

Mrs. Wright professed the attainment of experimental religion, in the autumn of 1792, (1793,) whilst attending a prayer meeting, a short time after her husband had attained the joys of pardoning grace. She was previously awakened to her state as a sinner, through the instrumentality of Mr. Grandine, a Methodist minister from the United States. Mr. G's labours were greatly blessed to the conversion of souls in several parts of Nova Scotia, and at Tryon. He appears to have been a man of ardent zeal, and true piety; and greatly is his memory venerated, in the recollection of several aged christians, who yet remain the trophies of Divine grace, expectants of the kingdom of heaven: but the greater part of his converts have gone to the world of spirits.

The following anecdote is recorded, to illustrate the state of religion, and the prevalent views of its nature, that prevailed in some of the Nova Scotia settlements, at the period of Mr. Grandine's labours in that province. It was related to the writer of this sketch, by Mr. Stephen Tuttle, of Wallace, lately a member of the church triumphant.

The people of Wallace were much addicted, before the period in which Mr. G. visited them, to what is called in country language—*frolies*—much of their time, especially during the winter season, was spent in visiting each other and attending dancing parties. Mr. Tuttle was very partial to this amusement; and when the report reached him, and the Wallace people, that a Methodist preacher was about coming to preach to them, they were not a little startled—having heard no favourable accounts of the Methodists;—for they were described as righteous over much; and as interdicting, unnecessarily, the amusements of the people of the world. Mr. T., fearing his beloved idol would not be spared by the strict Methodistical preacher, went, excited by curiosity, to hear for himself what the new minister had to say—and was quite delighted with his discourse;—for the preacher had not said one word condemnatory of his beloved amusement. Various were the opinions of the hearers, expressed to each other after the service was over. While some applauded, and acknowledged the doctrine to be orthodox; others remarked, that the sermon was of too condemnatory a character. Mr. Tuttle said he liked the preacher much; and did not believe the Methodists were so strict as they had been described: he thought they would allow a decent dance occasionally, as well as some other bodies of good Christians—for his part he would go and hear the preacher again. He went:—but great was his alarm, when he heard a considerable portion of the second sermon devoted to the condemnation of those amusements, which do no more harm, than that they exclude serious and real religion from the heart. Happy was it for Mr. Tuttle, that his mind was so enlightened under the sermon in the nature of true religion, and his heart so brought under divine influence, as to cause him soon to resign his attachment to the beguiling amusement he had loved.—He soon experienced, that the joys of a religious mind are far superior to those connected with worldly affections.

That love to the above named seductive amusement prevailed in Mrs. Wright's family, about the time of Mr. Grandine's visit to the Island, we learn from the circumstance, that Mr. and Mrs. Wright had a large room left without partition, expressly for the purpose of containing dancing parties. When they received the awakening, cheering truths of the Gospel, promulgated by Mr. G., we scarcely need say their former purpose was altered; and the large room became a place of preaching, and prayer-meeting—and to many a place of religious, hallowed, joy; but to none more so than to Mr. and Mrs. Wright.

Mr. Grandine did not continue long at Tryon, and Mrs. Wright, her husband, and others, who had found the joys of pardoning love, were left greatly in need of further instruction in the things of God; especially so, as about the time of Mr. G's departure, tares were attempted to be sown by some persons, among the wheat.

Mrs. W. made a visit to Charlotte Town about this time, and providentially met with an established Christian, and Methodist from Nova Scotia—a gentleman of agreeable manners, and ardent piety, who was well qualified to give her a more thorough knowledge of the doctrines and discipline of the Methodists than she had attained. Enlightened, established, comforted in the truth, from her interview with this person, she returned to her habitation, and repeated to her husband the discourses she had listened to in town:—and he, and others, shared in the good she derived from her visit; and soon endeavoured to procure more of that kind of preaching, which he and his partner had found so instructive, and comforting to their souls.

Mr. Wright, and some of his relations, went with a vessel to Nova Scotia, and brought the Father of Methodism in that Province, the Rev. W. Black, to their settlement. His zealous, enlightening, comforting ministry, was greatly beneficial, and tended to establish the subject of our memoir in the belief of our doctrines, and in love to the cause of God. His visit, no doubt, more fully prepared the way for the regular and constant supply of Missionaries to the Island.

A considerable period elapsed before the desires of Mrs. W., and the few persons at Tryon and Bedeque, bearing the reproached name of Methodists, were fulfilled—in the establishment of a constant Methodist ministry amongst them. They received occasional visits from Methodist ministers, for which they were thankful;—but the possession of a resident minister was a new era in their religious history. This called into exercise the native energy, and Christian benevolence of the subject of our memoir;—the temporal wants of the minister were to be supplied; and as the number of professed Methodists was but few, she, and her partner, cheerfully devised liberal things to support the rising cause of God in their settlement.

In an interesting memoir of Mrs. Wright's husband, published in "The Wesleyan Methodist Magazine" for December, 1825, the Rev. George Jackson says of Mr. Wright:—"To his liberality, chiefly, we owe the introduction of Methodism into this settlement; and in lamenting his departure, we mourn for the

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