

WESLEYAN MISSIONS.

(From the Wesleyan Notices Newspaper, February 27th 1860.)

EUROPE.

The Waldenses of Piedmont.

Extract of a Letter from the Rev. Matthew Gallienne, dated Lausanne, Jan. 16th, 1850.

In my last, I mentioned that Mr. Ogier was preparing to take up his residence among the Waldenses of Piedmont, in answer to a pressing invitation from the Christian societies in those interesting valleys.

You will remember that such an arrangement was contemplated at the last Conference, by the appointment of Mr. Ogier to this Circuit; and I have not therefore thought it necessary to obtain a fresh and formal sanction from the Committee to that effect. Besides, this arrangement may be regarded as a trial, the success of which must depend, in a great measure, on the pecuniary help which will be afforded us by the churches at home. I mention this, because I trust that you will consider the sacrifice we now make in sending one of our number to quite a new field of enterprise, as involving a permanent loss of another Missionary from France and Switzerland.

We have therefore ground to hope that our friends in England, when these facts are laid before them, will not allow any pecuniary considerations to prevent the Committee from carrying their purpose into effect, with regard to the opening among the Waldenses. Dr. Beecham mentioned, in his last letter, that some friends at Bristol had expressed themselves as interested in the matter, and had signified their intention of affording special pecuniary help.

On the Italian side of the Alps, the Missionary, Mr. Ogier, resides at La Tour, in Val Luserne, from whence he will also visit the valleys of Angrogne, Pérouse, and St. Martin. For many years past this country has been visited, though at long intervals, by Wesleyan Missionaries,—in 1821 by Messrs. De Jersey and Boston, and in 1845 and 1846 by the Rev. Charles Cook,—till now at length they have a resident Minister. Besides attending to the wants of the Christian people who claim his pastoral care, my colleague will have full facility for proclaiming the glad tidings of salvation throughout the valleys.

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Monday, September 23rd 1849. I this day set out on another visit to the Waldenses. The weather being fine, I decided to cross the Alps

by the Great St. Bernard Pass, as being a route more expeditious and less expensive than that of the Mount Cenis. At night-fall I came to Martigny in the Canton de Valais, where I rested for the night. I had some few opportunities of scattering a little of the good seed in passing through this land of Popish ignorance! How every thing around tells here of the withering influences of Popery! The state of the land, as well as the moral and intellectual condition of the people is sad indeed! O that the Spirit would "breathe" upon these "slain," that they may live!

24th.—I started early in the morning, on foot, towards the Great St. Bernard, where I arrived at dusk. The snow had fallen, and the air was bitter and cold; while the wind whistled, and caused strange noises among the mountains. One of the Monks stood at the front door, as I came up, and bid me welcome. In a very short time a good fire had been lighted, and a supper prepared. Nor is this the first time that the hospitality of the monastery has been serviceable to me in my passage over these Alps. Last year while crossing the Col Fenetraz, through the carelessness or incapacity of the guide, we strayed over precipices, through melting snow and glaciers, till past midnight, when we arrived at the monastery, and awoke its sleeping inmates. One of the Monks and a servant got up, and prepared a fire and a repast, with as much urbanity, as if I had come in at the regular meal-time. And all this was gratuitous. Thirty thousand persons, I was told, are thus annually entertained; while many in boisterous weather are rescued from an untimely grave, by the joint efforts of the devoted Monks and their sagacious dogs. At bed-time I was shown into the chamber of one of the absent Monks, and slept soundly after a day's toil.

25th.—I left the monastery, and proceeded down the winding mountain path towards the pleasant valley of Aosta, on my way to Turin; where I arrived on the 27th. The great question of religious liberty was then occupying the attention of the Chamber of Deputies. The occasion of the debate was the seizure of a certain number of Bibles and New Testaments from two Colporteurs employed by a religious society. The question is, of course, quite new in this country; but it is evidently gradually gaining ground on the understandings and affections of the people. A few days after the discussion one of the most influential daily newspapers of Turin, *La Concordia*, contained an ably written article in favour of religious liberty, and condemnatory of the seizure of Bibles. The article, a leading one, was headed *Articolo a Contraddizione. La Bibbia di Sallati*; and showed as the heading indicates, that the seizures were arbitrary and in direct contradiction to the spirit of the Constitution and the previous promises of Government. A fortnight after my arrival in the city, a Protestant chapel was opened by the Vaudois Church, on the broad principle of liberty of conscience, and with the sanction of the authorities. A Bible depot has also been opened at Turin by the British and Foreign Bible Society, which bids fair to become extensively useful, notwithstanding the efforts of the Priests and the aid too freely offered them by the late Ministry. The way is thus being gradually opened for the future spread of the Gospel in this land of Popish darkness.

TO BE CONTINUED.

Income of the Wesleyan Missionary Society for 1849.

It will afford the friends of our Missions great satisfaction to learn that the Income of the Wesleyan Missionary Society, for the year ending December 31, 1849, is reported to be ONE HUNDRED AND ELEVEN THOUSAND POUNDS, OR SEVEN THOUSAND POUNDS IN ADVANCE OF the Income of the previous year.

A particular analysis of the receipts has yet to be made; but we understand that the amounts advised by the Foreign Auxiliaries, and the aid received by the Society in the form of various Colonial Grants, are about equal to those reported for the year 1848. The increase is, therefore, in the HOME RECEIPTS; and is mainly attributable to three causes:—First, The prompt payment of several Legacies;—Second, A considerable amount of Special Contributions, in evidence of love to the Wesleyan Missions, and of confidence in their management by the Committee and Officers of the Society; and Third, The enlarged Contributions received from several of the Home Auxiliaries, as the Birmingham and Shrewsbury, Manchester, Leeds, Halifax and Bradford Districts, and others,—the very gratifying result of a holy and united determination that the Mission Fund should not be allowed to languish, notwithstanding the cruel and mischievous attacks which have been made on the character and interests of the Society.

The Expenditure of the year 1849 is understood to be somewhat more than One Hundred and Nine Thousand Pounds, or about Two Thousand Pounds less than that of the preceding year; and more than Two Thousand Pounds less than the Income. So that, by that amount, the debt accumulated during the years 1847 and 1848 will be happily reduced. These blessed results call for humble and devout thanksgivings to Almighty God, and for warm and grateful ac-

knowledgments to the numerous and attached friends of this great cause, by whose efforts they have been instrumentally accomplished. The strenuous continuance of those efforts, during the now current year, is most earnestly and affectionately requested, in the name of that Lord and Saviour "to whom our more than all we owe."—*Watchman.*

EDUCATION.

(From the Toronto Christian Guardian.) The Godless University Act.

Months ago we exposed the absurd principle of the University Bill, then before the country; and, with others, declared the impossibility of any Educational measure satisfying the people which sought the separation of all religious instruction and influence from secular teaching. Every day we discover more clearly the correctness of the position we then took. On every side we hear outcries against the University Reform, which was to satisfy the people, but which, on account of the banishment of religion and religious teachers, is incapable of doing so, unless we become a horde of Atheists. Papers, and individuals as well, representing different sections of the Christian Church, and different parties in the political world, are weekly finding fault with the measure ere it may be supposed to be in operation. Who can for a moment suppose that either sectarianism or party politics, is at the bottom of the opposition of the measure now engaging so much attention and awakening such a hostility, when they see the *Church, Guardian, Examiner, Colonist, Provincialist, Patriot, Barkur's Courier, Streetsville Review, and Long Point Advocate*, all finding fault, and most of them in strongest terms denouncing the Godless Act. Surely there must be a cause when papers so conflicting in their sectional, denominational and political views, are all crying out against the same measure. If these were the voice of one religious persuasion or of one political party, there might be room for insinuations respecting sectarianism or politics; but we apprehend all will perceive that insinuations can have no place here touching either sectarianism or political party.

(From the London Watchman.)

Religious Education.

Shall religious instruction form an essential element, for the imparting of which the State shall require a guarantee, and which shall be a sine qua non as regards the endowment of the system? "Not so," exclaim the advocates of the voluntary principle; "religion must not be decried by the control or interference of the State; our conscience will not suffer us to recognize in one system the religious element and the patronage and jurisdiction of the civil ruler." Shall the system ignore religion, exclude the Bible, omit all reference to the Bible's God, send forth the rising generation on the stage of life, fitted by a merely secular—and therefore a practically infidel—education, for the commission of all evil, and unqualified, by the inculcation of our divine truth, for any good? "Not so," exclaim all the true friends of their species, and all the true lovers of a pure and undefiled religion; in these lands—and four hundred thousand Wesleyans swell the cry—whatever else you will hold, deny them not the Bible, nor train them up in the acquisition of meaner knowledge, while in utter dis-titution of the most precious of all truths? Or shall the religious element be chosen or negatived by the joint votes of a local population? How would this principle act in a Socialist town, such as we see many on the other side of the Channel, and may see some on our own? If not, one only alternative remains, which forms the medium between two extremes, and is that which the welfare of the Church with which we stand identified has long since recognized and enunciated. Practically exemplifying the voluntary system in all our Connexional departments, we yet hold it to be the right and the privilege of every orthodox section of the Christian Church to accept,—not an endowment enabling and entitling it to assert an exclusive right in the education of the youth of the land, but—such pecuniary assistance from the State, in the form of a grant or grants, between the amount of which and the extent of its own voluntary exertions a certain proportion exists, as will enable it to come on the rising generation within its own more extended or contracted sphere, the benefits of a secular education, based upon a familiar acquaintance with the Book of God, and a sound and thorough training in the fundamental verities of Scriptural Christianity.

(Abridged from the Pall Mall Gazette Presbyterian.)

Education in Scotland.

The educational agitation, now going forward in Scotland, is not owing to any inclination to give up religious teaching in the schools. On the contrary, the National Plan, adopted at a

meeting in Edinburgh, and signed by about five hundred persons, principally laymen, has the following explicit declaration:

"The subscribers hold it to be of vital and primary importance that sound religious education be communicated to all the youth of the land by teachers duly qualified; and they express this conviction on the full belief that there will never be any enlargement of Scotland, on a popular and national basis, which does not carry with it an extended distribution of religious instruction."

In Scotland, there is no difference of opinion in regard to the supreme importance of religious instructions in schools. The present movement grows out of a desire to multiply the means of Christian education, in a way that shall unite the different branches of the Presbyterian Church.

Notwithstanding the agitation in Scotland, it seems improbable that Parliament will sanction any scheme that interferes with the ancient customs of the Scotch Church, especially when there is such a diversity of sentiment. Whatever may be the result, let it be remembered that religious education is still the great idea of Scotland, and the ruling principle of every plan.

SKETCHES.

Bishop Neander.

What educated American has not heard of this celebrated divine and scholar? What lover of German literature has not passed many a pleasant hour over the pages made immortal by the impress of his genius? The Bishop stands the acknowledged head of the evangelical party in the Lutheran Church, the most distinguished professor of theology in the University of Berlin, and the greatest German authority in church history. Every stranger visiting Berlin should see and hear him. If one can hear him without seeing him, so much the better. I have been several times at his lectures, the first time without knowing who the speaker was to be. Precisely at the hour in stepped a small, meagre, and very dark man, dressed in a brown frock coat reaching nearly to his heels, and his thick, coarse, black hair, standing on end, as if he had just been started out of bed. He stepped forward without looking to the right or left, to the small platform surmounted by a desk, which serves as the speaker's stand.

Here he elevated the manuscript upon the desk until it was as high as his shoulders, and putting his left arm upon the corner, commenced speaking, his head disappearing entirely from view. From where I sat I could see nothing of him except the left elbow above the desk, and, at regular intervals, his coat skirts as he rocked the high desk back and forth. Being determined that this oddity should not escape me by taking to cover in such an original way, I left my seat, and took one at the right of the lecturer, and very near him. A most extraordinary sight was now presented to me. Neander was standing on his right leg, his left one twisted around it in a singular way, and leaning at an angle of about thirty degrees, with his left arm on the corner of the desk. In his left hand he held a quill, which he was twisting round and round with his right. His eyes were closely shut. From that moment I was certain that he was blind, and was not undelivered until the next Sunday, when I happened to be near him at the Dome Church; while I was looking on him with pity, my thoughts revering to Milton, Belshazzar, and other great men who had lived in darkness, a strange preacher rounded the pulpit. At the sound of his voice Neander opened a most brilliant pair of rattish little eyes, gazed on the preacher a moment, and closed them again. Though I have seen him twenty times since, at lectures, church and university celebrations, I have not seen again the radiant lustre of those diminutive orbs. Indeed a friend at my elbow tells me that his sight is very weak, and that there is danger of his becoming totally blind. At his lectures it is ever the same thing—the same re-lying posture, the same twisting of the quill, and rocking of the desk on two legs, the same tight shutting of the eyes, the same long coat, a world too wide for his meagre and sinewy form, and let me add, the same clearness and depth of thought and elevation of sentiment.

Bishop Neander is of Jewish descent, which is testified by his black hair, dark complexion, and tooth, compact build. He was converted at an early age. At the close of his theological course of studies he was admitted to preach his first sermon, but broke down in the middle of it, and was obliged to give it up. Perhaps this want of success had something to do with his subsequent almost exclusive devotion to church literature and history. It appears that he has always been eccentric in all his ways. In the management of the ordinary affairs of life he is not of remarkable force, as they are without interest to him. To a lawyer he gives all the money he has in his pocket, even if it be the monthly salary which has been thrust into his hand by the treasurer of the University. He

has been known to give away his coatless mendicant, while on his way out there in a brown study, and a sign of his di-habille. His sister, he lives, for he has never thought of mied, takes excellent care of him, as much as she can from exhibiting his mind to the public. But, spite of this, he will walk around by his old dog goes to the University, though it of a mile out of the way. But he accustomed to the old road, that strated state he naturally takes it, he complained to his sister of lame, and that he had limped all the the University. Still, he said, he and could not remember having h

The doctor was called and called, but found no sign of injury. The mystery was not explained day, when the doctor learned that had limped because he had walked one foot in the street, and the other some of the pavement. This anecdote sily believed here, but may be of authority—one of the many always seat minded men. The following, indubitably true—Neander's care taken away his old unmentionable chair, one night, after he had retired and placed a new pair on the table. When he rose early in the morning t o'clock lecture, he either did not supposed them to belong to somebody else, that he made his appearance room in his long frock coat a ped boots, and otherwise perfectly except the garment usually cons penable. The lecture went off ve an anxious servant girl entered the gliding up to Neander, plucked rock; he did not notice her at fir roking away; another pull, and he was in danger. He turned round for once the students saw his beam open in the depths of the cavities as hidden, and his heavy black eye up in astonishment. She whisk words into his ear: "Woman, with dignity, "this is not the pla pantaloon, but of scientific good, aming his old position, went on w as if nothing had happened. All entered the scene on their note b and the poor girl retired to the pr room, where Neander, conscious

of the eccentricities, which proc an habitual absence of mind, dy n being highly respected in Berlin, ally chosen by the Court to officiate ceremonies. For instance, prayer when a royal statue is to be the Chambers are to be opened, the marriage ceremony for the m didicate branches of the royal fa the March revolution he was the deputation sent by the people to fore the combat.

His Church History is esteem oblige the best and most pally German language. One of his ardent admirers is Professor T this city, who is also a lecturer on theology. This last gentleman in a month or two at the press deritz, of Berlin, a Manual of C A copy has been placed in my li quest to notice the work, and to now in course of translation into the supervision of the author has published as soon as possible New York. An elegantly writ Neander himself says that the M and has been prepared in a as off requests, and in exact th years of historical and Christian who wish to become acquainted theological views will do well t his work.—N. Y. Commercial

CORRESPONDENCE.

Original Manuscripts forwarded to the Editor, and published in the Wesleyan, are not returned, unless the Editor has received a return of the original, or unless the Editor has received a return of the original, or unless the Editor has received a return of the original.

MISSIONARY MEETINGS.

St. John, N. B. City. Mr. FERRON.—Since I have been in this City, I have had the pleasure of attending the weekly meetings of the Wesleyan Missionary Society, and have been much interested in the progress of the cause. I have been much interested in the progress of the cause. I have been much interested in the progress of the cause.

But we are not left without a people, and without congregations. If we have not a church sufficient to fill our places of worship, they are not unfrequently filled, from other congregations, with our own people. This particularly is the case, in the Town of St. Andrew's, where a friendly feeling prevails, between members of the different Protestant churches. As a Wesleyan, I have no disposition, but in feeling and conduct, to quadrate with this spirit. "To be a friend to all, and an enemy to none."

At public worship, the word of the Lord is heard, with reverence and attention; and I trust it is not without its salutary and corresponding effects. Our ordinary religious services, connected with the closing of the old year and the commencement of the new, were favoured with spiritual manifestations, from the Divine presence. Contemplating the fact, that we were approaching a remarkable period in time, which never more than once, occurs in the history of any one human individual, the Centre of a Century, and with us the centre of the nineteenth Century, and when passed, the like should never again happen, to any mortal then present, might well have its exciting impulse. This imbuing influence from above, was in a high degree realized, on new year's day, at the Quarterly Love-feast, and particularly while the Covenant was renewed. Most all the members of Society present, gave testimony to what God had done for their souls. But it was in the act of Renewing our Covenant, with our Saviour God, that the sacred unction of the Holy Spirit, was more sensibly felt. Such a watering from on high, I have not witnessed for many days. My regret was that so few were present. But among this few, was the irrefragable evidence, God has not yet forsaken his people here. To his name be all the glory.

The 22nd ult. the Rev. I. Sutcliffe, from Mill Town, preached a good Missionary sermon, in the evening, at St. Andrew's, preparatory to our Missionary meeting. On the close of the sermon, David W. Jack, Esq. was called to the chair. This gentleman, who belongs to another Church, taking the chair, kindly directed the attention of the meeting, to its grand object, the glorious missionary enterprise, in which we are engaged; and subsequently the assembled congregation, was addressed by the Rev. Geo. Barrett and the Rev. I. Sutcliffe, &c. &c. Notwithstanding the great scarcity of money in the place, the collection was much better, than was anticipated; and at the time, a public subscription was opened, as a new thing here, which at a future period we hope, will gain in popularity. The Sabbath following, I preached in the forenoon at St. Stephen's, and in the evening at Mill Town. Monday evening, in my humble way, I assisted the above named Brethren, in holding the Missionary Anniversary for the Mill Town Circuit. Our friend James Albee, Esq., presided on the occasion; and the appeal made to the benevolence of friends to missions, in aid of the Wesleyan Missionary Society, was not in vain. On Tuesday evening, the Missionary meeting, was held at St. Stephen's, when Bro. Crocker occupied the chair. Here the friends have hearts to feel for the perishing millions of the Heathen, destitute of the blessed Gospel, of our Lord Jesus Christ. Wednesday evening, we held a meeting at the Lodge, and the following evening, we held one at Oak Bay. But the final result of these meetings, will be better known, at a future day. Previously I had arranged for returning to St. Andrew's, on Thursday, but one of my Brethren, thought he had some connexional demands, for my services that evening; therefore I yielded to his claims with the cheering prospect, of his company to my home, on Friday. Here accounts between us were balanced, and we happily found ourselves in a position, to open a new score, when circumstances should require it. Throughout this Missionary tour, we met with kindness and hospitality in all directions. But it is highly probable, these missionary meetings, would have been more financially productive, were they held, at an earlier period of the season.

Yours truly,
G. M. M. M.
St. Andrew's, N. B. March 6, 1850.

[We are pleased to hear so favourable an account of these Circuits on which we spent two years of our ministerial life. May God bless them! Ed. W.]

FAMILY CIRCLE.

Charlotte.

Charlotte was a young Portuguese. She lived in the island of Madeira, that beautiful island, whose hills are crowned with grapes, and whose air is so soft and balmy that invalids often flock there in quest of health. Charlotte's own father was dead, but her mother was still alive. Besides Nicola, a brother six years older than herself, whom she tenderly loved, there were other brothers and sisters who shared her affection. Charlotte was a sweet and amiable girl; she was devout, and tried to learn the will of God; as her family were all Roman Catholics, she confessed her sins to the confessor, prayed to the Virgin Mary, and hoped she should get to heaven if she paid the priest well for the pardon of her sins.

A gentleman from Scotland, Dr. Kally, came to live in Madeira. He was a good and noble man. He was a Bible Christian also; not a Christian without the Bible as many a poor Catholic thinks he is. It was not long before he saw, in his walks among the people, how ignorant they were of true religion; their minds were blinded and their consciences burdened by ceremonies and observances, which not only did no good, but which did much harm, by shutting out a knowledge of Jesus Christ.

Dr. Kally sighed and prayed over the subject for some time, until he thought he would open some small schools in his neighbourhood, just to teach the children who were growing up, how to read; nobody could object to that, he was sure. The poor islanders were much pleased; they were very glad to be taught. As soon as they could read pretty well, the doctor gave the little ones some good and pretty books; then he distributed a box of Testaments, which he had received from Scotland. Soon he gave a Bible to one and sent a Bible to another, which were read with the greatest interest. The Bible was a new book to them, yet quite new, for the Romanists do not think it safe to allow the people to read it. Now that they did get it, they were very glad indeed; they kept knocking and knocking at the good doctor's door, "Please give me a Bible," "Please give me a Bible." One day Dr. Kally met Nicola, Charlotte's brother, and into his hands he put the precious book. Nicola went home: "See," said he, "I have got one of that good Scotchman's Bibles; let us all read it, and see what it contains."

In the evening, the family socked round the young man, and he read to them. I do not know where he began to read; but we can easily see how much interest they must have become, because we, who have always had the Bible, never get tired of it; the story of Moses and David is just as delightful to us to-day as it ever was. Evening after evening Nicola continued to read. How eagerly they listened; how thoughtful it made them. When they came to say thing which perplexed them, I dare say Nicola used to go to Dr. Kally and beg him to explain, which the doctor was delighted to do.

But nobody listened more attentively than Charlotte. Her eyes are fixed on Nicola; she will not lose a word. All along, Charlotte had thought her sins were pardoned. The priest told her so; she had heard him say, "Daughter, thy sins be forgiven thee." As her brother read on, she found out that the priest had used language that he had no right to; that though her sins were paid for, they might not be pardoned. She saw that she was a sinner, and nothing that the priest could do would give her comfort. Then she heard the words, "Come unto me, all ye who are weary and heavy laden, and I will give you rest." It was Jesus' voice. She found there was no other high priest but Jesus; no other mediator between her and her God but Jesus; there was nothing that could wash away her sins, but the blood of Jesus. To Charlotte's troubled conscience, those truths were more precious than gold and sweeter than honey. She forsook the confessor and the confessional, and gave herself up to seeking God through Jesus Christ. The priest was very angry, and threatened to punish her; but no matter, God was on her side, and she came out a clear Bible Christian. So did her mother, so did Nicola, and so did several others of that little household. Nicola soon opened one of the doctor's schools in his mother's house, and Charlotte helped him. These schools of love proved additional employment to this brother and sister; they were never so happy in their lives.

Meanwhile a dreadful storm was brewing; dark clouds gathered over the hills, and the thunder rumbled in the distance. Like Charlotte's family many others had been "Bible readers," and upon these, the storm soon burst; it was the day of great persecution. The priests of the island, who would not let it be long, they had

the Bible and the Bible readers, and they were determined to be avenged. Madeira was altogether in the hands of Romanists; so they could do as they pleased. They raged like hungry wolves. One day, they sent soldiers to Charlotte's house who broke rudely into it, seized her mother and all the family who were at home, bound them with chains and drove them to prison. When the poor women did not go fast enough, they pricked them with iron-pointed ox-goads, such as people use to drive cattle with, while a rabble of wicked boys and men scoffed and spoke cruelly to them as they passed along. They were driven to prison, and fastened up. Here they were denied all comforts; the prison was very gloomy, but they did not mind it; God comforted them and made them so happy that they sung hymns of joy.

This made the priests terribly angry, and they said, "You shan't sing—you shan't pray; give up your errors, and come back to us." Their Bibles had all been seized and burned in a bonfire; but sometimes their friends contrived to send them a leaf of the Bible or an epistle in some food—perhaps hid in a loaf of bread, or covered up with a layer of grapes. Here Charlotte's family were confined two whole years, until they were let out—not to go home again, but to be banished into unknown lands; to have their all taken from them and to be put on board ships, poor and destitute, and sent away, never to come back to the island again. "Never Catholics, and you may stay," said the priests; "but if you continue Bible readers, you shall go."

They said, "We will go; the Lord will take care of us." These poor exiles, hundreds in number, first were carried to Trinidad, but have now found their way to this land. We are glad to help them. Should you not like to see Charlotte, or Carelota Vasconcellos, as her Portuguese name is? How much she could tell you. I suppose she is now in Illinois, where her people are gone to live. How thankful they must be to read their Bibles on the beautiful prairie lands of Illinois, with nobody to trouble them or make them afraid.

All this, children, shows these things: 1. That the Romanist priesthood now-a-days is very much as it was in the days of the Huguenots, about whom I told you—a priesthood persecuting those who read and honour the Bible. 2. That those who love the God of the Bible, value the Bible as their chief treasure. 3. That it is the reading and the spread of the Bible which has made our country the home of the persecuted, the land of true freedom.—*Can. American Messenger.*

Evening Hours.

What have evening hours done for mechanics who had only ten hours' toil? What in the moral, what in the religious, what in the scientific world? Hearken to these facts! One of the best editors of the Westminster Review could ever boast, and one of the most brilliant writers of the passing hour, was a cooper in Aberdeen. One of the editors of a London daily journal was a baker in Elgin; perhaps the best reporter on the London Times was a weaver in Edinburgh; the editor of the Edinburgh Witness was a stonemason. One of the ablest ministers in London was a blacksmith in Dundee; another was a watchmaker in Banff; the late Dr. Milne, of China, was a herd-boy in Rhynie; the principal of the London Missionary Society's College, at Hong Kong, was a saddler at Huntly; and one of the best missionaries that ever went to India was a tailor in Keith. The leading mechanist on the London and Birmingham Railway, with £700 a year was a mechanic in Glasgow; and perhaps the richest iron-founder in England was a working man in Moray. Sir James Clarke, Her Majesty's physician, was a druggist in Banff; James Home was a sailor; Mr. Macgregor, the member for Glasgow, was a poor boy in Ross-shire; James Wilson, the member for Westbury, was a ploughman in Haddington; and Arthur Anderson, the member for Orkney, earned his bread by the sweat of his brow in the Ultima Thule.—*North of Scotland Gazette.*

Depend on Yourself.

Most young men consider it a great misfortune to be born poor, or not to have capital enough to establish themselves at their outset in life, in a good business. This is a mistaken notion. So far from poverty being a misfortune to them, if they rely on their own strength and industry, it is the only blessing that can befall them, for it is the only one that will not desert them, or be taken away from them, who are diligent and honest. Let any one look at two young men, and I see what he will be struck with. One is a poor boy, and the other is a rich man; the poor boy has not more than a few shillings in his pocket, and the rich man has a hundred pounds. The poor boy has not more than a few shillings in his pocket, and the rich man has a hundred pounds. The poor boy has not more than a few shillings in his pocket, and the rich man has a hundred pounds.

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

The Christian Mother.

The Christian mother with her child is the loveliest vision that rises out of the troubled waters of our nature. This great master of Christian painting delighted to represent the mother of Christ and her spotless child under every aspect of tender communion; making it the aim of life to portray the ineffable graces, the meek self-oblivion, the rapture of devoted love, which belong to the Christian mother.

STANDING REGULATIONS.

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THE WESLEYAN.

Halifax, Saturday Morning, March 30, 1850.

THE COMING SEASON.

MANY speak of the failure of our crops for 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 kindly 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 wealth—the blessing of Almighty God, "the governor among the nations." However an infidel 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, devotedness 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—the arrangement 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 remedy; and to this point we earnest attention. During the days of public humiliation before God were observed, with effects less beneficial at the time, we have reason to doubt. But has this spirit been brought forth—have our minds continually penetrated with a consciousness of our absolute dependence on God for all as well as spiritual good—have we our various business or calling with reference to our relations and in accordance with christian requirements of justice and mercy, have we "rendered to the sordid to the benefits" we have. These are questions which at this time demand serious thought, investigation, honest replies. It is temporary humiliation of a day meet the exigencies of our case the claims of God.

The season, so important to the farmer and to those who draw their sustenance from the briny deep, to say those engaged in other avocations rapidly approaching. How much to the blessing of God, if their labors to prove successful. If the seed-layers—if the weather be unpropitious if the fruitifying shower and all influence of the sun be untimely rains be poured down skies—if drought should prevail stormy winds sweep the finny tribes take not their station at the proper season—in view is cast into the sea, and the seed is cast into the earth. In either case, labor and expense will be unproductive. The hope of the husbandman will be disappointed and the expectation of the fisherman frustrated.

Would it not then be wise to believe in the over-ruling Deity, who are convinced that blessing nothing can prosper, and is a loud call to general repentance and attention that early in their several localities to the provincial prosperity? We would suggest to our Brethren, Christian Ministry of what we to the heads of families who the propriety of bringing this subject prominently before the congregations and families, and to see in it all their approbation of grace. Churches were to observe days of humiliation with the same object in view, to grieve this "bounden duty" been ed thereunto by the civil authorities, a day of general humiliation, consentaneously by all christians, the population at large within is exceedingly desirable, it were per for the constituted authorities waiting until the season is advanced, to appoint a day at which the duty and purposes shall serve the Lord your God, bless thy bread, and thy water take sickness away from the

WESLEYAN MINISTERS AMONG THE

From the letter of the Rev. G. M. M. M. of which appears in this issue it will be seen that we are the Pastors of no fewer than four interesting churches. G. M. M. M. has conferred a great blessing on our community by his emphatic teaching of Christian philosophy—a philosophy based on the unerring decisions of divinely revealed truth.

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

The Christian Mother.

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

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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 fenny tribes take not the right direction at the proper season—in vain the seed 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 over-ruing 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 in 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 the 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 day 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 WILDESNESSES.

From the letter of the Rev. Mr. GALBRAITH, 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 *Waldenses*. G. H. has conferred no mean honour on our Cause by giving to his faithful Missionaries the oversight of the destinies of a new of Christians found in Europe.

clesiastical 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 vallies.

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 unwearied 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 BEANS.

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

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. Fajic, 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, 1850.

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.

Archaeological Discovery.

Dr. Pierre André Munch, Professor of the University of Christiania in Denmark, has just presented to the Archaeological Society of Copenhagen a very valuable 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 indicated 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 legalize the marriage of a brother with a deceased brother's wife; but it would legalize 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 solemnized 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 Barton, who is now in her 120th year. Her faculties are good, and she is able to perform most of her household duties with assistance.

INSTRUMENTAL MUSIC.

THE Subscriber is now forming several classes of instruction in the FLUTE...

He also continues to give instruction on the Piano Forte, Accordion, Flutina, &c.

Elastic Chest Expanding Braces.

BEING acquainted with the construction of Elastic Chest Expanding Braces...

These BRACES are recommended to all slightly made or narrow chested persons...

Jubilee Bazaar!

This Jubilee of the Halifax Temperance and Benevolent Societies...

Encourage Home Manufactures.

RECEIVED from the Botanical Depot of Lawrence N. Young...

CRAWF & PAIR ALLEVIATOR - an article of support...

MAGICAL PAIN EXTRACTOR, so highly useful in all Rheumatic, Sciatic, &c.

CHOLERA or DYSENTERY SYRUP, a sure remedy for those grievous maladies.

VEGETABLE FEMALE PILLS, an excellent medicine for general debility...

VEGETABLE ANTIBILIOUS PILLS, a safe medicine.

Vegetable Compound, a medicine which so easily should be with us.

SPICED BITTERS for restoring the tone of the stomach...

Printing of every Description, NEATLY EXECUTED.

You May be Cured Yet!

HOLLOWAY'S OINTMENT. CURE OF RHEUMATISM AND RHEUMATIC GOUT.

Extract of a Letter from Mr. Thomas Branton, Lord of the Waterloo Tavern, Guisborough, Yorkshire...

To Professor Holloway. Sir, - For a long time I was a martyr to Rheumatism and Rheumatic Gout...

To Professor Holloway. Sir, - With pleasure and gratitude I have to inform you that after suffering for 21 years...

AMPUTATION OF TWO TOES PREVENTED.

Extract of a Letter from Mr. Oliver Smith Jenkin, dated Falkirk, August 18th, 1848.

To Professor Holloway. Sir, - I was apprehending about six months ago the amputation of one of my feet...

An Extraordinary Cure of a Desperate Skin Disease.

On the 21st July, 1848, the Editor of the "Morning News" published in India...

Table with 3 columns: The Pills should be used conjunctly with the Ointment in most of the following cases: Bed Legs, Corns (Soft), Rheumatism, &c.

Sold by the Proprietor, 214, Strand (near Temple Bar) London...

The Colonial Life Assurance Company.

Registered and empowered under Act of Parliament, 7 & 8 Vict. Cap. 110. CAPITAL £500,000.

GOVERNOR: The Right Hon. the EARL OF ELGIN and KINCARDINE, Governor General of Canada.

General Board of Directors for Nova Scotia: The Hon. M. B. ALMON, Banker, The Hon. Wm. A. BLACK, Banker...

Agents and Secretaries, ALEXANDER F. SAWERS, M. D. and CHARLES STEWART.

The Colonist adopted was framed after a most patient and searching enquiry...

Agents for Nova Scotia and P. E. Island: Amherst, Robert B. Dickie, Annapolis, James J. Ritchie...

Valuable PROPERTY For Sale.

THE SUBSCRIBER offers for SALE, a Dwelling House and Lands attached...

Wesleyan Day School.

THE SUBSCRIBER begs leave respectfully to intimate to Wesleyan Parents and to the Public generally that the above School has been for some time in operation...

MOTT'S BROMA.

THE following observations having reference to the preparation of BROMA...

MOTT'S BROMA has now been before the public for a considerable period...

STAR LIFE ASSURANCE SOCIETY OF LONDON.

Capital Stock £100,000 Sterling. Chief Office, 44 Moorgate Street.

James Hunter, Esq., Compton Terrace, Islington; Thomas Stans, Esq., Liverpool...

The Agency of the above Company has been in operation in this Province about 4 years...

Wesleyan Day School.

THE SUBSCRIBER begs leave respectfully to intimate to Wesleyan Parents and to the Public generally that the above School has been for some time in operation...

R. S. P. TOWNSENDS COMPOUND EXTRACT OF SARSAPARILLA.

Blackhead's Island, Sept. 14, 1867. Dr. R. P. Townsends - Dear Sir: I have suffered terribly for some years with the Rheumatism...

The following was sent to our Agent in Halifax, by the Rev. J. O. TUNISON, of the Methodist Episcopal Church...

Dr. R. P. Townsends - Dear Sir: I have the pleasure to inform you that three of my children have been cured...

Dr. R. P. Townsends is almost daily receiving orders from Physicians in different parts of the Union...

Dr. R. P. Townsends' Principal Office has been removed from 29 Fulham, to 55 Nassau Street...

For Sale by Z. B. HALL, 32, Hollis Street.

M. HERBERT, LADIES' & GENTLEMEN'S BOOT & SHOE MAKER.

JOHN WOODILL, Victualler.

Pure Cod Liver Oil, FOR MEDICINAL USE.

Just received a fresh supply of the above, selected pure and fresh.

