





Provincial Wesleyan

THURSDAY, MAY 19, 1859.

In consequence of the official relation which this paper maintains to the Conference of Eastern British America, we require that all communications...

Halifax District.

The announcement of the meeting of the Halifax District was inadvertently omitted in our last week's issue. The Ministers in the District are hereby reminded that their attendance is requested at Windsor according to previous intimation on Wednesday, June 1st, at 9 A. M.

A. McNUTT, Chairman.

Wesleyan Book Committee.

The fourth quarterly meeting of the Executive Book Committee will be held at the Conference Office on Wednesday, May 25th, at 11 A. M.

CHARLES CHURCHILL, Book Steward.

The Chairmen of Districts are requested to forward the names of the Ministers appointed to attend the approaching Conference as early as possible to the Rev. Ingham Sutcliffe, Char. lottoeman.

Charlotte, P. E. I., May 9, 1859.

Wesleyan Methodism not Effete.

Methodism was cradled in the storm. Its early adherents were accustomed to the fury of the oppressor. Apostolic in their zeal, they were apostolic also in their sufferings. No one can read the history of their lives and labors without beholding in them the reproduction of that spirit which led the early disciples of our Lord to traverse sea and land, to expose themselves to imminent peril, and willingly to sacrifice their lives in the prosecution of that grand enterprise which Christ had entrusted to them, the proclamation of the glad tidings of salvation through Him. The tribulations through which they were called to pass, so far from diminishing their faith, or weakening their purposes, served only to increase their dependence upon the arm of the Lord, and to intensify their zeal in his cause.

They went forth to proclaim the unsearchable riches of Christ, not knowing whither they went, but following the leadings of their unerring Guide. "The world is my parish," was the exclamation of the immortal Wesley. Wherever there was a soul to save, there was his mission. Wherever sin and crime the most abounded, there he appeared to sound the most urgent call. Thus it was that in the faithful and fearless prosecution of duty the devoted men of God who laid the foundation of Wesleyan Methodism were the means of rekindling throughout England the expiring embers of piety, rescuing their country from the grasp of infidelity which was then tightening its hold upon all classes in the kingdom, and imparting to the religion of the realm a vitality which has continued to display its influence in every branch of the Christian Church, down to the present hour.

Some assert that in accomplishing this much Methodism has fulfilled her mission. They affirm that the conditions of society which called it forth having changed there is no longer any purpose for it to effect, and that following the law of all special agencies, it must decline and disappear. The votaries of blind philosophy may be suffered to indulge in foolish speculation. But may not we, whom it concerns to know the actual position of the system to which we are attached, triumphantly ask, Where is the symptom of decay? Has the ardour of our people in the cause of God abated? In what sphere of evangelical enterprise do we lag behind the foremost champions of the Truth? What openings for the spread of the Gospel are there into which our missionaries do not enter? Does not the energy which of old was owned of God, still claim the fulfilment of His promises?—China unbosels the doors which have so long forbidden the entrance of Christ's ambassadors, and the Wesleyan Missionary is ready to carry the message of redeeming love—India must be evangelized, and the feet of fresh labourers press at once the soil of that distant and unfriendly clime. British Columbia scarcely receives its name ere the zealous Missionary is found tracking its forests, instructing its untutored tribes, and striving to reclaim the profligate swarms that have been attracted to it by the lust of Gold.

These facts refute the unfounded assertion that the career of Methodism approaches its close. It appears to be just entering upon its race. Never before did it exhibit signs of that energy which has made it so useful in the work of the Lord more indicative of glorious achievements yet to be wrought than now start forth to view. No: Methodism as a revival of primitive Christianity can never decay in compliance with any philosophical rules. The religion of Jesus in none of its developments will ever bend to the theories of man. It will ever make foolishness the wisdom of this world. If when persecution assailed us we struggled into strength, and our faith flourished when poverty was our portion, it might well accord with human reason that wealth should enervate our fidelity and prosperity prove our destruction. Hitherto it has not been so. God has marvelously taught us as a church how to bear the change. We say not in boasting but in thankfulness; nor that we would exult ourselves but that we would not acquiesce in the misrepresentations of those who deem that our destruction is nigh. Let us not be high-minded but fear. Encouraged by the facts which have just been suggested, let us show forth our gratitude to God by redoubled diligence in his cause; let us not be ambitious of worldly influence, but seek in humility and watchfulness to subserve as the one grand object of church organization the firm establishment of the Messiah's kingdom; let us ever regard as our commission the work in which our venerated founder with unceasing assiduity toiled,—"spread scriptural holiness through the land."

Bedoune Circuit, P. E. I.

Mr. Edrour.—Allow me to inform the many readers of your most excellent paper, that the Lord is graciously reviving true and heartfelt religion in several parts of this Circuit. We have been holding meetings daily for the last six weeks, and they are still going on, and the Lord is blessing them abundantly to the salvation of many precious souls.

Many of our members have been greatly revived in their religious experience, and are now much devoted to God and the spread of true piety in the land. Several backsliders have been happily and fully restored to the enjoyment and profession of gospel grace; while many have, for the first time, been brought out of moral darkness into the glorious light of heavenly truth. And all are now rejoicing in hope of the glory of God.

But while we desire to be thankful to God the Father, the Son, and the Holy Ghost, for the good that has been done, we are still praying, O Lord open the heavens wider and yet wider still, and pour forth showers, teeming showers of refreshing grace upon us and upon all other parts and sections of thy holy Church, that they may receive a great and glorious blessing in all the earth. G. M. BARRATT.

May 10th 1859.

From the Christian Advocate and Journal.

Financial System of the Wesleyan Missionary Society.

It is claimed by many persons that other Churches in the United States possess, in proportion to their number, a more liberal and more judicious system of financial management than the Wesleyan Missionary Society. We are quite willing to concede the claim. It has been the glory of Methodism that through its instrumentalities the poor have had the Gospel preached to them. We would grieve were we to be taken from us and given to another. The possession of wealth, however, is no evidence of the piety or usefulness of a Church; but the use a Church makes of its wealth is one measure of its fidelity to the great work whereunto it is called. Judged by this standard, the Methodist Episcopal Church need not fear a comparison with any of the Churches on this continent. If it counts its wealthy members only by hundreds, it counts those within its pale who emulate the widow in the Gospel by tens of thousands. Of its wealthier members, too, it may be justly affirmed that they are liberal things they are excelled by none. Their contributions in this and other cities to the cause of missions, of Sunday schools, and of tract distribution, have become almost a proverb, while their acts of local charity and of grateful benevolence toward those who have labored for them in the Gospel are perhaps without a parallel.

In this we rejoice, yea and will rejoice. But it must, nevertheless, be acknowledged that this class of contributions, Christian by name, but not Christian in effect, do not form the chief reliance of our Missions and kindred societies. Compared with the aggregate resources of the Church, and with the work the Church is required to do, they are small and inadequate. They are also the most fluctuating, the least certain source of the Church's income. They are too contingent to be relied upon for permanent and uniform revenue. They are valuable as pecuniary aids, and still more so as examples, the spirit, if not the measure, of which should be copied by all. They are the contributions of the wealthy few, whose number may at any time be reduced by death, and whose riches may take upon themselves wings and fly away.

The right of the case we hold to be this: that the Church should derive from the systematic liberality of the masses its means in income equal to its fullest ordinary missionary operations wherever the providence of God opens a field of labor. We have spoken of the systematic liberality of the masses of the members of the Church. That is the only certain, permanent and growing source of income for our Church. To excite and promote it, and to reap the benefit of it, there must, however, be systematic effort on the part of individuals and organizations. It is our deep conviction, that could we but establish a thorough system of education in all the departments of the religious and benevolent operations of the Church, their respective incomes would be doubled, or even trebled in the course of a couple of years. It is by their admirable organization and financial system that the Wesleyan Methodists in England have raised the income of their Missionary Society to the noble sum of six hundred and fifty thousand dollars, through a steady annual increase, and this without imperishing their numerous other funds. It is owing to this, also, that the increase of Church members is made tributary to an augmentation of the pecuniary resources of the Church. We do not believe that the average wealth of the English Wesleyan Church is much greater than that of the Methodist Episcopal Church, while the ability to give a proportion to the Church actually possessed is probably greater with us than with them, for reasons which do not need to be stated.

Let us glance at that financial system by which our English brethren have accomplished their wonderful results, comparing ourselves at present to their missionary financial system. To other branches we may refer in a future article. Some facts we have gathered respecting one of the Manchester circuits will serve for an illustration. The circuit contains two towns, one suburban and six country or village churches (including chapels). Each of these has its own missionary society, called an "Auxiliary," completely and effectively organized. It is the preacher's duty to see that it is kept in operation. It has its chairman or president, its treasurer, secretary, and collectors. The latter make regular visits to their subscribers within their respective districts. They are as punctual in collecting small sums as large, even to a halfpenny a week, or a penny monthly, acting under the conviction that the large aggregate of the parent society's income depends upon the fidelity of the collectors in gathering up the many small sums they may require of an interesting monthly periodical called "Missionary Notices," and with brief extracts from the same in tract form are given to each of the subscribers of a certain amount monthly, and the latter to every subscriber. If the collectors neglect their work, others are appointed in their places. Their reward in all this is the approval and blessing of their Master; but as an incentive to diligence, the amount raised by each collector is publicly announced in the report of the secretary, read at the annual meeting of the society. Each auxiliary or village society has its own annual missionary meeting. On a given Sabbath, sermons are preached in its behalf, and on one of the following week-days, we are assured, never on the Sabbath, a meeting is held. Some laymen in the neighbourhood are usually selected to preside, and brief and animating addresses are delivered by one or more of the stationed ministers, and one or two laymen. A collection is usually made, and then the auxiliary's missionary year is ended. The secretary makes up his report and transmits

it to the secretary of the circuit missionary society. The secretary closes his accounts and remits the money on hand to the circuit treasurer. The money is then deposited in every auxiliary, and then the circuit missionary anniversary is held in one of the town churches, which closes the circuit's missionary year. The secretary and treasurer report and remit to the district officers, and when, at the district anniversary has been held, the officers of the parent society, and the general secretary and treasurer report and account to the society itself at its anniversary in May. Each treasurer is enjoined to remit as often and as close to his receipts as possible.

It will be seen from this brief statement, that there is an unbroken link of active operations from the office of the parent society in London to the remotest and feeblest village auxiliary, and that the organization in the latter is as complete for the work it has to do as in the former. A place, a department of labour, and a time in which the work is to be done, are assigned to every man. Failure of inattention on the part of the extreme and feeblest auxiliary is sure to be felt and detected at the great central point at the parent office, because on account of it the circuit officers cannot report complete to the district officers, nor they in their turn to the parent office.

A diminished income in any one place, in the same way, equally attracts attention, and thus the stimulus is constantly applied from the centre to the circumference. The system is admirable, is perfect; but the unflinching vitality that infuses it into it, the hearty co-operation manifested in every department, which to us appears as remarkable as the minuteness and perfection of its details, is, we are assured, owing to the fact that the smallest village society has its own anniversary. The annual missionary meeting is always a season of spiritual refreshing and by means of it the missionary spirit is kept alive among the people. The people are in fact made to feel that the cause is theirs, as much theirs as the quarterly low-feast, the monthly sacrament, or the weekly class-meeting, and they labor and sacrifice for it accordingly.

There is no denying that the system works well religiously and financially, and the question arises, and merits the most serious and prayerful consideration, whether it possesses advantages which our own system does not, and whether its principal features can be adopted in our Churches. The English Correspondent of Zion's Herald has the following remarks suggested by the recent edict on religious worship in France:—

The present state of Protestantism in France is unusually critical. Great activity prevails in that country with a view legally to persecute the adherents of "the faith once delivered unto the saints." Laws are framed, and are to be enacted, which will be brought to bear upon the poor Protestants to extirpate them from the land.

According to these new laws, no minister born or educated out of France can in future be received as pastor by any of the Protestant churches in France, and the Protestant churches in the emperor alone will henceforth have the power of granting permission to build a church or school-room; and Protestants are not to be allowed to receive any more grants or help from abroad to support their churches.

Protestants in France. The English Correspondent of Zion's Herald has the following remarks suggested by the recent edict on religious worship in France:—

The Diocese of Oxford is the head-quarters of the movement which has been said to have commenced at the University, but it has since been fostered and encouraged by Bishop Wilberforce, that a large body of his clergy have imbibed its principles; hence the sad pre-eminence the diocese has brought to light in this and other pamphlets, and those facts which are known in their several neighbourhoods.

Mr. Punshon's Lecture on the Hugenots. The following interesting notice we copy from the English correspondence of the Southern Christian Advocate:—

Mr. Punshon has just delivered a lecture in St. James's Hall, at the west end—the aristocratic portion of London, by which he has outstripped all his previous wonderful efforts. This was a benevolent act on Mr. Punshon's part, as well as an achievement of genius and oratory.

The chapel now occupied by the Wesleyan Conference at Spitalfields, in the West of London among the poor silk weavers was built by the French refugees who settled in that quarter on the revocation of the edict of Nantes; and the immediate purpose of the lecture was the raising of funds to liquidate a debt that hangs upon the place. The charge of the lecture was given to a witness of the sufferings of the poor, and one abiding to the others; and as 3,300 or more crowded the building last Friday week, despite the wetness of the weather, the proceeds, after deducting expenses, must have exceeded two hundred pounds.

after round of the most rapturous applause greeted the eloquent periods of the speaker. For about two hours, the orator kept the assembly in a hushed and joyful broken by cheers, notwithstanding that some hundreds at the lower end of the edifice were crammed together in a way that must have produced constant discomfort.

In a two hours' discourse upon such a theme as that of the history of France through the whole period of the Huguenot persecution, ordinary and even superior lecturers would have considered a manuscript indispensable. But not so Mr. Punshon. A few notes on some small cards held in the hand were all the prompting he required to go through his magnificent address, which is a delivered all the great centres of population throughout the United Kingdom, and then published for the benefit of the Spitalfields Chapel.

This Huguenot lecture of Mr. Punshon's may be likened to a beautiful panorama of the most striking period of the history of France, with the great leaders of the Huguenot struggles and tragedies of the time prominently displayed. The elaborate delineation given of that unutterable and unparalleled atrocity, the massacre of St. Bartholomew, was fearfully grand; and the subsequent revelation of the righteous retribution which fell upon the persecutors, was a grand and sublime scene, and was full of warning to the ungodly, and of comforting assurance to the godly that there is, verily, a God who judgeth in the earth. It was computed that a hundred thousand human beings were destroyed in this horrible outbreak of fanaticism, and on the treacherous revocation of the Edict of Nantes, 250,000 Frenchmen quitted the kingdom; 80,000 of them coming to England, greatly to the advantage of the manufactures and commerce of this country, and of the cause of liberty also.

The first literary newspaper in Ireland, moreover, was established by a refugee; and it was mentioned that Sir John Romilly, the Oxford Vice-Chancellor, and Mr. Austin Layard, the discoverer of the ruins of Nineveh, were known to be descendants of these men. At the great French Revolution many of them probably, the lecturer suggested, changed their names, ashamed of being Frenchmen, and translated themselves into good Saxon names.

The moral which Mr. Punshon drew from his subject was, that if as a nation Britain would remain free and happy, and the spirit of Popery must be kept down, and utterly rejected, and the Word of God be kept pure and undefiled, which is a right and a safe; a godless expediency, or unworthy compromise, were sure presages of decline. There must be no adulterous alliance between truth and error, no conciliation at the expense of principle; there must be no compromise with the wrong, and no cabinet and monarch, of that corrupt maxim of a corrupt creed, that it is ever lawful to do evil that good may come.

The Earl of Shaftesbury, who presided, in bespeaking the thanks of the assembly to Mr. Punshon, expressed his "high admiration for the manner in which he has a had been uttered must have found their way to all hearts, and he prayed Almighty God that true Gospel Protestantism might never want such a man to maintain its cause with all that force of language, vigour of intellect, and purity of motive, as distinguished, cheered, and sanctified them on that occasion.

The Diocese of Oxford.

The Diocese of Oxford is the head-quarters of the movement which has been said to have commenced at the University, but it has since been fostered and encouraged by Bishop Wilberforce, that a large body of his clergy have imbibed its principles; hence the sad pre-eminence the diocese has brought to light in this and other pamphlets, and those facts which are known in their several neighbourhoods.

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faith between Protestants and Roman Catholics. "Before the Reformation we had 'altars,' as we are now called, in a sacrifice which was offered thereon by the priest. The Reformers, who considered the Holy Communion not as a sacrifice but a feast, replaced the altar by the Lord's Table. Why is the table now in disavowal in the Diocese of Oxford, and why are so many parochial clergymen uneasy, after they have entered upon their benefices until they can get rid of the table for an altar? Notoriously not for any aesthetic preference for stone over wood, but because the altar is in harmony with the doctrine of a sacrifice, and gratifies that sentiment of sacerdotal power which is implied in the authority to exercise the sacraments, which sacrifice would make tremendous.

"When, then, the Archdeacons join in asserting that 'nothing whatever introduced or attempted to be introduced among us justifies the assertion that the diocese is in an alarming state,' they give the world a right measure of the reverence which they attach to the doctrines of the sacrifice of the altar against which the Church has once for all protested, as any great calamity. We do not dwell on the references which the reformers made to Gudestedon Chapel, its Danish appointments, and usages, and its service book, nor on the 'processions, with professional crosses and banners,' which took place both there and at Addington. If these things are Protestant, or have any place in a Protestant Church, we can only say that we have been under a delusion. If, so, however, it is a serious matter that the rites and usages of our countrymen share our errors."

The "R-reformers" conclude as follows:—"We might proceed further in these inquiries; but having stated matters which cannot be proved to be 'misrepresentations,' we think it sufficient to call on all and each of the archdeacons and rural deans who have signed this address, 'and examined the statements and are well acquainted with this diocese,' to specify, one by one, what are the statements which they feel bound solemnly to declare are 'unjustifiable misrepresentations,' and 'presumptuous and unfounded calumnies.' We ask this, not with a view of justifying or defending the 'senior clergyman of the diocese,' but because we are fully persuaded that the more searching the inquiry which is made into the state of things into this diocese, the more will all right minded men, instead of allowing themselves to believe that there is 'nothing whatever introduced or attempted to be introduced among us to justify the assertion that the diocese is in an alarming state,' see that there is good cause for alarm and anxiety; and that the 'unquietness and disaffection' which the archdeacons and rural deans think likely to be produced, are not owing to the publication of 'Facts and Documents,' but to the facts and documents themselves, both those brought to light in this and other pamphlets, and those facts which are known in their several neighbourhoods."

We now venture to express our earnest hope that our brethren who have signed this address will feel encouraged by the assurance given to them by the bishop, that he has a jealous dread of every Romanizing tendency, to use their influence and whatever authority they have in their own spheres, that not merely the things specified in this statement but everything else which in any way tends to the introduction of Romanism, should be abandoned, so that all the causes of distrust may cease, and peace be restored.—Church Witness.

Sir Brenton Halliburton. The following correspondence, which, by the kind permission of our Veritable Chief Justice, we have the honour to publish, exhibits an act of royal favour which will be received with unanimous satisfaction by all Nova Scotians; they all rejoice in the intention of the Queen, and cordially endorse the congratulatory and eulogistic words of her Representative.

When that time shall in God's Providence arrive, the Church will mourn for the loss of a pious and consistent member—the poor for the absence of a generous benefactor—the Profession of which he is the head, for the removal of one of its brightest ornaments—and all for the decease of a good and upright man.

We feel, however, sure of a general, hearty response to our expressed hope that God may long avert that time, and that our Chief Justice may long be spared to be a blessing to the community by his long and faithful services to the Colony to which he belongs.

It gives me much pleasure to enclose for your information the copy of a despatch which I have received from the Secretary of State for the Colonies, by which you will see that the Queen has been graciously pleased to command that Letters Patent be issued for raising you to the dignity of Knight, as a mark of Her Majesty's appreciation of your long and faithful services.

My dear Sir Brenton, I have the honor to acknowledge the receipt of your Lordship's despatch of the 22nd February, and have much satisfaction in acquainting you that the Queen has been graciously pleased to command that Letters Patent be issued for raising the Chief Justice of Nova Scotia to the dignity of Knight. I have, &c. (Signed) E. B. LYTTON. HIS EXCELLENCY THE EARL OF MULOBRAY, &c. &c. &c.

General Intelligence. MATTERS AT STONABROOK.—The Borderer published the following, from an extract from a letter dated Stediac, May 21.—

"A barque from Norway arrived at this port on Saturday last, having made the voyage in 27 days. Her arrival is considered remarkably early in the season. From ten to fifteen vessels are expected here this month. Times are looking up a great deal of freight ever brought back to our port. The steamers of the 'Iron Horse' line perform their trips regularly, and have a fair share of passengers and freight. The steamer 'Empress' came to the bend on Friday last with a great deal of freight ever brought back to our port. Rev. G. F. Mills has baptised many persons in this place:—two on Sunday last."

Canada. THE PROTESTANT ASCENDENCY JURY BILL THROWN OUT.—We have already written so much concerning this injudicious measure, that it scarcely needs to point now to the effect it would have on the liberties of the Catholic people. Every man will recognize as a familiar fact that if a mere majority of the Protestants in the present Assembly were to vote in favour of the bill, the Roman Catholics would have no more return in the administration of the laws than they now have in their formations. And so important is the present crisis, by which even votes are being cast for the discharge of an unfair trial, that it were abolished the old Union Juries, that if it were not made shorter work of Catholic litigants or of Protestants in their disputes, that the bill would not make shorter work of Catholic litigants or of Protestants in their disputes, that the bill would not make shorter work of Catholic litigants or of Protestants in their disputes.

The above are the remarks of the Toronto Mirror on Mr. Mowat's Bill for the purpose of justifying a jury to give a verdict in civil cases. The libelous assertions of the Mirror are unjust to Protestants, who, we trust, have a greater regard for sanctity of an impartial jury, than for the rights of their fellow men than to give a verdict against any one on account of his religious opinions. But there is evidence enough to show that the Catholic people are not in any way prejudiced against any one on account of his religious opinions. Witness the case of the murderers of Corrigan. Several years ago a gentleman of Quebec informed us that in that city a verdict could not be obtained against the murderer of a Roman Catholic, if any of his countrymen of that faith were on the jury. One individual noted for his rowdiness has been tried several times on separate charges of rioting, without the jury being able to convict him, on account of the refusal of several of his Roman Catholic countrymen to agree with the majority of the jury. On one occasion the jury consisted of Protestants and the remainder Protestants, all but the Irish were for a verdict of guilty. The latter stated that they would convict and hang the murderer of a Roman Catholic, if any of his countrymen of that faith were on the jury. One individual noted for his rowdiness has been tried several times on separate charges of rioting, without the jury being able to convict him, on account of the refusal of several of his Roman Catholic countrymen to agree with the majority of the jury.

PERSONAL.—A very large number of the friends of the Hon. F. Hincks called upon him to day at the St. Lawrence Hall. He is able and courteous as ever, and seems in excellent spirits. Mr. Wm. Smith O'Brien is expected here on Thursday. The St. Patrick's Society, we are told, will give him a warm reception, and make him their guest during his stay.—Montreal Post, May 3.

GOVERNMENT SABATH PROHIBITION IN CANADA.—Our Parliament is now in session, but no measure of great public interest has yet been discussed.—Great scandal has been caused in Toronto, which is the present seat of government, by the Premier, who is a French Roman Catholic, having given a ball on a Sabath evening last. The ball was attended by members of Parliament of different denominations, including Protestants as well as Papists. The introduction of such Sabath prohibition in Canada has created great indignation and deep pain.—News of the 'Churches' Correspondence.

THE VICTORIA TUBULAR BRIDGE.—It is expected that the great Victoria Bridge, at Montreal, will be completed by next October. The great central tube was lately raised to its place on the massive stone piers. The 'Pall Mall Argus' writes:—

There are many facts of curious interest connected with the erection of the tube, which are probably unknown to most of our readers. It was first closed in December, and made the several above. It was not till January that the ice became thick and firm enough to bear the enormous weight which it was to sustain. At this time an enormous heavy wooden bridge, or stage it may be more properly called, was built on the ice directly under the iron tube to be erected. On this stage was set up a large stationary steam-engine for the purpose of driving up the materials to be used in its erection, on a temporary railway, also built on the surface of the ice. The iron tube was constructed in its entirety, progressing from the center toward the ends by day. This tube of immense size and great weight, much greater than the other tubes of the bridge, they being 24, 26, and 26 feet wide, and graduated to the four ends to 19 feet high; while the great center tube is 330 feet long, 16 feet wide, and 22 feet high, and about 10 feet above the surface level of the river, thus allowing steamers to pass under it.

NEWFOUNDLAND. We are happy to have to announce the return here of the Colonial Secretary, the Hon. John Kent, from London, by the Galway Steamer 'Adelaide,' bearing Her Majesty's Commission as one of the joint commanders of the British Commission and report upon the present position of the fisheries of this Colony in relation to English and French subjects, and to determine as far as possible the joint command of the waters, and the various points of the coast affected by existing treaties, what have been the infringements, and their extent, of these treaties, by the subjects of other nations. The other British Commissioner nominated by the Imperial Government is Captain Dunlop, of H. M. S. 'Atarax.' We have been ordered to proceed here forthwith from the West India Station, and whose arrival will be daily expected. These gentlemen, on the part of British interests, will be associated with M. M. De Golbourn and De Montaigne Chauvaneau, nominated by the Government of France; the British Commissioners will await in St. John's the arrival of the French, where they are to confer jointly on the preliminary forms of proceeding, and then they will go to acquire and take evidence as regards







Poetry.

Grieve not the Heart that Loves thee.

Grieve not the heart that loves thee— Not of its true love loveliness— Not hold it to its love's pierce— One heart with deathful wound—

Grieve not the heart that loves thee, Be sure thou wilt repent, The poisoned shaft of pain rebounds On him by whom 'twas sent;

Grieve not the heart that loves thee, For, trust me, they who love thee, Know how the moment shaft of scorn

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Agriculture.

Holes for Trees.

The practice of digging holes for trees can not be generally recommended. The hole should be well and deeply tilled, and it may be as well to add manure to it.

Try Ridging your Garden.

There is not the slightest doubt that it pays well for the trouble, to throw almost any garden soil into high narrow ridges, in the fall or early winter.

The Best Whitewash we Know of.

The arrival of the house-cleaning and the spring season, and several recent inquiries, remind us to again refer to that first-rate, or indeed whitewash we described last June.

A Courteous Retort.

A local minister in England, who was distinguished for distressed labor and ready wit, died several years ago.

NOTICE!

W. SUTCLIFFE & CO., will Boast or Gild Coffee by Steam Power, for the Trade on reasonable terms.

S. D. & H. W. SMITH, MANUFACTURERS OF MELODEONS, ORGAN-MELODEONS, AND PEDAL BASS HARMONIUMS.

THIS first premium over all other competitors at the Fair of the Musical Instruments, was awarded to the Manufacture of the National Fair, Washington, D. C.

One Fool in a Family is Enough.

There is no man, however addicted to the sin of drunkenness—unless he be lost to all sense of propriety—who desires to see his wife and children following his example.

Melodions Rented.

Persons who wish to hire Melodions with a view of paying for the same, should call on the undersigned at his residence, 511 Washington Street.

Florence Nightingale.

At first I thought she was a nun, from her black dress and close. She was not introduced, and yet Edmund and I looked at each other at the same moment to whisper, "It is Miss Nightingale!"

No more Pills nor any other Medicine.

50,000 Cures of Dyspepsia, Indigestion, Constipation, Bile, Headache, and other ailments, by the use of Dr. Barry's Health Restoring Revalenta Arabica Food.

THE CHEAPEST and most CORRO MUSIC!

To be had at the LONDON BOOK STORE, 155 DUKES STREET, LONDON. Wholesale Prices at the LONDON BOOK STORE.

COLONIAL BOOKSTORE!

Corner King and Germain Streets, ST. JOHN, N. B. THE Subscriber has received per steamer Arabia, a large stock of books, from the same establishment.

"STAR" Life Assurance Society, CHIEF OFFICE, 48 Moorgate Street, London.

THE Annual Income of this Society, from all sources exceeds the sum of £25,000. It is a most desirable and profitable investment.

Cheap Furniture & Furnishings. McEWAN, REID & CO. Cabinet-makers and Upholsters, 105 BARRINGTON STREET.

HAVING manufactured a choice assortment of Cabinet Furniture, dining at cheapness, durability and finish, we are enabled to offer it at a very low price.

English and American SHOE STORE!

Ladies Kid and Patent Boots; superior finished Cashmere, Elastic Side, and Balmain Boots. Also, all kinds of Children's Boots.

Halifax, Portland and Boston. INLAND ROUTE.

The Steamer EMPEROR will leave Halifax for St. John during the month of May as follows: Wednesday, 4th May, at 10 a.m. Saturday, 7th May, at 10 a.m.

CHEAP STATIONARY Wholesale Prices at the LONDON BOOK STORE.

CHEAP LIGHT. TIPS for altering the Fluid Lamps into Paraffin on the spot. For sale by ROBERT G. FRASER, 49 GRANVILLE STREET, HALIFAX.

Seeds! Fresh Seeds.

Warranted the Growth of 1858, and true to their kinds. THE Subscriber has received per steamer Arabia, a large stock of seeds, from the same establishment.

BEEK'S BOOK STORE, No. 14 KING STREET, ST. JOHN, N. B.

The Promise of the Father, Showers of Blessing, Economy of Wealth, The True Woman, Practical Religion, The Life of Jesus, The Life of St. Francis, The Life of St. Ignace, The Life of St. Vincent, The Life of St. Elizabeth, The Life of St. Anne, The Life of St. Joseph, The Life of St. Mary, The Life of St. Elizabeth, The Life of St. Anne, The Life of St. Joseph, The Life of St. Mary.

A Beautiful Set of Teeth.

THOSE who have been unfortunate as to lose their Teeth, can have them replaced by a set of Artificial ones, inserted on the gold or silver plate, in a most perfect manner.

ALBERTINE. 40 CASES JUST RECEIVED. ROBERT G. FRASER, Agent.

The New Brunswick Oil Works COMPANY.

Respectfully give notice that in consequence of various adulterated articles of Petroleum and Coal Oil, manufactured elsewhere, being now offered to the Public, and to protect their customers against imposition, they have appointed ROBERT G. FRASER, Chemist, as their sole Agent.

JOHN L. WHYTEL, Manufacturer of Boots & Shoes, Wholesale and Retail, ORDNANCE ROW, HALIFAX, N. S.

THE BOSTON REMEDY. REDDING'S RUSSIA SALVE VEGETABLE OINTMENT.

IS perfectly true from mercurial matter or injurious poisons, and in no case will it operate injuriously. It is a most valuable and efficacious remedy for all kinds of skin diseases.

W. WHYTEL & CO. LEATHER & FINDING STORE, No. 2 Cheapside, Market Square, HALIFAX, N. S.

TO LET. THE NORTH SHIP IN ACADIA CORNER. APPLY TO CLEVELAND & CO., STAFFORDVILLE HOUSE, FORT STREET, HALIFAX, N. S.

O. H. ROBINSON, Musical Instrument Maker. MARKET SQUARE, 1 DOOR EAST OF DONAGH'S BOOK STORE.

Langley's Antibilious Aperient Pills.

THIS great popularity acquired by these Pills during the twelve years they have been offered for sale in this Province is a convincing proof of their value, as no other medicine has so generally and so effectually relieved the human system.

REMOVAL. THE Subscriber has removed his office and business to No. 155, AYLEY STREET, HALIFAX, N. S.

CHEAP WRITING PAPERS! TEN Quire Cream Writing Paper, 3d. Ten Quire Cream Writing Paper, 4d. Ten Quire Cream Writing Paper, 5d.

Robert G. Fraser, CHEMIST & DRUGGIST, AND dealer in Pure Medicinal Cod Liver Oil, Pure and Genuine Castor Oil, and all kinds of Oils for Lamps and other purposes.

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WE have the pleasure of announcing that the new stock of goods for the season is now complete. Our Millinery and Fancy Departments will be found unsurpassed in the display of Select and Elegant Novelties.

Ladies Dresses.

In this department we have to exhibit the New Double Jockey, the Robe à la Polonoise, and Robe à la Française, in a variety of new and brilliant textures. Fabric made in England.

Our Carpet and Family Linens.

Are supplied with every requirement, and we can guarantee that our goods are of the best quality, and at the lowest price. We have also a large stock of Family Linens, and all kinds of Carpets.

THE GREAT WONDER Of the Nineteenth Century. Professor Wood's HAIR RESTORATIVE.

THIS wonderful medicine has been used in Europe and America for upwards of 12 years, and has effected a cure in every case of baldness, and in every case of falling hair.

MARBLE WORKS. Monuments, Grave Stones, Chimney Pieces, Table and Counter Tops, Wash Basins, Sinks, Bracket Shelves, &c.

PERUVIAN SYRUP. Or Protected Solution of Protoxide of Iron an established Medicine for the cure of DYSPEPSIA.

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