

The Provincial Wesleyan.

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Whole No 885

Religious Miscellany.

"Fully Ripe."

These shall come to the grave in a full age, like a sheaf of corn ready for the harvest. *John 4, v. 28.*
Long standing in the Master's field,
Fed daily by the sun and dew,
His beams returns to yield,
To perfect symmetry it grew:
The storm swept over it in vain,
The frost could blight its noonday heat,
The fall of sickle golden grain,
It stood in perfectness complete—
Fully ripe.

Men, say, and gave to God the praise,
Who smiled, and will pleased, and passed it by;
These later autumn days
The garner was prepared on high.
Thus came the Reaper down at morn,
Solely as feathery snow-flakes come,
To gather in the golden corn,
And bear the precious harvest home—
Fully ripe.

All but the field is brown and bare,
And heaven's great gain we strive to lose,
For our eyes were wondrous fair,
While for the place left desolate
We needs must weep, yet thanks be given,
The reaper that we found so great,
Was for a better place to heaven—
Fully ripe.

—New York Observer.

The Memory of the Just is Blessed.

The Editor of the Provincial Wesleyan:
Dear Sir.—The enclosed paper was read in the Brunswick Street Church, on the occasion of the funeral service of our late beloved brother Johnstone. Should you deem it suitable for the columns of the Provincial Wesleyan its early insertion, would I believe be gratifying to many of your readers.
Yours truly,
E. BOTTELLER,
Halifax, Aug. 29, 1866.

1. In presenting an Obituary sketch of Mr. Francis Johnston, two things must be premised; the first is, that he was averse to having any eulogistic notice of himself published before those who had been his fellow-workers in this sanctuary. His known desires on that subject are entitled to great respect; and the second is, that our departed friend left no journal or autobiography, but little more can be known of him than he has left in his constant, earnest life during the nearly thirty years of his continuous residence in this city. Curiosity therefore will be disappointed. Friendship will be most ready to complain, and yet from what is about to speak, the candid, the thoughtful and devout will be led to glorify God for the great gift in his servant.

2. It is very well known that Mr. Johnston was a native of Ireland, and was born in a family in which that communion which yet numbers the great majority of the inhabitants of that country. Like multitudes of his countrymen, he entered the army, and with his Regiment came to Halifax, probably in the year 1830. We know little of his boyhood—youth, or earliest manhood. He was then probably as most others of his social position, at that time, unacquainted with the course of this present evil age, and having neither the enjoyment of peace with God, nor a relief for the purifying exercise of divine worship in his heart, and the pleasures of which were but for a season.

3. Mr. Johnston was accustomed to relate that he was for awhile taught in a Sabbath School, which was obvious from the fact of his combined efficiency, tact, and success in that sphere of evangelic activity in which he so conspicuously for so long a time. His talents were mostly employed in the lovely and endearing service of a Class Leader and Sabbath School Teacher and Superintendent. Let a few words be spoken of his course in these offices, in the order in which they are here mentioned.

7. There is no institution of the economy of Wesleyan Methodism, which has been more beneficial than its *Class Meeting*. It is a weekly meeting for prayer—the communication of religious experience, exhortation, and praise. The company is not large—it is under pastoral supervision—the leader reports partly by his book and partly by his voice to the pastor the apparent state of the members, at regularly and frequently recurring intervals. The class is not a meeting place for the careless, the pleasure-loving, the undecided in religion. But to those who have been chiefly concerned to please God and get to heaven, the Methodist class has proved, and is still proving, a means of grace of priceless value. Mr. Johnston loved the class-meeting with all his heart, through all his christian life. Nor is there any ground of probability that he would have been either so consistent as a disciple, or so useful as a member of the church, but for the edification, and comfort, to which the class directly and indirectly contributed to the end of his holy life.

8. It is to be regretted that it is not in my power to state who was the first class-leader to whom the spiritual charge Mr. Johnston was entrusted, or at what period of his experience he was constituted a class-leader. It is however known, that whilst yet in the army he officiated, probably to his pious comrades in this capacity. He was then noted for his zeal. His aim was not the merely conferring some benefit on his fellow-men, but he strove to bring them to Jesus, that they might follow Christ on earth, and be eternally saved by him in heaven. The day of the Lord only will declare how many souls were blessed by his labours, whilst yet he wore the uniform of a true British soldier.

9. Either at that time or subsequently, his truly biblical and christian letters to his mother, to whom he always was liberally contributed for many years, were blessed to her true enlightenment on the subject which relates to our soul's welfare, and thus she became a partaker, with her son, of that precious faith, and died in the Lord at a venerable age. He was enabled to withdraw from the army in the year 1840, from which time he resided in Halifax. Here he has been very successful as a leader. The proof of which is, the continued augmentation of his class, which again and again demanded subdivision—and this too notwithstanding many of his members removed to other parts—some died

in the Lord—and others, alas! became weary in well doing. His seal in this department of service for the Lord, led him to receive the charge of three classes. The largest of these was composed chiefly of brethren—the two others were female members of the church. Their united number, when he was compelled to discontinue his own attendance, was 61. It was a day of trouble to him when he was to decide between leaving his society classes, or his office in the Sabbath School. He loved his members and the scholars with an equal and strong affection. But he thought that his place could be more readily supplied in the School than in his classes. Hence he retained these. Alas, that it was but for a short time, and resigned the office. He joyfully did so, and received a new member into his classes? What was his holy comfort in their work! How tender and tearful were his prayers for them all! He mourned over the instability of any of his people. He noted in his books who of them died in the Lord. So long as any of the members of his classes remain upon this earth, they cannot forget his fatherly—his Christ-like solicitude for their spiritual welfare. May they all follow him as he followed Christ, until they shall overtake our loved and lost one, in the joyful presence of his glorified Lord.

10. Apt, acceptable, and useful as Mr. Johnston was as a class-leader, it is the truth to say that he was still more successful as a teacher and officer of the Sabbath School. In the last report of the Sabbath School Society of the Wesleyan Methodist Church, the Committee says:—"They would here record their gratitude to God for having so long spared Mr. Johnston to guide the affairs of the Brunswick St. School, and for the untiring labours he bestowed upon it. They cannot forget that the success which has attended this school has resulted from the efficient and long-continued labours of Mr. Johnston. He was appointed Superintendent in April 1847, and held the office, with the exception of one year, until October last. When he took charge of the School there were 90 scholars on the roll; when he resigned, the number was 450! A large number of the scholars have been taken away from earth, and many have given proof that the end of the School was achieved in their conversion to God. Many of those who were converts from the ranks of teachers—at least two of them are now ministers of the Gospel, and many more are filling stations of trust and honour in a christian spirit. In one year no fewer than 30 of the scholars joined the church, and in another year as many as 72 of them were meeting in class! The school-room was three times enlarged during Mr. Johnston's Superintendency, and it is still too small to accommodate the reading and the Bible classes. He laboured most assiduously to promote the welfare of the infant class, and to obtain for it a suitable school-room. He did not give up the effort until he had secured a room in which to hold the school. It is however expected that very shortly a suitable room will be erected for the convenient teaching of the veritable lambs of the flock.

11. Should any one think that Mr. Johnston attained to his skill and power as a Sunday School officer without partaking, he would be very much in error. There can be no doubt, that he had a natural aptitude for the work. He was accessible, he was mild, orderly, affectionate, and self-denying. But the great secret of his admirably able and judicious, untiring, prayerful study in the intervals of the Sabbath. Proof of this exists in his manuscripts. They cannot be copied in *extenso*. Their character and design will appear in the titles of many of the chapters which he wrote, and brief quotations from a few. One is styled, "Thoughts on the duty of Teachers." The last sentence of this chapter is, "Eternal issues hang on every Sabbath's instruction, and woe to the teacher who betrays his trust!" After this occurs an elaborate chapter entitled, "Doctrines to be proved from Scripture by the Children." These doctrines are then succinctly stated and consecutively numbered, from 1 to 102. No. 1 is, "There is but one living and true God." No. 50 is, "That we must trust only in Christ." The last is, "That there shall be a resurrection both of the righteous and the wicked." This is followed by a still longer catalogue of "Topics for meditation for Sabbath School Teachers." No. 1 of these "topics" is, "What and do we keep in view as Sabbath School Teachers." No. 30 is, "Christ has tears for all our sorrows, and strength for all our weaknesses." No. 100 is, "The injurious effects of an ungodly teacher." Only one more of these chapters shall here be mentioned.—It is, "The advantages of the Sunday School Teacher reaps from his office." This chapter closes with words which no doubt deepened his own joyful experience. "I think," he wrote, "that I speak the experience of every faithful teacher when I say that the happiest hours of his life have been spent in the Sabbath School." These are specimens of the pains which Mr. Johnston took to qualify himself for the work which he loved so well, which he did so effectually, and from which heaped untold pleasures upon earth, and will reap an endless recompense in heaven.

12. Enlargement cannot here be made on his evangelic activities in other respects. He was, though not himself rich, a friend and helper of the poor. He was a long time a useful member of the Order of the Sons of Temperance, and a much respected officer-bearer in that corporation. He had the art of speaking a good word to many whom he only casually met, and they ever felt that his words were pure, unselfish, kind. Mr. Johnston was a diligent visitor of the sick. He kept close company with that Blessed One, who said of him, "He had learned to speak a word in season to him that was weary. Hereby he cheerfully of the spirit of many trembling ones—and took a thorn away from many a pillow; and helped the lone pilgrim over some of the rough places in the last stages of the journey of the valley of the shadow of death." In all these lovely services he was the welcome and trusted helper of the successive ministers of the church. In him the present Pastor of this church has lost a friend and fellow-labourer, by which he has suffered more than ever before full of his lot, from any similar bereavement. He feels as in the height of battle, a commander may be supposed to feel, when a standard-bearer falleth. But the battle is the Lord's, and he can save by many or by few.

But no obituary of our late friend would be appropriate to this solemnity, which did not contain some account of his last sickness and death, and we are able to furnish some interesting particulars from the pen of a frequent and sympathetic visitor to the sick chamber of Mr. Johnston, who shall occupy our remaining moments in relating what his affection and fidelity have placed at our disposal. Mr. Johnston's visit to Bermuda in the summer of last year, was doubtless of advantage to him. His second visit to those lovely Islands in the late spring was also of some benefit, although when he returned to Halifax it was too evident that neither change of climate, nor the skill of physicians, nor the love of friends could subside the disease from which he was suffering. The earliest notice of him in the hand-writing of a friend just now referred to is dated on July 9th, last. He says, "Mr. Johnston had to leave the church yesterday, at the close of the second year, being so unwell. His weakness surprised me greatly. It was warm, he was sitting in his drawers, this enabled me to place my hand on his leg. It was greatly warmed. He said, 'my poor legs will not do for me much more than carry me home.'"

July 13. He said to the Rev. Mr. ——— he had tracked me to the wharf and on board the steam ship *Alpha*, where they had with much interest conversed and prayed. Mr. Johnston was full of hope, he said the reason was, "that he had been enabled that day to appropriate to himself the solemn statement of Christ." He spoke of his classes with great tenderness and love.

July 19. He was fatigued with writing letters to Bermuda. He was very happy, saying, "Jesus is very precious." He told his confessor to every one, not excepting some Roman Catholics, of whom he spoke most respectfully. I said, "I will pray for you." Before the work of the foundation was done, he broke in on me, saying, "The cup is not bitter." "My Father's hand prepares the cup, And what he wills is best."

On the night of July 26th, he was very restless, so that on the following morning he was delirious for a short time. After the reviving power of a brief rest he sang a part of the 189th hymn.

Now I have found the ground wherein, Sure my soul's anchor may remain,
The wounds of Jesus shall sustain,
Whose mercy shall unchange my state,
Whose love shall never be away.

He afterwards repeated beautifully descriptive of his own state,

O love thou bottomless abyss,
My sins are swallowed up in thee;
Covered in Jesus' righteousness,
While Jesus' blood thro' earth and skies,
Nerely, thy precious, mercies see.

It was truly joy-precious to hear him speak of his kind, restorative confidence in "God through Christ." He dwelt on that expression, "God in Christ," as meeting his case most fully and assuredly. He added in reference to my saying that as the people were anxious to know how he was, I had called to see for myself. "Tell them that though I find Jesus precious long before now, that I find him now more precious than ever." He afterwards said, "I have now wholly done with the world."

Mon. 30. He was something easier, but was thirsty when he awoke, he often was so. His health and vigor. He spoke of his classes with deep affection and christian interest. The services of the preceding Sabbath were referred to, he had heard of them with pleasure. He rose in his talk to the upper sanctuary. "There," said he "I will be able to sing—their song will be Christy." Prayer closed the interview. Aug. 3, Friday. He had suffered much since I last saw him. He spoke of being better. But his eyes were strangely glassy. He had never appeared so feeble. I spoke of his sufferings, and quoted a passage of holy scripture which he referred to the sufferings of Christ. He said I will not complain—our Lord's way to death was much rougher than mine." He spoke of his desire for a fuller baptism of saving grace. I endeavored to explain to him my opinion about the impossibility of the human nature in its final decay, enjoying so much, as when the man was in health and vigor. He meekly replied, "I do not suffer much," but he intended to ask that I would plead with God for a fuller baptism of his grace. After a few more encouraging words to him and to his wife, I said "let us have a short prayer." To my surprise he knelt down. It was sweet to worship with him. The Lord blessed us there. But Mr. Johnston and I had to assist him from his knees to his seat.

Aug. 6. He was very weak. I saw him late in the evening. He said he had been thinking of his last prayer with him, and the fire had been brighter and brighter.

Aug. 8. I first saw him in bed to-day. He was weak as an infant. He spoke with great interest of one youth who had promised to join the church, and of a Christian friend who had called to see him before he left town, and who had offered a sweet and simple prayer for entire sanctification. He also spoke of the Church, and of the great loss which the cause of Christ, as well as the individuals sustained who did not faithfully employ their talents for Christ.

Aug. 11. I called about noon. He was then, and he had been very ill. For the first time he said, "The enemy had taunted him with the boast he had made of his great enjoyments, and now when he was in the arms of death, he was alone and unprepared to prepare him for future temptations. He could scarcely appreciate my remarks, now as I felt his pertinence. He too had suffered being tempted. We spoke of the arch-enemy. Mr. Johnston denounced him as a "coward for worrying the feeble and the prostrate." But then Jesus was with him, and he shall never die. "The sting of death is sin, and the strength of sin is the law, but thanks be to God which giveth us the victory through our Lord Jesus Christ."

"Rejoice for a brother deceased,
Whose loss is his life-gate gain;
A soul out of prison released,
And free from the bodily chain;
With songs let us follow his light,
And mount with his spirit above,
Except we be the wretched above,
And lodged in the Eden above."

And, again, you may see half a dozen to a dozen elderly men, many of whom were in honor, reading over and discussing the lesson of the day. It is impossible to set too much store on the service thus rendered to the Church.

We have had further confirmation of the delightful intelligence last communicated, as to the great increase in the number of admissions to the Native Churches. The Rev. Robert Foy gives us, under date April 2nd, the following brief statement:—"On Wednesday, he observes, 'we admitted into Church fellowship at Amherst 143 persons after making careful inquiries into their character.' This gives us now nearly five hundred church members."

In reference to the preceding fact, Mr. Foy writes, "I was greatly cheered on Wednesday, as I passed the church at Amherst, to see some hundred and forty candidates for Church fellowship outside the pews, awaiting their admission to the Church of God; and I have heard that some fifty more are deferred for instruction only, until the next Church meeting."—*Missionary Magazine for July.*

Religious Intelligence.

Spurgeon's Committees.

At the Annual meeting of the friends and subscribers of the Metropolitan Tabernacle, Chapel Building, New Street, Spurgeon, having just returned from a visit to Scotland, disclosed his plans for progress there.

He did not think that, in the present divided state of the Baptist denomination, there was any prospect of their becoming so united a body as the Free Church. He was thankful to say that his own church was united, and as there were many things which they had yet to learn, he would lay before them some of the plans which were followed by the Free Church of Scotland, and which might advantageously be adopted by the Baptist denomination. He would suggest—notwithstanding that he had usually no great faith in committees—that a number of committees be organized for various purposes in connection with their church work. He thought that there should be a committee to take up christian literature, and to aid in perfecting a general system of tract distribution. The Pastors were using this means of propagating their pernicious opinions to a large extent, and therefore it was the more necessary that they should adopt the same means for the promotion of truth. He thought that a few thousands of tracts advocating Baptist principles would be of use at the present time, when it was believed that they were as a body about to be absorbed. Such a committee as he proposed might help in spreading good books and in assisting the circulation of the *Freeman* newspaper. Secondly, he would propose that a committee be formed for the purpose of assisting the Sunday school, but especially for establishing and carrying on a day school. It was not creditable to them as a church, that they had not cared more for the education of their children. He would have them educated in their own distinctive doctrine; and he thought that by judicious management, two kinds of schools—one for the poor, and the other for the middle classes, to whom a really good, first-class education should be given—might be carried on and made to pay. He would also propose a committee for benevolent purposes, and another committee to report to the church on the work of evangelization which was undertaken by so many of their young men. There should be a committee for church extension—i. e., to go and form new churches in destitute and other places, and another committee to erect new buildings. A committee should attend to foreign missions, and assist the cause of the Baptist Missionary Society, and a committee might also be appointed to look after their political privileges in which religious matters were touched. The Church of England were on the alert to present petitions to the Houses of Parliament on such matters as the church-rate, and he considered they ought to be equally determined to look after their own rights, and, indeed, on all matters affecting their religious equality they should have a voice. Having urged his audience to more hearty work for God, Messrs. William Olney, Hackett, Brown, Cook, Page, and Phillips, addressed the meeting, advocating the immediate erection of day schools and the cause of the Loan Building Fund. By show of hands, the large meeting unanimously approved of the principles contained in Mr. Spurgeon's suggestions.

General Miscellany.

Garibaldi's Wife.

The story of Garibaldi's wooing is this: He was one day sitting in the cabin of a sloop on the lake of Segg-Catharina, and looking toward the shore, when suddenly he saw, at a farmhouse situated on a neighboring hill, three or four girls busily engaged in domestic duties. They were all remarkable for beauty, but one in particular attracted his attention for her uncommon grace and loveliness. He was still watching them when he received an order to go on shore. Immediately on landing, he directed his steps to the house. He was admitted by the owner, whom he happened to know slightly, having met him once before.

The impulse which had prompted him to go to the house was to address the girl he had so admired. On seeing her he immediately besought her to become his wife. The girl, in surprise, conceived an affection as warm and sudden as he had felt for her; and after the lapse of a few short days they were man and wife. The surname of this lovely Brazilian girl of the provinces of Santa Catharina, who became, under such peculiar romantic circumstances, the wife of Garibaldi, has never been revealed. In all the biographies of our hero she is alone mentioned by her Christian name of Anita. She seems to have been a brunette of a rich warm complexion, with black and piercing eyes; and a beautifully rounded figure, and a sort of queenly majesty of deportment; active, daring, high-spirited, and in every respect worthy of being the companion for life of such a man as Garibaldi.

Her courage was remarkable. A short time after their marriage she went through an engagement at sea, with her husband, refusing to go ashore, and during the fight she would stay on-where but on deck, where she wielded a carbine and cheered the men. In the heat of the battle she was standing on deck, flourishing a sabre, and inspiring the men to deeds of valor when she was knocked down by the wind of a cannon ball that had killed two men standing close by her side.

Garibaldi was springing forward to her side, thinking he would find her a corpse, when she arose to her feet, covered with the blood of the men who had fallen close to her but quite unhurt. He begged her to go below, and remain there, until the action was over. "I will go below," was her reply, "but only to drive out the sneaking cowards who are skulking there," for only three seconds before she had seen three men leave the deck, and hurry rapidly down the hatchway, so as to escape out of danger of the storm of bullets that was sweeping the deck. And, going below, she immediately reappeared, driving before her the three men, overcome with shame that they should have been surprised in cowardice by a woman. She accompanied her husband in all his undertakings, and died while flying with him from the Austrians—*Californian.*

America and the Fenian Raids.

We are a Christian people, and no matter what the Canadians have done or undone, we owe it to our own souls not to let bad men of our own race have the purpose of killing their young men and despoiling their homes. There are some forms of retaliation to which we cannot descend without guilt, and commensurate at our sufferance of Fenian raids is one of them. No matter what sympathies we may have with the people of Ireland, no invasion of Canada by troops like these Fenians can be anything but brigandage on a great scale. O'Neill's 'bottle' was murder—simply murder; Sweeney's battles, if he ever fights any, will be murder—murder committed by the effluence of our population, led by adventurers who are ready to fight any flag for pay and "pickings." People ought to remember this. Calling Sweeney's 'general' and Roberts a 'president and his followers' brigades' and 'regiments,' does not alter their real character. They are, by the law of nations and our law and the law, still brigands. We say by God's law, because, even supposing we had the divine sanction, nothing is lawful war which is not undertaken with a reasonable hope of success, or in defence against an attack. But the liberation of Ireland through the killing of Canadians and ravaging of their homes is just as impracticable as through the invasion of Jamaica or British Guiana—a wild, senseless scheme, which no man of conscience or honor, or intelligence would ever entertain. No Irishman of character or position in either hemisphere has anything to do with the movement, and there is nobody who does not know that the fate of that unfortunate island under the rule of the Sweeneys and O'Mahoneys would be tenfold worse than it is ever likely to be again under that of Great Britain, even supposing the present fair promise of reform to be blighted.—*New York Monitor.*

Our Mistakes About Each Other.

Not one man in ten thousand sees those with whom he associates as they really are. It is the prayer of Burns was granted, and we could all see ourselves as others see us, our self-interests would in all probability be much more erroneous than they are now. The truth is, that we regard each other through a variety of lenses, not one of which is correct. Passion and prejudice, love and hate, benevolence and envy, speculate our eyes, and utterly prevent us from observing accurately. Many whom we deem the porcelain of human clay are mere dirt, and a still greater number of those whom we put down in our 'black books' are no further off from heaven, and perchance a little nearer, than the censurers who condemn them. We habitually undervalue each other, and in estimating character the shrewdness of us only now and then make true appraisals of the virtues and defects of even our closest intimates.

It is not just or fair to look at character from a stand-point of our selection. A man's profile may be unimpressive, and yet his full face agreeable. We once saw a young man, whose timidity was a standing joke with his companions, leap into a river and save a boy from drowning, while his companions stood panic-struck on the bank. The merchant who gives curt answers in his counting-room may be a tender husband and father, and a kind helper of the desolate and the oppressed. On the other hand, your good-humored person, who is all smiles and sunshine in public, may carry something as hard as the millstone in the place where his heart ought to be.

Typographical Errors.

Very like the frogs in the fable are the victims of types multiplied. That which is fit to be read of the world is death to the writer, and it is therefore with feelings of generous sympathy for the sufferers that we record the following errata not hitherto published:

In a recent number of one of our most popular exchanges, the sentence, "lux esto, lux futi," a theme of a college graduate, was thus loosely rendered: "lux esto, lux futi." Apropos to the above, the students of a college not a thousand miles from here adopted as a motto the sentence, "Etiam capillus umbram habet," "Evils are changed has a shadow." The evasive types changed capillus, a hair, to capillus, a little hog-st. A certain would-be poet of our acquaintance, sent to the printer a poem in which occurred the line, "The poet's kiss may fall!" "The poet's kiss may fall!"

Ken was rendered Ken. It was the last day of the minstrel. The moral of all this is—write plainly. It is an outrage to send the printer a illegible manuscript. It is a loss to him of time and money. Some manuscripts that contain the doubtless good material, are condemned and rejected because they cannot be read.—*Central Advocate.*

The Worth of Four Dollars.

A large ship recently arrived from China and put into a dock on the Brooklyn side of East River, where she was soon after boarded by a missionary of the Free Church Society, and the crew invited to attend church. The man replied that he had no money to pay for his fare, the captain having withheld their pay lest they should desert, and that they had just been contriving how they should get over, and what theatre or dance-house they should visit. The missionary offered to pay their fare if they would go to church, and they consented, going in a body to the Mariners' church, on Madison street. They were interested in the services, and continued to attend the evening meetings in this church, the missionary paying their fare until it amounted to four dollars. As a result, all the crew signed the temperance pledge, and three were converted and publicly received into Port Society's church. One of the latter, whose parents have heard from him but twice in twelve years, on being discharged a few days since, started the same evening for his Eastern home, where he has doubtless been mourned as dead. If all the agents of this Society can render as good a voucher for the funds entrusted to them as this missionary of the four dollars which converted a stately East-Indiaman into a sea-going temperance organization—enrolling the names of a whole crew, on the temperance pledge, and three names in the Book of Life—there ought to be a small hesitation in auditing their accounts.—*Brooklyn Union.*

Good News from Madagascar.

The amount of our latest intelligence from Madagascar is limited; but in relation to the several branches of the mission, it is altogether truly cheering. With regard to education, we are specially gratified with the report of the Rev. R. G. Hartley as the progress of the schools in connection with his station at Antdaholain. The following extract from his last letter, dated March 11th, will, we are sure, be received by all our readers with unusual pleasure.

"I must not omit to mention the great accession of strength to the Church at Antdaholain since Mr. and Mrs. Parratt joined us. Mr. P. has taken the superintendence of the Sunday School, which teaches a large class, examines the scholars at the close of the school, and has a preparation class for teachers on Saturday afternoon. The school generally numbers about 180 scholars, but it is most noticeable from the class from few such as attend the day school—a great number are slaves old and young. And it is really a most edifying sight to see, as we do every Sunday an officer of fourteen years teaching a class of little slave lads their alphabet; another large class of thirty or forty grown-up slaves is under the superintendence of another high officer, telling through the alphabet and other simple lessons—those who know a little helping those who know less."

A Barometer which Everybody can Afford to Keep.

Designs in philosophical and optical instruments simple storm-glasses which are used for the purpose of indicating approaching storms. One of these consists of a glass tube, about ten inches in length and three-fourths of an inch in diameter, filled with a liquid camphor, and having its mouth covered with a piece of bladder perforated with a needle. A tall pillar will answer the purpose nearly as well as the ten-inch tube. The composition placed within the tube consists of two drachms of camphor, half a

General Intelligence.

Kind of festivals, mitres, coats, vestments, robes... The Rev. Mr. ...

Colonial.

PROVINCIAL RELIEF ASSOCIATION.—The Relief Association in New Brunswick... The Rev. Mr. ...

United States.

THE BABY IS CUTTING TEETH, USE THAT old and well tried remedy... The Rev. Mr. ...

Country Market—Retail.

Table with 2 columns: Item and Price. Includes Beef, Bacon, Butter, Eggs, etc.

European.

PARIS, Aug. 28.—The signature of the King of Italy to the treaty of peace, is expected in a few days... The Rev. Mr. ...

United States.

THE BABY IS CUTTING TEETH, USE THAT old and well tried remedy... The Rev. Mr. ...

Country Market—Retail.

Table with 2 columns: Item and Price. Includes Beef, Bacon, Butter, Eggs, etc.

SPECIAL NOTICE.

Remittances on account of Book Room and Provincial West an, as early and in large amounts as convenient, are earnestly desired...

Notice to the Public.

Mails for Newfoundland, North Spain, Bermuda and St. Thomas, by Branch R.M. Steam Packet...

August 1866.

INLAND ROUTE. St. John, Portland, Boston, &c. Fares Reduced.

DR. KNIGHTS' ORIENTAL Hair Restorer.

is the only preparation in use which invariably changes gray and faded hair to its original color... The Rev. Mr. ...

DR. KNIGHTS' VEGETABLE Hair Dressing.

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