

their places in society, and are passed by their boon companions with a look which plainly says, "I know you not!"

The Christian Mother.

he Christian mother with her child is the sweetest vision that rises out of the troubled sea of our nature. The great master of Christian painting delighted to represent the mother of Jesus and her spotless child under every aspect of endearment; making it the aim of his art to portray the ineffable graces, the meek submission, the rapture of devoted love, which befit the Christian mother.

STANDING REGULATIONS.

respondents must send their communications written in a legible hand, and, unless they contain the names of subscribers, or remittances, free of postage; and must be in confidence, with their proper names and addresses. Editor holds not himself responsible for the opinions of correspondents—claims the privilege of modifying or rejecting articles offered for publication—and cannot be held responsible for those not inserted. Communications on business, and those intended for circulation, when contained in the same letter, should be practicable, be written on different parts of the sheet, so that they may be separated when they reach the printer. Hobbies, N. N. and weekly, on Sunday Morning—Terms Ten Pence per annum, exclusive of postage—half yearly in advance—Single Copies three pence each. Wesleyan Ministers of the Nova Scotia and New Brunswick Districts are our agents; who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, March 30, 1860.

THE COMING SEASON.

MANY speak of the failure of our crops the last four years, as if no recurrence of this grievous calamity need be dreaded for the future. The coming season is arrayed in all the beautiful sunshine of certain prosperity, and the belief is confidently entertained that the days of comparative want will be numbered with the things that were. We have no wish to throw a pall over these brightening prospects or check the indulgence of these cheering and animating hopes. Our earnest desire is that they may be realized to the fullest extent—that plenty may crown the circling year—and kind heaven prove propitious to us in all the departments of lawful enterprise. But, as a religious journalist, we deem it proper to remind our readers of the true grounds of all national calamity—the blessing of Almighty God, "the overruler among the nations." However an idle philosophy may endeavour to shut out the fact, or refuse to recognise it, yet verily He is a God that judgeth in the earth—and by various significant acts testifies to men of considerate minds the reality of his providential interference with human affairs. "Cleanness of teeth"—"want of bread"—"with-holding of rain"—"blasting and milder"—"pestilence"—the "taking away of the fishes of the sea"—are ascribed to him as punitive acts, inflicted on communities on account of their sins. And who can reasonably doubt that God has recently visited us, as well as others, for "these things"—for our general forgetfulness of him, neglect of duties, breach of his laws, levoteness to mammon? For our past privations, was "there not a cause?" Have our calamities "sprung out of the dust" or happened by chance? Or has God "willingly afflicted" us thus? No—the "sure word of prophecy" assures us, that "because of swearing, and other sinful practices, 'the land mourneth.' Our 'sins have with-holden good things from us'—these have been a chief cause—however other causes may have concurred in procuring the result—of the management which has been experienced in our temporal prosperity, as a people or as a nation." Such we believe to be the emphatic teaching of Christian philosophy—a philosophy based on the unerring decisions of divinely revealed truth.

The well-ascertained cause points out the remedy; and to this point we would call earnest attention. During the past year, days of public humiliation before Almighty God were observed, with effects more or less beneficial at the time, we have no reason to doubt. But has this spirit been maintained—have "fruits meet for repentance" been brought forth—have our minds been continually penetrated with a conviction of our absolute dependence on God for temporal as well as spiritual good—have we prosecuted our various business or callings in life with reference to our relation to Him and in accordance with Christian principle, the requirements of justice and mercy—in a word, have we "rendered to the Lord according to the benefits" we have received? These are questions which at the present time demand serious thought, impartial investigation, honest replies. It is not the temporary humiliation of a day that will meet the exigencies of our case or satisfy the claims of God.

The season, so important to the Agriculturist and to those who draw their subsistence from the briny deep, to say nothing of those engaged in other avocations, is now rapidly approaching. How much depends on the blessing of God, if their labours are to prove successful. If the seed-time be delayed—if the weather be unpropitious—if the fruiting shower and the genial influence of the sun be withheld—if untimely rains be poured down from the skies—if drought should prevail—if adverse stormy winds sweep the coast—if the finny tribes take not the right direction at the proper season—in vain the net is cast into the sea, and the seed deposited in the earth. In either case, labour and toil and expense will be unproductive. Again the hope of the husbandman will be cut off and the expectation of the fisherman fail.

Would it not then be wise for those who believe in the overruling Providence of God, who are convinced that without his blessing nothing can prosper, and that there is a loud call to general repentance, to direct attention thus early in the season to their several localities to the real sources of provincial prosperity? Were we permitted, we would suggest to our brethren in the Christian Ministry of what ever name, and to the heads of families who call on God, the propriety of bringing this subject plainly and prominently before their respective congregations and families, and have reference to it in all their approaches to the throne of grace. Churches would do well to observe days of humiliation and prayer with the same object in view, and not neglect this "bounden duty" because not moved thereunto by civil authority. But as a day of general humiliation, to be observed consentaneously by all Christian people and the population at large within the Province, is exceedingly desirable, it would be proper for the constituted authority, instead of waiting until the season is considerably advanced, to appoint a day at an early period for the duty and purposes specified. "Ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee."

WESLEYAN MINISTERS AMONG THE WILDERNESSES.

From the letter of the Rev. Mr. GALLAGHER, part of which appears on a preceding page, it will be seen that Wesleyan Ministers are the Pastors of no inconsiderable number of the interesting people—the *Wabigoon*. G. H. has conferred no mean honour on our Cause by giving to his faithful Missionaries the oversight of the destinies of a race of Christians found in the

clerical history for their unconquerable attachment to Christianity and for withstanding unto the death the encroachments and persecutions of Papal Rome. Hallowed reminiscences gather thickly around these champions of the true faith of the Gospel, thousands of whom have won the glorious crown of martyrdom. The present Waldensian Christians, many of whom are members of the Wesleyan Church, retain, generally speaking, the piety, Christian simplicity, and holy courage, for which their forefathers were noted. Their connexion with us will tend, under the fostering blessing of God, to elevate among them the tone of Christian principle, further their advance and stability in experimental and practical godliness, and to extend religious influence among other inhabitants of those, at present, peaceful valleys.

GRANTS TO EXISTING COLLEGES.

We just note, that, on Monday last, in Committee of Supply, "a resolution in favour of continuing the present grants to Colleges for another year, passed by the casting vote of the Chairman—the number being 23 to 23." This vexed question is thus favourably settled for another year. From all the information we can gather, we have good reason to believe, that the union of religious with secular education is becoming increasingly popular in the Provinces and elsewhere. The establishment of a system of education on a purely secular basis is deprecated by leading Journals; and however plausible may appear the reasons advanced in its favour by other sections of the Press, we are confident they cannot stand the test of rigid examination or be borne out by the instructive lessons of experience. Under the heading of "Education", on our second page, several extracts will be found, worthy of consideration by those who take an interest in this all-important subject.

Income of the Wesleyan Missionary Society.

It is gratifying to learn from an authentic source, that, notwithstanding the strenuous and unwearying efforts to damage it, the income of the Wesleyan Missionary Society for the year ending 1849 has reached the noble sum of £111,000, being an advance of £7,000 on that of the previous year. At this cheering fact we sincerely rejoice, as it demonstratively proves, in a way not capable of mistake, that *Wesleyan Methodism* has not lost its hold on the enlightened judgment, good wishes, devout affections, and hearty support of its numerous adherents and friends. This is the best way of putting to silence the misrepresentations of its open and covert enemies. May its sphere of useful operations be greatly enlarged!

LUNATIC ASYLUM.

In Committee of Supply, on Monday last, the Hon. Attorney General moved £3,000 for five years to build a Lunatic Asylum, which, after a long decision, was negatively in a thin house. This decision will be regarded variously by different persons, but will prove a source of regret to those who take a lively interest in the establishment of such an Institution in this Province. We shall ere long advert more at large to this subject.

JUBILEE BEVER.

We give attention to the advertisement of the Jubilee Bazaar which appears in another part of our Paper. The object is highly worthy, and deserves liberal encouragement.

GOOD FRIDAY.

The Friday before Easter Sunday is observed by a portion of the Protestant religious world as a day of holy exercises, in commemoration of the death of our Lord Jesus Christ, the Saviour of mankind. This event—one of the most important in the history of our race—deserves to be celebrated with all due solemnity by the followers of the crucified Nazarene; and when commemorated in the spirit of sincere humility, gratitude, and love, or in the spirit of Christian sacrifice and heart-dedication to God, with thankful remembrance of his "unspeakable gift," we are persuaded no reasonable objection can lie against this time-honoured custom. There is danger of going from one extreme to the other, and from fear of seeming to countenance what is regarded by some as a superstitious ceremony, an act may be neglected which is perfectly seemly and right in itself. The devotional exercises of *Good Friday* have been made a blessing to many, of whose real piety we can entertain no doubt. More deeply and more affecting have they felt their obligations to Him who died for their offences, and through whose sprinkled blood they have obtained pardon, and been brought into that state of saving grace in which they have stood and still stand. As has been their wont, the *Wesleyans* of this City observed yesterday as a day of fasting and prayer, and other religious exercises. The public services were held in the Argyle-street Church in the morning, and in Brunswick-street Church in the evening, and were solemn and interesting, and we trust, truly profitable.

Richibucto Circuit.

Our congregations in general are good, and from their appearance, I should say deeply affected with what they hear. At Bouchibouguac, I have recently commenced preaching, I am happy to say, with some good effect through the exertions of one of our excellent friends, Bro. Fayle, whose Sabbath School has been established, which bids fair to do well. It numbers nearly forty scholars. A class has also been formed, consisting of four or five persons. At St. Nicholas River, I have been preaching fortnightly during the last three months to very attentive, though not large congregations, and not altogether in vain. Two persons have been received on trial, and many more seem to be ready to give up all for Christ. In Richibucto and Bouchibouguac I have not much to encourage me except the largeness and attentiveness of the congregations. My soul weeps over these places, whilst I cry in the bitterness of my heart, Lord, save the people! Lord, save them here! J. P. March, 1860.

Death by Drowning.

The body of a watchman named Martin, who had been on duty on Cunard's Wharf on Friday morning, and suddenly disappeared, was discovered on Saturday in the Dock.—*Sun*, 26th.

Electric Telegraph.

The Committee to whom was referred the investigation touching the Electric Telegraph—reported on Saturday. It appears from the report that the whole cost of constructing the line was £4,248 5s. 10d.—that the receipts for 51 days in 1849 amounted to £129 11s. 8d., and the expenses to £118 2s. 9d., whilst it is anticipated that the receipts for 1850 will cover the expenses and pay a part of the interest. This is promising. The Committee declined to recommend any interference with the exclusive privilege granted to the Associated Press, till the Commissioners thought fit.—*Id.*, 27th.

Archæological Discovery.

Dr. Pierre André Munch, Professor of the University of Christiania in Denmark, has just communicated to the Archæological Society of Copenhagen a very curious manuscript, which he

discovered in the Orkney Islands in 1849. This manuscript, which appears to have been written in the ninth or tenth century, contains some episodes in Latin of the history of Norway, and relates some curious facts connected with that country previous to the introduction of Christianity. Dr. Munch has also presented the society with several *fac similes* of Runic inscriptions which he found in the Orkneys and in the north of Scotland.

Railroad across the Isthmus.

A Railroad across the Isthmus of Panama, it is said, has been surveyed, and trees cut for most of the way. The completion of this enterprise will be of immense advantage.

Short Passage.

The London *Watchman* states that the emigrant-ship *Constance*, Captain Godfrey, has just accomplished the shortest passage ever made to Adelaide from Europe, having reached that port in 77 days from Plymouth, the average period being 110. The voyage of the *Constance* was on what is called the "composite track," the principles of which are laid down in a work entitled "Tables to facilitate Great Circle Sailing," the production of Mr. Towson, of Davenport. This is supposed to be the first practical adaptation of the principle, the theory of which had already received the approbation of the scientific world. The signal success speaks in its favour.

Geographical Position of Australia.

Glance at a chart of the world, and see how very conveniently situated Australia is for trade and commerce. With a sea-coast of nearly 8000 miles, all indented at regular intervals with a vast number of safe, large, and commodious harbours, partly in the torrid zone, and partly in the temperate zone, Australia is in the very centre of the busy world. In Java, the Mauritius, and Philippine Islands, our sugar is manufactured; China produces our tea and silk; in India our rice is raised; in Ceylon our Coffee. And these islands and countries in return will find it their interest to open a market for the sale of our surplus productions. We are no great distance, only about a month's sail, from the western coast of America.—[Rev. D. Mackenzie's Guide.]

Mr. Wortley's Marriage Bill.

The bill of Mr. S. Wortley (in the House of Commons) does not legalise the marriage of a brother with a deceased brother's wife; but it would legalise the marriage of a sister with a deceased sister's husband. Our own eminent commentator Dr. A. Clarke thinks, says the *Watchman*, that the former union, (except under a certain peculiar condition) was explicitly forbidden; but he appears to think also that the latter, which is the converse of it—i. e., marrying two sisters in succession—is not implicitly forbidden by the same law. And in this some great Wesleyan authorities, and WESLEY himself have coincided with him. It is an open question in our own community.—An important variation in the present shape of the bill as compared with that of last year is, that it is no longer left to the conscience of individual clergymen, but to the Church collectively, whether such marriages shall be celebrated. Upon this, therefore, the Anglican Church will have to decide; and, indeed, all churches would have immediately to determine whether the legal impediment being removed—a marriage between the widower and his sister-in-law ought to be solemnised by their Ministers.

Royal Academy.

Mr. Marquise has been elected Professor of Ancient History in the Royal Academy, in the place of the late Bishop of Landaff. Sir Robert H. Inglis has also been appointed Antiquarian Professor, a chair which has been for some time vacant.

Good Old Age.

The *Durham Chronicle* says that there is a person living at Eltham, near Stockport (Eng.), a woman called Mary Bond, who is now in her 120th year. Her faculties are good, and she is able to perform most of her household duties without assistance.