

Extracts from the November No. of the Wesleyan Magazine, commenting on a book published by Canon Morris, London, on Cardinal Wiseman's last illness.

The writer has attempted to delineate the grand and holy ending of his useful life. From the love and veneration he felt for the Cardinal's memory, and from a conviction that in an especial way he was the property of Catholics, the "Canon Penitentiary of Westminster," has been induced to publish his account of the last few weeks of the prelate's earthly existence.

But we must confess that to us the recitals of this small book, are gloomy and unsatisfying. For a month the Cardinal lay on the very verge of death; twice he was operated upon for carbuncle; and his great physical prostration was in itself a source of extreme pain. In such circumstances the character of a man's faith, as well as his moral qualities, may be expected to be manifest. It is true that admirable fortitude and serenity were exhibited by the dying ecclesiastic, such as might well gratify his admirers and associates. In his last hours we see both his strongest and weakest sides of his nature, as also the imperfection of the spiritual strategy, and ecclesiastical externalism to which he so fondly clung.

The Cardinal so much regretted his unconsciousness at the moment of receiving extreme unction that he had the ceremony repeated in great state, after the last real hope of recovery had been relinquished. His own feeling was, that he had sufficiently rallied from the present danger in which he was first appointed, to constitute this a new danger. He was vested, as he lay in bed, by Mgr. Searle, who had so often vested him before. He had on his rochet, his red Mozetta, and Zucchetto, his pectoral cross and gold stoles, and he wore the sapphire ring, which, when he was made a Cardinal, he received from the College of the Propaganda, in return for the offering which it is their privilege to receive from all newly-created members of the Sacred College. I said to him, Canon Hunt, as the Missionary Rector, will anoint your Eminence, he bowed his head. I added, and will you have the Asperges from the Senior Canon? He answered, looking round at me, "I want every thing." The Canons then came into the room, wearing their choir-dress, and formed a semicircle around him, on his left side. Mr. Patterson was there, as his Master of Ceremonies. He had previously requested Mgr. Searle to assist him on his right hand, and he told me to be on his left, and to read the Profession of Faith for him. The large picture of Pope Pius IX, which all who have been in his drawing-room will remember looked down upon us, and seemed to form part of the group, who were engaged in one of the most solemn acts the Church has devised. The Archbishop's Cross was placed at the foot of the bed, and there it remained for the days of his life that were yet left. Canon Maguire, as the senior Canon, absence of the Provost having sprinkled the Cardinal with Holy water, I knelt by his side, and read the creed of Pope Pius IX. When it was ended, the book of the Gospels were handed him to kiss, for the oath with which it concludes. He put his hand upon it, and said, "Put it down." And then he said, "I wish to express before the Chapter that I have not, and never have had in my whole life, the very slightest doubt or hesitation of any one of the articles of this faith; I have always endeavored to teach it; and I transmit it intact to my successor." The Missal was then lifted up to him, and he kissed it, saying, "me Deus adiuvet, et haec Sancta Dei Evangelia." He then added, "I now wish to receive Extreme Unction at your hands, as the seal of my Profession of Faith." Canon Hunt then took off his Canon's mozetta, and put on a surplice and stole. The Cardinal knew, and had remarked long before, that Canons ought not to administer the sacraments in the choir-dress, and he evidently saw this little observance of rule with satisfaction. If he had recovered sufficiently, I doubt not that he would have made some remark upon it.

(Continued in our next)

Correspondence.

For the Christian Messenger.

FREE SCHOOLS.

Mr. Editor, The assembled wisdom of Nova Scotia have again before them the highly important subject of education, and it is devoutly to be hoped, though perhaps hardly to be expected, that their deliberations may result in the passage of an Act, that will be acceptable to the people generally; and one that will also establish free schools upon an immovable basis. The mode of support seems to be the main and most troublesome consideration in the great question. How shall the necessary funds be obtained to place the advantage of education within the reach of all the youth of this province? We say, let the legislature grant the One hundred thousand dollars, if the revenue will justify the act; and let the remainder be raised by sectional, imperative, qualified assessment. What is meant by qualified assessment, I shall attempt to explain. It is to make one and all pay in proportion to the privileges placed within their reach. And how shall this be done? It may be done in the following manner. In the first place, let all males over twenty one years of age be required to pay a poll tax; raising thereby one fourth of the sum required. In the second place, let half the required amount be raised by an equal percentage on all property holders. In the third place, let the remaining quarter be raised by adding so much for each child between five and twenty one years of age, to the property tax of those who have children, which would be in effect, what is aimed at by the clause in the act of 1865, supplementing, by subscription, what is required in excess of the Provincial and County allowance. This would be adapting the law, in some measure, to all as they would receive benefit, and would naturally ensure success.

At present there are men of families, who have no rateable property, who are much more able to pay for the support of schools than many who have property, these parties are quite willing to enjoy all the privileges of Free Schools, but pay nothing for it.

There are generally young men who will attend school, knowing it to be free, but who are not much disposed to assist in its support.

These are evils which should be remedied, and the scheme proposed is, I think, calculated to do it. I read that it is proposed to empower sections to assist themselves, by a majority of votes, for the amount required over and above that received from the Provincial and County funds, should they wish to have a school of a higher grade than these funds will maintain. But it is to be hoped the Act will contain no such principle. Empowering sections to assess themselves, will only gender strife, as has always been the case where it has been tried, and that principle will have finally to be swept away; the sooner the better. The idea advanced will be a new one at least. I have thought much on the subject, and determined, at last, to ask for it a space in your valuable columns.

Having had much experience in the working of the acts of 1864 and 1865, I consider them, though far in advance of the old law, still open to improvement. The principle of a man of property, and having no children, being taxed the same as the man having just the same property and ten children does not appear to be an equitable one, and it is one which will grind hard for a long time. The plan proposed is, I think, calculated to soften this feature and equalize assessment. The Government has evinced a desire to legislate fairly upon this great subject, and should therefore have the well wishes of all true friends of reform.

Yours respectfully,

A TRUSTEE.

Hants Co., March 17th, 1866.

For the Christian Messenger.

IT IS AN EVIL.

Of how many things both physical and moral can evil be predicated in this sin-stricken world. This is not earth's normal state. Our beneficent Creator pronounced all he had made "very good." Geologists tell us that death, some times even violent death, was the portion of the lower animals prior to the fall of man. But may it not be that death was then unattended with pain? Pain in itself considered must necessarily be evil not good. Now sickness, pain and death are every where around us, and as if that were not enough of suffering, man by his ambition, his rapine and his cruelty adds to the ready heavy burden. The baneful effects of

evil are felt not only in political combinations, in civil society, but even in the domestic circle, and what is even more to be deplored, within the hallowed precincts of the church of God. It is an evil connected with the last named organization to which I, at the present time, wish to call attention. I refer to the custom which obtains to a considerable extent of persons who have been connected with the church, and who have never been excluded, living virtually members of no church. A man joins a church in some particular locality, afterwards removes, but does not remove his membership to the church in his new place of residence. He for a time, perhaps, is regular in his attendance, at conference and prayer meetings, communion seasons, &c. &c. But if his affections become cold, he finds an excuse for absenting himself from the fact that he is not a member of that particular church. For the same reason, he excuses himself from bearing his share of the expenses connected with the house of worship, and the maintenance of the Pastor. He too from his isolated condition feels himself at liberty to censure the proceedings of the church, perhaps intimating that if he had a voice there, affairs would be more judiciously managed. Besides this the man in this position is not amenable to the church with which he worships. Departures from the path of rectitude are tolerated in him, when they would not be in one over whom the church could exercise discipline.

Long and careful observation has convinced me that those church members, who are members of no church, excuse the paradox, are greatly injuring the cause of God.

If you, Mr. Editor, will give the few lines a place in your valuable paper, you will oblige one who loves Zion, and prays for her prosperity.

SIOLA.

For the Christian Messenger.

"NOW."

"Behold, now is the accepted time; behold now is the day of salvation."

I was forcibly reminded of this solemn truth by an incident that came under my notice a short time since. It was a cold day. Every breeze seemed freighted with frost; and the snow-wreaths looked as though they would feign weave a winding-sheet around the unfortunate victim exposed to their embrace. We heard of sickness, and hastened to the poor victim; found the house or hovel, on a rugged beach, exposed to the fury of the storm. It was made of rough logs; and through the open crevices the wind howled piteously. There was but one room; and the floor was covered with litter. Crouched by the fire, was the invalid, too sick to hear or say much. The way of salvation was made plain. Christ on the pole of the gospel was exhibited; and the dying sinner told—as the bitten Israelite—to look and live. We commended him to God; and turning to a young woman, in the bloom of health, who looked as though she might count out years, and call them her own, asked her if she had sought Jesus; and told her "now is the accepted time." She said nothing; but smiled, and turned away with a look that said, louder than words, "I am not in danger of death—time enough yet for me to seek the Saviour." Ah! how many who read these lines will say the same, and we fear, sink into eternal death.

We returned home, sad, to think the loving Jesus was so refused. A few days after, we were at a friend's house, when an old man, with trembling step, hoarse head and down-cast eye, entered. Our friend asked him, in his native tongue, which we did not understand, how they were at home. He covered his face with his hands, while his frame shook with passionate grief. When he could speak, he said, "E— is dead." Ah! how it thrilled our hearts. She was the one who thought 'twas time enough yet. The last warning and invitation had been rejected. Jesus had knocked; but the heart was barred. Death unlocked the bolted door and stopped, forever, the beatings of that heart. The arrow was being placed in the bow while we spoke to her; but she, seeing not, heeded not. The fatal dart had now struck. The lips were sealed. The sparkling eyes, closed. The strong frame stiffened; and time, to her was no more.

Oh! dear reader take warning. Seek ye the Lord while He may be found. Behold now is the accepted time, behold now is the day of salvation.

Death comes on, with reckless footsteps To the hall and hut; Think ye death will tarry coming, Tho' the door is shut.

Jesus waited, waited, waited; But the door was fast; Grieved away, the Saviour goeth; Death comes in at last.

An incident from Mission-Life in Cape Breton, March 7th, 1866.

For the Christian Messenger.

OBITUARY NOTICES.

Mrs. ELIZABETH SAUNDERS.

Wife of Mr. David Saunders, of Tremont, Aylesford, was born in Niagara, April 18th, 1796. She was married March 12th, 1818. Having obtained, as there is abundant reason to believe, a "good hope through grace," she was baptized at the same time with her husband—now left to mourn his loss—in May, 1828. Sister Saunders became the mother of 13 children. Of these 3 were taken home while in infancy; and, evidently died in the Lord about 10 months before her departure. She had the happiness to see the nine that survive profess faith in Christ, and follow Him in the ordinance of baptism. Of these one is Rev. Edward M. Saunders, the esteemed Pastor of the Baptist Church of Berwick.

Our departed sister was a prudent, amiable, and affectionate wife and mother; and was held in high estimation by her neighbors, and all her acquaintance. She was a sedate, pacific, and truly consistent Christian.

After a short illness, endured with cheerful submission, and confiding hope, sister S. quietly fell asleep in Jesus on the 3rd inst., at the age of nearly 70 years. At the time of her interment a discourse was delivered by the Pastor from 2 Tim. i. 10. "Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light by the gospel."—Com. by Rev. C. Tupper.

OLIVER DIMOCK.

It pleased God on the 31st Oct., 1865, to remove by death, after a few days illness our much esteemed and highly respected brother deacon Oliver Dimock, aged 83 years. When but a youth he obtained a hope in Christ, on the 20th Nov. 1807, was baptized by the late Rev. Edward Manning, and united with the Baptist Church at Newport, in which he continued an humble, steadfast member until God called him home. He was ordained deacon Jan. 16th, 1853, by the grace of God he was enabled for fifty eight years to adorn his profession walking circumspectly before the world. "Though dead he yet speaketh." Our loss is great; it is felt in the family, in the church, and in the community; but our Heavenly Father knows what is best. Deceased was a younger brother of the late Revs. Joseph and George Dimock, and has left seven sons and one daughter to mourn the loss of a kind and affectionate parent.—Com. by Rev. J. Bancroft.

Mrs. EUNICE PARKER.

The beloved wife of Mr. John Parker, died at Newport, Nov. 18th, 1865, aged 89 years, her kind and affectionate disposition endeared her to friends and acquaintances generally. She was grand-daughter of the old preacher Shubael Dimock, of whom mention has been frequently made, and daughter of the late Shubael Dimock, Esq., M. P. P. Her husband is still living, 93 years of age. She was not a member of the church, but a Baptist in sentiment. For some years past she had been in possession of a hope, and in death manifested much christian resignation.—Id.

EDWARD HAMILTON.

Died at Hammond's Plains, Feb. 18th, Edward, eldest son of Lawrence Hamilton, aged 39 years. He was a faithful member of the Association Baptist Church, and a licensed preacher till removed to join the Church triumphant. He has been failing for some years. He was always gentle, humble, and affectionate, especially so in his affliction. He highly prized the ministry of the Word, even when feebleness might have pleaded exemption, he would come to the House of his Redeemer, saying he was constrained to come to hear or deliver the message of eternal life. The family and his widow feel deeply their bereavement, but they mourn not as those who have no hope.

Provincial Parliament.

HOUSE OF ASSEMBLY.

MONDAY, March 19th.

Petitions were presented by Messrs. Coffin, Campbell, Hebb, Bay, McLellan, Colin Campbell, Kaniback, Longley, and Hon. Prov. Secretary. Hon. Prov. Secretary laid on the table, by command of His Excellency the Lieutenant Governor, a copy of the Proclamation made by the Commander-in-Chief, calling out the Militia of the Province, and in so doing moved the resolution given in our last.

The resolution passed unanimously, and the whole House thereupon proceeded to commentate its contents to the Lieutenant Governor.

The Speaker subsequently announced that His Excellency had been pleased graciously to receive the same, and to state that the resolution would be transmitted to Her Majesty the Queen. Mr. Pryor having entered the House after the passage of the resolution, said that he had the gratification of informing the House that the response made by the citizens of Halifax to the call to arms had been unsurpassed by anything which had occurred within his recollection, although he had been connected with the militia service since 1827. The most cordial reception and the most hearty cheering had greeted the reading of the proclamation of His Excellency the Commander-in-Chief by the regiments who had that day been mustered on the Common.