Reformation had begun. In the same century lived John Wickliffe; he was a Romish priest and the first who translated the Bible into English, but he was accused of heresy for so doing by his church, and 41 years after his death that church spitefully dug up his bones and cast them into the river.

"And for the information of the Rev. Dr. Connolly who boasts so much about his church's having done so much for translating the Bible before the invention of printing," I beg to state that at a convocation of clergy held in Oxford in 1408, it was enacted:—"No one hereafter do by his own authority translate any text of the Holy Scriptures into English or into any other tongue, book, libel or treatise; and that no one read any such book, libel or treatise, nor lately set forth the time of John Wickliffe, or since, or hereafter to be composed, in public or private, in whole or in part, under pain of the greater excommunication until the said translation be approved in the next provincial council. Let him that acteth contrary be punished as a favourer of error and heresy."

"This was the decree of priests of the Church; and now for the doings of laymen acting under these priests. In the reign of Henry V. a law was passed by the obsequious Parliament under that monarch, which reads thus: "Whosoever they were that should read the Scriptures in the mother tongue, they shall forfeit land, cattle, body, life and goods, from their heirs forever, and so be condemned for heretics to God, enemies to the Crown, and the errant traitors to the land."

"Here are some of the doings of priests and Catholic scholars" of old—and as Bishop Connolly boasts of having 80,000 persons at his back, who can stand at our elbow, may yet be overruled in the next another law for this land; threatening the forfeiture of land, cattle, body, life and goods; and condemning all persons in this Province "as enemies to the crown, and most errant traitors," who shall dare to profess to read or circulate God's Holy Book, and who shall be a Romish priest, but he was a reader of the Bible, for he was degraded from his office, and afterwards burnt to death. Jerome of Prague was a Roman Catholic layman; he read and translated the Bible, but by the Church of Rome and in violation of the safe conduct given by John Empereur or Sigismund, he was seized and burnt to death.

Thomas Garrat, Curate of All Hallows, London, a priest, was burnt for circulating the New Testament. Anthony Delabar suffered for the like offence.

Dr. Barnes was convicted of having, and sending the New Testament, and for speaking against the "golden shoes and scarlet girdles" of Cardinal Wolsey. He was burnt to death.

Tyndal was burnt to death in 1536; and with his dying breath he prayed, "Lord open the King of England's eyes." The noble Ann Askew was John's lover of God's holy Book, which crime she was almost starved in prison; then racked until her joints were dislocated, and then committed to the flames.

Queen Mary in about five years, burnt 288 Protestants, among the great ones were Archbishop; four Bishops; twenty-one Clergymen; eight Lay-gentlemen; eighty-four Tradesmen; one hundred Farmers, Labourers and Servants; four children.

With such historical facts, one hundred part of which is not here even referred to, it is astonishing that the Rev. Thomas Connolly, D. D., in the latter part of the nineteenth century, and in this enlightened land, should attempt to show that his Church has ever given the Bible without note to any nation upon earth; or at any time, or country, has been favourable to its free circulation; and his boast about Protestants receiving the Scriptures through the Church of Rome when she undertook to withhold the sacred book from the people, and gave them the traditions and dogmas of men instead



thereof; was by the providence of God made to keep in safety, her character, her abominations, and her downfall; and that in time her own archives should furnish evidence...

Provincial Wesleyan THURSDAY, APRIL 7, 1859.

In consequence of the official relation which the paper assumes to the Conference of Bishops...

Christian Union in Britain.

England in both her political and religious conditions is, most justly, the object of much and earnest attention on the part of intelligent thinkers on the Continent of Europe...

Several lay gentlemen addressed the meeting in turn. Revs. Mr. McKinnon and Smith, of Stewiacke, making the closing speeches...

The quarterly meeting of the Musquodiboi Circuit having decided to purchase a new house for the purpose of holding the meetings...

LECTURE ON WHITEFIELD. The notes of a lecture on Whitefield's life and times appeared in the Wesleyan of March 10th...

LECTURES ON REVELATION. A series of lectures are being delivered in the Wesleyan Chapel on this Circuit...

ELMSDALE CHAPEL. Through the efforts of J. P. Blackburne, Esq., a beautiful Chapel has been erected at Shubenacadie...

ground has already been purchased, and a subscription list is in the hands of Mr. F. Lockhart, who is actively engaged in the effort to erect here a temple to God...

Musquodiboi Circuit.

Mr. Editor.—Atque rei periculum facere, was most begun some time ago, nothing is harder than to begin.

REV. MR. SPROTT'S JUBILEE.

This event took place at Middle Musquodiboi, on Wednesday, March 23rd. It would fall to the lot of a minister of the ministry...

Several lay gentlemen addressed the meeting in turn. Revs. Mr. McKinnon and Smith, of Stewiacke, making the closing speeches...

Three Missionary Meetings have been held on this Circuit, but the amount taken is inconsiderable. At Stewiacke, some difficulty was experienced in securing a place for the meeting...

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P. E. Island.

The following letter has been received from the Reverend I. Stollifus: I have taken up my pen for the purpose of sending you a few words respecting the series of Missionary Anniversaries for this District...

On the 9th of January, the Missionary Sermons were preached on the Bedouque Circuit, and the Missionary meetings were held the same week at Margate, Bedouque, Tryon, and Crapaud...

February 7th, we held a very interesting missionary meeting at Montague. This is one of the places regularly visited by our beloved Missionary, brother Ryan...

February 13th—Missionary Sermons were preached on the Pownal Circuit, by the Rev. Mr. Pope, and on the Little York Circuit, by the Rev. Messrs. DeBriay, and Perkins...

March 13th—Two very appropriate, eloquent and powerful sermons, on behalf of the Wesleyan Missions, were preached in our church in this city, by the Rev. Messrs. Pope and Perkins...

St. David's Circuit. It is said that Hope is one of the most delightful and one of the most important of our affections. Doubt chills us and despair withers our mental strength...

LIST OF PUPIL TEACHERS who received Diplomas, and the Counties to which they severally belong: DANIEL McDONALD, Sydney, Co. Chap. Pittblado, Colchester; Wm. Elder, Hants...

Second Division. Annie Leizer, Halifax; Isabella Muir, Colchester; Ann Miller, Pictou; Anna Beebe, Cumberland; Jas. Ross, Colchester...

Our Educational Institutions.

MR. EDITOR.—Submitting the more recent numbers of your increasingly well conducted periodical to a second perusal, my attention became additionally interested by the truly interesting statements contained in your communication, dated 17th ult...

It will be seen, too, from the Principal's letter, that by the continuance of the Divine blessing, he was anticipating the close of the rapidly approaching year, as the best in time, by their cheerful and unhesitating response...

There is a parent, especially a mother, who has a daughter studying there, and who is desirous of seeing her prosper in the following passage in the Principal's communication: How often have we thought while assembled in our large School room with some fifty or sixty young persons...

Father Chiquin's Warning. The subject of the address by Father Chiquin's letter published in the Canadian "Semeur," of March 12th, has been translated and forwarded to us. There is much in it that merits attention, and we print it as received...

Provincial Normal School. MR. EDITOR.—The closing exercises of the Winter Term of the Normal School took place yesterday—the large attendance of visitors on the occasion affording evidence of the appreciation of the excellence of the Institution, and being expressive of the increasing interest felt in this community in the great cause of Education...

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But hear me, when I tell you: The people are about to awake from the torpor in which they hold them. But this waking will be terrible as that of the lion...

Provincial Legislature.

MONDAY, March 29th, 1859. MORNING SESSION. House met at 12 o'clock.

House met at 12 o'clock. The House resolved itself into committee on bills—Mr. Ryder in the chair. The Prohibitory Liquor Law bill was again taken up...

MR. WILKINS agreed that the words were unnecessary. Mr. Ruggles supported the motion. After some further remarks the question was, on division the motion was lost.

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Provincial Legislature.

TUESDAY, March 30th, 1859. House met at 3 o'clock.

MR. SHAW as chairman of the committee on road damages, reported a bill to amend the law relating to that subject.

MR. WILKINS agreed that the words were unnecessary. Mr. Ruggles supported the motion. After some further remarks the question was, on division the motion was lost.

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Provincial Legislature.

WEDNESDAY, March 31st, 1859. House met at 3 o'clock.

MR. WILKINS agreed that the words were unnecessary. Mr. Ruggles supported the motion. After some further remarks the question was, on division the motion was lost.

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36 Revised Statutes.
proceedings of the Seaboard, relating to the sale of the property of the late Captain Catholic Cemeterian.

eastern line, either to the frontier of New Brunswick or to Pictou, and to allow it to terminate at Truro, would defeat the main purpose for which it was constructed.

him loud thunder commencing nearly overhead, but rather to the South East, and rolling away towards the North West, becoming fainter in the distance.

The nature of the opposition was a refusal of nearly four hundred pupils, of Irish parents, in the Zion School, to comply with the above mentioned regulations, they alleging that their parents had been notified of the same by the Lord's Prayer, repeating the Ten Commandments, or singing Old Hundred, or any other "Yankee song."

By the kind attention of the Honorable CHARLES CONNELL, Postmaster General of New Brunswick, we have received the third Report of the Post Office Department of that Province and the Fourth Annual Report of the Chief Commissioners of Public Works.

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