THE Nivi-It it thonget hhe ing Rot



## Etters Receive

 Since our last, letterr or briven hry R. A. Checley, (order from) Rorithy. Rent. conding to directions.TO CORRESPONDEATs Loner LILrton: J. F. 50 .
Baltimore
$V$.
 friends. We will write goon.

To Agenta
In ordering vapers for neo Sorecoinm
Agents would greall oblige by staina time from which they are to be enem,
Biack nuravers cun be suppliai MARMAGES.

$\qquad$
Deatis.



 SHIPPING NELS
















DY WMa CUNA

## THE WESLEYAN.


 HALIFAX, N. Bn SATURDAY MORNING, APRIL 20, 1850

ve tile hezont of 1 blofed osis. Temer, vien poir oming:
Li.norn in inerem

Temero aod tho ilis.
$T$ Fonveo toed deco.
Tunctriser goan ofre ine
mathios to peative.
Pumb bitier poer oftriot
Priaind in friecolatir.
Penit oty mold pert.
Leire, biring sean ofterint,
wausth iot then liveret,
Wourber jurrey,
Toy virien pour oferini:
Haron busu our bred mo
Priex, viring your offaint
CURISTIAN MISCELLASY.


## The Chistion Religion.

thaz bev. w. c. beals.
It isobrious that the Cliristian Religion
 rraw imposition on mankind.
that the Christian Religion is of Divine of sin founded in trutb, that it is of universa sbigation and is cuinenitly calculated to apsotite, faulen man.
The moral atate of the world, previous to
the incurnation of Clrist, was such as to tead Atu incaration of Christ, was such Das to lead in reammale to suppose, hat the Bis a ine be moral and prifitual condititon, for without
doubt man than luccomen a corral passions sand lusist, walking atier the Anterior to the thood we are informed that
 An LLe the wickedness of man was qreat the thoughts of his heart was only evil con-
tiouallys.' Posterior to the flood, idolitry
 We have a rraplical dececriptiun ofthe carth.


 zudied wistion of the ancient sapes or the the proud Hthilosopherd of Creece and Rome coult save man from
bis degradution and miser sat W the enjoyment of true happincesile From


 Suthontit is cevident irom the purity of it
Sectrines, the sublimity of its senliments.
sat



It is coatruis singuibbed from every other
code of hum or ay unem of moralitr, by it
aux le used. Lot it be the prayer of faith

 the Church arixe, and that pramise will
verifed, I I will pour out ny spirit on e verifed, "I will pour out ny spirit on
il tesh," and then there will be wdded to the


The Finst Pajer
Mang prayers had been offered before the
ime of Jwaci, but this is the fires of which time of Jacob but this is the firt of which
we have any knowledke; and sinee the mest ancient remaining example of any humann act and thought is deemed worthy of pewaliar $n 0^{2}$ e eand consideration, the first human
 sive, aud strictly approprinte to the osigen-
c. God of my fiaber Izaac, the Lorid who sidist unto mir Return unto thy country and to
hy kivitred, and I will deal well with thee; I aur not worthy of the lenst of all the mercied, and of all ithe truth, which thou hast
ohewed vnto thy zervant; for with $m y$ staff shewed unto thy servant; for with my staff
1 passed over this Jurdan, and now 1 aun hecome two lands. Detiver me, 1 pray thee, fron the havd of my lrother, from the
hund of heau: fur I fear him, list he will hand of heau: fur I fear him, list he will
come and mate me, and the mother with the child anes.
It dues not seem that there could be Rner model for a epecial prayer than this,
the most anciere of all. He first claims his the most ancierte of ail. Ho first claims his
interest is the broad covenam with Alrathan and Ignac- - just is we migbe and indeed oright, loset forth our interssts in the mer
eies coseaxamed to ua in Christ; them he



 bie danger that toy hofore hime. His praye was heard. Mysterinus cacourape anctlt
wore given hime that very nigh, whan he











## Wake lip! Whe";


is these means are athendel, ${ }^{2}$. $A+$ oit

## But if we expect extraordinary efoct

Ikath und Sia

 Ne eunght to te at mork-nll Lemds aud ald
berrs.
Niks

 Whe worn dip tomame ray: He who cna blest and
 The churth is in danger; the ruuncry is io can t.c.p.

## Proridence.

A singular providence happened to Rev erve one of hie chidutren there. Io Lusteal ol enving town early in the nomming, the lir
 ark. On the Common he met man oo realy to full from hin horso at evert an Mr Cecil called to him and marread hime of danger, which he man diuregarding. Wian
 man immediuctly seized the reima of Mr.C. in bad hande, ondeavoured to thathat away which the man threatened to Auoctb hium Iown if he repeated the attempt. Throe
 On parceiviog gio dagger, it atruk himm Ciul upon the in the time of frouble, , mod ill deliver thee." Ho socretly lined up which te alone could effret. (hie of the men
 in whe ha war, nud wiil her he was kring


## $A$ Bu:py bilustrion






ligious services, have been especially owne
and bessed of Gonl in the converxinn
oult, and in estabithing the lonverever in the
caith and hope of the Gisuct.
laith and hope of the Gusbel.
In order to render these means ex:ctn:
ly uefful the Church nust "co me up to the
help of the Dard," nhe must put forin pow





## cunly.



The clurch allt woth wahe, shn ner
nes are enany. Hor tuger ix hreat.


WESLEYAN MISSIONS
（From the Wesleyan Notices Newspaper，March
feedee．
Extract of a Letter from the Ree Richar You will be anxious to bear how we are get－
ting on in this District，which it has pleased the
 cellent John Hiunt．＂The
wenn．but carries on has work． men，but carries on has work．＂
There has boen a greal movement on the large
land，（Vanualarin） land，（Vanualarn）．）in the Circuits of Bua a
Nandy，occupied by the bretbren，Willians a Nandy，occupiod by the bretbren，Williansa an
Lharkwool．From somooomo，the barren
deruese，they have come to fielde that are whi
細

 nsual The dreadful conspiracy of a mirk
 Chand prupery，and againgt he lives or
Chrisian under Mr will
long ere this have come to your knowraceleare，
＂．He that dwelleth in the hearens did lau
He that dwelleth in the heavens
＂IHe male a pit fnd digged it ，
to the diteh whisth he made． Since the death of this Chief，there have been other attemp，s st at opposition，particularly by an
other leadis，Heathen Chief of thos other leadius Heather Chief of those parts
but wonderfu te tas，he hel t but a short tiins commenced perseccution arainat the Christiane， when be was suddenly takes ill and died．Even
the Heathen themereves see the hand of God in
these everita．In these and other instancea that these events．In those and other instances that night be mentioned，the wrath
overruled $\mathbf{M}$ othe praise of（iod．
 taken by Chamistianity，is takery in pep inte of op oppo－
sition the noost determined． sition the most determinedit
ing this determined opposition，the truth is
umph
 ＂since my appointment to the Bua Circuit，in
1817,1 havy，had dome trial，namy blessiugs，and all along i in checred by witnessing a ali，hht ad－
vancenent of he work of God．Lattery－to
God be all the glory！－the advancement of his

 noumed Ilvatienism in the Bua Circuit：＂
The saule gladdening news replecting The saue gladdening news revperting tio
spread of the work in the saljaceat Circuit o
Nand is contained in the coumuwicatuons of spread of the work in the adjayent Circuit of
Nandy，is entained in the comumumeations of
Mr．Hazle owoord，whe，after eevere，bereavments Mr．Mazle
and triale，


 saved．$t$ h
sitting by


 still continues o te，a great beesing to ny awn and
onul，nad I trust，encouraging to others．The
kindiness shown me by my affertionate coll ague





I ought，perhaps，to apologize for so log a no
ice respecting ayself； tise reqpecting nyself；iut I pass on to qive vour
some information ocncerning this Circuat．War Wi is our great hinderance to the spreal of Christi－ anity．Nearly every part of this extensive Cir
nuit is，either imore or lesa，involved in war．A． Rakiraki，a district on the largo island of Nave
elarau，a war has commencerd，in which， 1 regree
osay to say，some profesed Caristians have joined
Tro Teachers，that were settled in twodifferen
owns，have been obliged to
owns，have been obliged to leave，but with the
prospete of returning when peace hhal be apain
eestored．At Nakorotumbut，ano ther part of th




simpholds of $S$
destroy them
RELIGIOLS INTELLGEYべ务：
（From Evangtlical Chriaten Iom，Febry 1：60．）




$$
\begin{aligned}
& \begin{array}{l}
\text { And pullith, with my thate. } 1 \text { br } \\
\text { Thy love and gairdian care. }
\end{array}
\end{aligned}
$$



 In connexion with tise notices about the
raicnnof mcang to






#### Abstract




FABILY CHICLE．
Laing and Mcans．
The worth is full of people who can＇t imagine why they don＇t prosper like their neiphbor，whem
ho real obstacte is not in bank nor farifss in tad






 beyn whlucky： Throngl wevy grade of emcietr，this vice of












 $\sin \operatorname{mat} \tan \tan$



191L
e．He who kreps wi，a reat


FAIILY CILC'LE.
Lixing and Mcans.
The world is full of people who can't imagine
 public police, now lacd times, but in their own
extravagance and herdless ostentation. The
young murchanic or clerk marries and takes a house, whic h he proveeds to furnish twice as ex-

 wouleping why the luck was always against
him. whib his triemd- reret his unhappy destifirst heen framk and honest, he need not bave Thmonhevery grade of socictr, this vice of
inombinate expm!ituc insinuates itself. The
an:l. man ohirel out" in the country, at ten
 l!rid ullars a vear, and mets down twenty We the vomer merehant, who fills a spacio
hone with eos!ly tarniture, gives dinners, an he evperte to realize when his goods are all
woll and his notes ail paid. Jet a man haves a lollar a !ay, or a doilar a minute, it is equally
certain to prove in diyuate. If dining, wining. it, huidting, gaming, and speculating, will be
sure to. The bnttomlesa porket will never fill. into it. 'The man whon (heing single, ) does not
save money on six dollas per week, will not be omeding in hi- firt year of indegendent exer-
(ina. will le pretty likely to wear a poor man's
hair into lis Noman who has the natural use of his facul-
ti, sam mescles. has any rioht to tis othes eith
$\qquad$
-ation of the debtor is fulfilled;
not so. A nan who sells his
$\square$
$\qquad$ llwenct and vexation of rub

AMHL
THE IFESEEII. :3:3


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$\qquad$ Gaker.
Gad not in all his thonghts, and the ful
ture, the mvsterious future-the immortality of
$\qquad$
$\qquad$
$\qquad$
They say-. Well, do they any it th him:
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Whis ।



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By Alexander arer,
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Vars of the thentormation
Waro of the liidde Agee, and nine

IVarso of Napiolecon,
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3
$30,000,000$

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$6,900,000$
$\overline{683,000,000}$
tatiotics of glorious war; ; onec chapter in the annals of the violence, crime and misery that Lave
followed in the foot-prints of the Great Destroyer. The loss of souls is entered where buman
ceges may not reax the list. Dr. Dick entimates
the nuaber of and nuaber of those who have perished direetl|
and irecty $y$ mar, at fourtcen thousend milCiona, or alout ono-tenth of the Luman race.-
E.dmund Burke placed the number at fiv. Thousand millsi,ns. The Thing the estinate
oi Dr. Dick, and assuming the averate of blowd in a common sizgot persen, the veins of of
thore fourteen thouasnd nillions would dill a circular lake of more than secenteen miles in cir-

 aur simes around the sunt. Supposing, they

 Whar a spectacle to chom time and eternity, thing of Hesent, wath,
and to coune, aro one omnipresent Now pent. Thom allne, the actions and conditions of his with
tures are not matter of memory but of clear and consentaneousy, vision! prescience, drop of that sea of blood has evaporated from

## THE WESLEYAN.

Halifas, Betarday Moring, April 20, 1858.
far old Laxdmaris.
Axrost the changes that are continually are more or less incident to all earthly hings, it becomes every pious man, who has tind truly at beart, to cling, in mattory of roligion, with the utmost tenacity, to the "old landmarks." The principal reason
assigned for this course, may be found in the inquestionable fact, that divine truth and he principles enunciated in the Word of
God, our sole directory in matters of faitl, re immutable and insusceptible of improveew. There may be fresh illustrations and may be placed in varied and more comanding lights-their ground-work may be ore clearly displuyed and their claim ced-their intimate connection with allo man's preeent, and with all of man's hope of
unure, lappiness, may be more convincingly exhibited-but in themselves those priaciples are as unchanging as the throne of the hing is leff for the exercie the ir end. Noagacity or wise exercise of mere human hail been presiously unreerealed; as, were sume of continual nutation would be in a rock, there would be nought but thifing sand, on which immortal beings might eect security for this and the future world. All would be left in dread and varying uncerears. would seize on the troubled ming prosirate the spirit, and render existecce miserable. Nothing would be found to sagender contidenec-nothing to foster holy spirations--nothing to attract the ooul from earthly tendencies 10 apiritual realities snd cally "walk in a vain stow" an "emplat rinself in vain." No friendy ulo winct wite his gloomy gpirit to take shelter from we threatoned deluge of swith-coming des-

## iru

rruction-no city of refuge, with wide-sproed sates, would bid him welcome, and offer protection from the menacing vengeance of the
stern and fleet-pursuing avenger. Clouds and darkness would surround these places of
real security, rendering all search for them real security, rendering all search for them perplexing and fruitcss ; especially as error
would fill the land with gergeous temples to mock hope, baffle enquiry, and entice into thair unhallowed portals.
It is these considerations that give an umutCerable importance to the inspired questionthe righteous do?"-What, also, we ask, can guilty sinners do? Whither can they fiee? To what source ean they with cer tainty turn in the time of their distress ?
They, therefore, who beliere in the inspira They, therefore, who beliere in the inspira-
tion of the Sacred Scriptures, in their pertion of the Sacred Scriptures, in their per
fection as a rule of faith and conduct, and in their adaptation to the necessities of universal man, sbould discourage to the utmost of
their power, all attempto to unsetile the foun dation of rovealed truth by the introduction of norelties, strange and diverse doctrines, so ments. One of the most fearful and alarmtog predictions of a degenerate and apostate people, is, that "the time will come
when they will not endure seund doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
and they shall turn away their ears from the truth, and shall be turned unto fables." This fore-warning is sufficient to put persons on
their guard, and lead them to " believe not every spirit, but try the spirits whether they are of God." So deeply was St. Paul im.
pressed with the importance of "holding fast the form of sound words," that he makes it belòved son in the Gospel, and an able minoter of Christ, exhorting him thos- $\mu$ take heed unto thyself, and unto the doctrine; con-
inue in them : for in doing this thou shalt both save thyself, and them that hear thee."
IIence he warns him that "in the late imes some shall depart from the faith, giving heed to seducing spirits", and places the
brand of condemnation ou the man who "consents not to wholesome words, even the worda of our Lord Jesus Christ, and to the
dectrine which is according godiness", deciding, that "he is prond, knowing nothwordd, whereof cometh envy, strift, rait ings, evil suruisings, perverse disputings of
men of corrupt minds, truth." Of the truthfiulness of the Aposthe's prediction we have had many lamentdow proots, showing that when persons alof scepticimm, there is no doctrine, howe absurd in itself, and repugnant to the funda they may not lee drifted by the strong cur ent, or driven by the fieree winds, of error. What, then, is our eccurity? In what consists our preservation? "The truth as ion of that truth, as contained in the Sacred Oracles. Cleaving to the "old landmarks, ike an anchor in gool Lolding ground to the state of security, will retain the mind in a "tossed to and fro by keep it from being rine." Iutidels, and semi-infidels will as. Like the rock of the orean faith-in rain will remain undisturbed amid the boisteroue wellings of an unsound theology. Neither the rude taunts of the secinlists, of intidelity,
will be able to move
the hope of the Gospel. We thall whilst we sing, with the Christian Poet: "Should all the formo that mea derimen
Assault niy faith with treacheromen $d$ call them vanity and liect

## RELIGIOLS BPPOBTS IN SPIIX.

We give to-day part of an interizing dommumication from Evangelical Chrimen dom, written by Dr. Thoyson. The friead
of evangelical truth are becoming active in the dissemination of the Worn God on the European Continent, under correct conviction, that where God htheeth hrough II is Word is allowed to speat, en here his own messages of mency as didy listened to, and received, thero tin people will be anlightened, instruected, adit ad vicious sat, however dark and ignomm been. We hail with sincerest plemen Catolicismo Nelo to important a wort m lation. Imbued as it is with shanish pope angelical religion, it will dou he attention of many, lead to seriones quiry, and prove the means of discoverta error, emancipating their minds from the domination of long cherished, bat falee optor
ions, and bringing them under the superion influence of divine truth and saving gree is true the agency at present seems in in general cliange in the aspect of religions affairs in that country, but the aphoriman llowed tro golen, hat great reculto havo accomplish his redeeming purposese by for ns. well as ly many. The presont agoon, who is so disinterestedly employed for the
piritual benefit of his countrymen, is ooly one of many, who, we crush will eno ione ty one of many, who, we trush, will ere loag to
nilar way. The truth will reach ather minds. The reception of cluristian principb will produce in them its well knowe and bo. invariable law, they the operation of in others what they have freely received-and gencr will be cere of time, a wide-sprom ountry b created in the boson diffocing in all directions a salutary infuence, and

Resolation of the General Committee of in Miemac Mission.
We are gratified to perceive that the Ge eral Conmittee of the Micmac Mission an
 the Resolution. The measure spocisiol hich, under exiting with given, is the bal ave been adopted in this City toses he oljects of the Mission By the mean hese oljects will be kept. ind-a practical union of the friends of the Mission will be promoted-the blessing of Almighty God will be bumbly and cerneet y sought, and, we trust, alundantly ob-lined---interesting information will be dio-ouraged---the laborious Missionary ad petus he given to the good cause. We bop ereligious part of the community he Genest coming interest in the efform uarterly Committee by attending thas osed deratings and uniting in the $P$ how thut exercises. Muas thes under God, is calculated, as it is designoed, operate beneficially on the prosen Pro Thees.

AFRIL 90
Recolation
14 Quarterly Neeting of the mituee baving charge of the $M$ bold on the 9th instant, view of soousy of the Mission, a Qua
object on
thall be beld in different Churcher ball be beld in dariting in pra for the porpose of uniting in balf, and of giving information ject and its progrees." The first jecturd prod the evening of the 294 o'choch, to be held
Bruswick Street. Brouswick Stree
iabed by direction of the
. G. $\mathrm{S}_{6}$
That rebovorlooked.
special sebuice Special services to promo God have been held during Wenderstand, whill be cont Wesleyan Churching praye anoe at the morning couraning at the preaching orenings. A gracious infl creaning. A
rovebeafod to the worshipp and there are indications of ral of heart-felt and practica Tarioses congregations of the ingly desirable, and we truat cifully hear and answer the of bis people in this behal means that have been, an mod.

W00DSTOCK CD The intelligence from thi son of our work, win be g eshe efforts of the ministe of his Cburch in the cons and consequent eolargemon the world, it should pruve a roigued gratitude and of ho at the same time should stin od acts of faith and prayer but the Church be in earn work of our God will abu May reasons of spiritual re presence of the Iord be aff gelical Churches, and the alled with the glory of Go
hail roid web A meeting of our citize P. M. to-day, at the New "o consider the expedien Rail Ruad, and "to asce thay are willing to take." ject all possible success.
———
Methodiam in New Yo
 tod than the aflairs anys our beeu for thanty y cars past. esministration of the chu -uerally approved, and the
ntac of feeling between the men, which is more and $m$ Leiporoses co-operation fo
Le interecto of the instity
Thera is
 in in this city ans and vieiri it
Bedfort Bedford Street Charch re ${ }^{2}$ A Fod thate of propererity at that there has beean. fo Chumch. In Broikat the


APRIL 20.
e hope of ithe Gospel. We shall fred, hilst we sing, with the Christian Poet: "Should all the forms that men deriem
A ssaull miy faith with treacherove ar, Idd call them wanity and lies
And biud thy Gospel to my beart."
RELCIOLS RTPOBTS LI 8PIII.
We give to-day part of an interiscing ommunication from
om, written by Dr. Thomson. The frient $f$ evangelical trath are becoming more ctive in the dissemination of the Word of iod on the European Continent, under in hrough Mis Word is allowed to apeak, and Where his own messages of mency are enlidly listened to, and received, there in jed and sared, however dark and ignoman and vicious their minds may have previone $y$ been. We hail with sincerest ploment Catolicismo Neto among the Spanish pore lation. Imbued as it is with the spirtic $\alpha$ evapgelical religion, it will doublese arrom the attention of many, lead of discovering error, emancipating their minds from tho domination of long cherished, bat falee oppres ions, and bringing them under the saperion influence of divine truth and saving grem at present seeme in in self insignificant and ill-adapted to prodeco a general clange in the aspect of relighoes affairs in that country, but the aphorima
must not be forgotten, that great reculto have followed from small beginaings. God ana accomplish his redeeming purposes by fow 2s. well as by many. The preseat ageath who is so disinterestedy employed wor
spiritual benefit of his countrymen, io orly spiritual benefit of his countrymea,
one of many, who, we trush, will are long bo induced to consicrate their talemeto be at milar way. The truth will reach ochor
minds. The reception of cliristian principlo will produce in them its well knowe and lo gitimate effects-under the operation of ith invariable law, they will freely impart to others what they have freely received-and thus, in the course of time, a wide-oproad agency will be created in the bosom of the in all extending continuously the circle of good.

Resolation of the General Commiltee of tom Miemac Mission.
We are gratified to perceive that the Ge neral Committee of the Miemac Niseion are
laudably caring for the interests of this important enterprise. The measure specified portant enterprise. The measure specibed
in the Resolution herewith given, is the beeth which, under existing circumstances, coalk have been adopted in this City to promoto the oljects of the Mission. By this means these oljjects will be kept before the public Missiou will be promoted-the blessing of Almighty God will be humbly and carneest ly sought, and, we trust, abundantly ob-seminated--the laborious Missionary epcouraged in his work ---and a continuing in petus given to the good cause. We bope the religious part of the community will
manifest a becoming interest in the efforts of the General Committee by attending thees quarterly meetings and uniting in the proposed derotional exercises. Thus they will show that they countenamce a work which,
under God, is calculated, as it is designed, to operate beneficially on the prosent and
eternal welfare of the ulvrigines of the Pro-
Vhees.

THE WESLEYAN.
$\qquad$
Becolation.
Ais Quasterly Neetiog of the General Com-
pituee having charge of the Micmac shision
beld on the 9 ith intant, it was agreed unanimously "That with the view of promoting the
abjects of the Mission, a Quarterly Meeting oball be beld in different Churches in the City, half, and of giving information respecting its object and its progress. The the 29th instant, at o'clock, to be held
Brunswick Street.
Publisbed by direction of the Committeo,
Rec. See.
The above weod designed for our last number,
bat weoverlooked.
SPECIAL SERTICES.
Special services to promote the work of $m$ understand, will be continued, by the Wesleyan Church of this city. The attendance at the morning prayer-meetings has couraging at the preaching services in the evenings. A gracious influence has been roveheafod to the worshipping assemblies, ral of heart-felt and practical religion in the varieas congregations of the city is exceed-
ingly desirable, and we trust God will marcifully hear and answer the fervent prayere of bis people in this behalf, and that his
Heasing will be copiously granted to the means that have been, and still may be, weod.

WOODSTOCX CRRCUIT The intelligence from this interesting por tion of our work, will be gratifying to the ers the efforts of the ministers and, member $c$ his Cburch, in the conremion of coule the world, it should prove a source of un 8soigned gratitude and of holy rejoicing, and od acts of faith and prayer and hope. Le but the Church be in earnest, and the goo work of our God will abundantly prosper bresence of the Iord be afforded to all evan
prons of spiritual refreshing from the gelical Churches, and the earth be speedily tlled with the glory of God!

BAIL ROID MEETING.
A meeting of our citizens takes place at P. M., to-day, at the New Temperance Hall

- Of the Swek" of the contemplated Windsor thay are willing to take." We wioh the pro ject all possible success.

Methodism in New York aud Vicinity.



TIIE WESLEYAN.
APRII 2 if.
$\frac{\text { SUMMARY OF NEWS. }}{\text { The Falifai and Windsor R Railrood. }}$




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