

come to the house of God to tell us what the Lord had done for them.

The doings of the next week baffle all description. In every corner of our spacious chapel, night and day, were to be found old and young, children of four or five, and men of fifty, prostrate, their agonizing cries for mercy were sufficient to soften the hardest hearts, and at the same time the new converts came the chapel to ring again with ascriptions of praise.

Here and there were relatives beseeching their unconverted relatives to seek for mercy—their eyes streaming with tears while they entreated them to come to Jesus. There again other happy souls praying for poor mortals, wrestling with God for them until they in their turn could sing, "O happy day, &c."

One very pleasing feature in connection with the revival is, that as soon as any one receives pardon, there is at once a desire to save others, and in every direction may be seen small companies visiting various houses, forming small prayer-meetings, or directing sinners to the Lamb of God who taketh away the sin of the world.

Savory's, our second station, has also been visited with the same mighty influences. Here nearly one hundred have been added to the church, and among the number we have the King of the Obah men, or, as he is termed, King Quaso. He is now a member of my class. The number on trial now for the Circuit is upwards of three hundred.

God has most graciously strengthened me for the work; indeed I have been a marvel to myself; as my day has been, so has been my strength. Surely the Lord of hosts is with us.

We feel thankful, especially now, for our rejected captivities; for, had they not been so thoroughly strong, we fear that the crowds daily assembling would have seriously endangered them.

We have now no need to invite persons to the house of God, week-days or Sundays; the question is rather, when shall we find room for those who flock to the house of God. Our congregations now, in the chapel and around us, for Sabbath days, would number fifteen or sixteen hundred.

With me labour is rest, and amidst it all, I can say that I was never better in my life. I am not yet satisfied, but yet pray for a further outpouring of the Holy Spirit until the hills about Duncan's shall all shout the praises of God. We pray for the conversion of thousands.

I have ordered a few tracts from the Rev. John Mason; let me beg the gift of a few, especially upon repentance, conversion, &c.

### Obituary Notices.

We have reason to thank God for the fulfilment of that cheering promise, that through the preaching of the Gospel people would come from east and west, from north and from south, and sit down with Abraham, Isaac and Jacob in the Kingdom of our Heavenly Father. The glorious period is hastening onward, when the knowledge of the Lord shall cover the earth as the waters cover the face of the great deep. We have renewed reason to be grateful that the triumphs of the cross are every where enlarging the boundaries of Zion! That, in accordance with the sure word of Divine prophecy, a redeemed world shall unite in this song of triumph, jubilee—"The Kingdoms of this world have become the Kingdoms of our victorious Lord, and of His Christ."

It is not often that it is our privilege to record the death of a Christian with as much heart-felt satisfaction as in the case of the late Mr. Geo. JOLLY, a man of color, who departed this life in Shelburne, on the 14th of the present month, in the 98th or 99th year of his age, after a gradual wasting away of life, attended at times with acute pain, for nearly a twelve month past. During his illness—protracted as it was—not a murmur, it is believed, escaped his lips; but with all that calmness and collection of thought, that had pervaded his whole deportment during his long Christian career of over 60 years, was manifested in the closing scenes of life, and which gave satisfactory evidence of his having been a sincere and humble follower of the suffering Saviour.

He ever spoke of his approaching dissolution with that humble confidence of assurance in the merits of Christ for salvation, that proved that he had lived in the enjoyment of that religion which could bear the believer through the dark valley and shadow of death. His place in the Church, as well as in the private and social assemblages of the faithful, was never vacant, and nothing but ill health ever proved an hindrance. A few days only before his departure, together with a few friends he partook, with great apparent comfort and heart-felt delight, from the hands of his respected pastor, the emblems of the Saviour's cross and passion, anticipating the partaking of the fruit of the vine in the paradise of God. During his lengthened Christian pilgrimage, while he was ever a humble and consistent member of the Wesleyan Methodist Church, he cultivated the most kindly respect of the various members of the other Churches in the town, where he had lived since the memorable year of 1783, and where he had arrived, in the 18th year of his age, from the city of New York. His end was perfect peace; and he has left behind him many valuable examples of manly piety, of Christian integrity and uprightness, that are worthy of our imitation. His funeral was respectfully attended; and after a sermon preached in the Wesleyan Church, on the following Sunday evening, in allusion to his death, the Rev. Mr. Treedy gave an interesting epitome of his life, from his own knowledge during his incumbency and from other reliable sources.

"O might I triumph so,  
When all my warfare's past,  
And dying find my latest foe  
Under my feet at last."  
Shelburne, April 26th, 1861.

### Provincial Wesleyan.

WEDNESDAY, MAY 1, 1861.

In consequence of the official relation which this paper sustains to the Conference of the British America, we require that Obits, Revivals, and other notices addressed to us from any of the Circles within the bounds of the Conference, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles.

The Teaching of the Times.

Human sagacity has often been foiled in its attempts to foresee the order of those events which Antichrist shall be destroyed, and the Redeemer's Kingdom extended through the whole world. Many others besides the first disciples have been rebuked by the language of the departing Saviour, "It is not for you to know the times or the seasons which the Father hath put in his own power." Promising appearances have frequently been followed by darkness and dismay, while seeming calamities have turned out rather to the furtherance of the

gospel. The Christian's duty in regard to the signs of the times is a practical instead of a speculative one. We are to "watch" for the opportunity of doing good, being instant in season, out of season; and we are to "pray always," acknowledging that the good which is done upon the earth, the Lord doeth it, that he can make even the wrath of man to praise Him, and that He will at length give the heathen to His Son for His inheritance, and the uttermost parts of the earth for his possession. The condition of the world at present, and more particularly of the civilized part of it, demands again our notice, and more than ever the efforts and the supplications of all who love the Lord Jesus Christ. While it ought to be gratefully admitted that for essential unity, spirituality, power and progress, the Christian Church was probably never so distinguished as at present; yet on the other hand, the sun has looked down upon such a "distressing" of nations with perplexity, men's hearts are filled with fear, and for looking after those things which we are coming upon the earth. Who can tell how long, or with what consequences the struggle in the south of Europe may be perpetuated? If liberty has gained much, it has nevertheless awfully exasperated the tyranny which remains. Rationalism still paralyzes the spiritual life of Germany. Portugal is as yet hermetically sealed against the Gospel. Spain has lately been arresting the attention of Great Britain by her furious persecution of certain persons whose only crime was that of reading the word of God; a satisfactory proof that the genius of Roman Catholicism has undergone no change, on account of the reverses to which the Pope and his court have been subjected. Infidelity is unblushingly taught by certain dignitaries in the Church of England, and what is worse than that, her bishops, while deploring the fact, find themselves utterly powerless to put away these wicked persons from their midst. We notice too with regret, that Parliament has not yet begun to care for the millions of our fellow-subjects in India as to take the ban from off the Bible in the Government schools and Colleges there. And we grieve to observe that Lord John Russell, while assuring the British House of Commons that our policy respecting the rebellion in China will be that of perfect neutrality, should also have stigmatized the Taipings—who have always been favourable to Protestant Missions—as "idolaters of a worse form even than the Chinese Buddhists themselves." An assumption which is as clearly incorrect as it is in certain circles calculated to be damaging. To come nearer home, every true Christian will mourn over the kindled flame of civil war in the adjoining States, but more especially over its origin. Indignity it would seem is there not only framed by law, but it is defined by the force of arms. We dare scarcely contemplate the facts which are possibly now transpiring almost at our doors: much less would we attempt to guess what the results may be. But "at evening tidings it shall be light." Notwithstanding the apathy or the antagonism of men, the Gospel chariot shall roll on triumphantly. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him." May we as a people be found willing to serve His purposes in this day of His power.

### Society Meetings.

"No nation has had God so nigh unto them" as the land of our birth. He has not dealt with any other people as with us and our fathers. England is the Goshen of the earth. On every side are "wells of salvation." Ours is the "valley of vision." The sun "stands still" over us. Our lot is cast in the midst of Bibles and ordinances. Our Sabbath returns, week after week, with their hush of peace and voice of love. In our open sanctuaries we have "line upon line, and precept upon precept." The pulpit, the platform, and the press are labouring for the mental and moral welfare of our population. And how has this state of things been brought about? "It is the Lord's doing." The nations are "in His hand." He moulds them up by the potter's clay. And He lifts them up by "righteousness." The intellectual efforts of the generation are the result of the moral and religious training of the preceding age. All sections of the Christian church in our country have been quickened and animated, in various ways, by the labours of our fathers. For the sake of the country, and of the world, God has "made us a people who were not a people." The Wesleyan followed the leadings of His providence, and the drawings of His grace, without any previously concerted scheme of action, and without knowing, when they began a certain mode of proceeding, "whereunto it would grow." They did not move before "the cloud." They were Heaven-guided. It is for us to mark their footprints; to observe the process of our creation as a people; to "stand in the way and see," "to ask for the old paths;" and, "whereunto we have already attained, to walk by the same rule, and to mind the same things." Mr. Wesley's Journal stretches over the first half century of our existence, and nearly fifty years beyond the first Methodist Conference. In it we find the servant of Christ "in labours more abundant," during an extraordinary length of time. We see in him a deep penetration, a sound judgment, a store of various knowledge, a large acquaintance with human nature, a cool self-possession, a singleness of eye, and ardent love to God and man, an elevation of character above all that was low and selfish, and a dignity of soul which nothing but rich supply of the grace of God could impart. His Journal will delight and instruct generations to come, in this and in many lands. It is so rich in correspondence and biography, in notices of natural history, of literature, of singular occurrences, of remarkable answers to prayer, and a vast range of other matters, that it is hard to name a topic on which it communicates no information. The style in which it is written is that of a man of extraordinary powers, born in the lap of learning, yet hallowed by deep humility and fervent devotion. Few men have been better qualified to judge of the work of God in the heart, or of the means by which that work is commenced and carried on. We turn respectfully to his Journal upon this point, and find that one of the most powerful instrumentalities in the formation of Methodism was the SOCIETY-MEETING.

The fact strikes every reader, that Mr. Wesley's custom was to meet the Society after the evening service. Mr. Watson, in reviewing his labours, speaks of "the infinite number of exhortations to the Societies after preaching which he delivered." The ordinary records of his conduct read thus:—"May 6th, 1745. I afterwards met the Society, and exhorted them in spite of men and devils to continue in the grace of God." "Sunday, July 14th, 1745.—I preached at Stillington, and earnestly exhorted the Society not to think of sleep, men, but to count all things loss, so that they might win Christ." "Thursday, March 7th, 1747.—About six we reached Davy-Hume, where I was much refreshed, both in preaching and meeting the Society." The frequency of these meetings appears not only from the Journal, but from the Minutes of Col-

verence, (1806), which direct that "no Society meeting open to strangers be held often than once a month." The importance which was attached to them may be seen from the Minutes of 1780, where we find the Preachers directed not to hasten home "until they have met the Society; and from the Minutes of 1782, where it is required, "That that rule which occurs in the Large Minutes be observed. 'At every other meeting of the Society let no stranger be admitted.' Has it been observed in the Bristol Circuit? Answer.—Hardly at all. Let the Preachers, Stewards and Leaders see it observed for the time to come." Scarcely any degree of weakness or weariness was allowed to hinder Mr. Wesley from attending these means of grace. Thus he says, April 14th, 1744. "All the time I was with the Society, my teeth and head ached so violently that I had hardly any senses." And in April 24th, 1745. "I came home glad to lie down, having a quincy attended with a fever. However, when the Society met, I made a shift to creep in among them." The hymn-book, also, shows his sense of the value of these meetings. The fifth part, which comprises four sections, consists of hymns designed to be used on these occasions. Before the date of the present Hymn Book, (1780), it is probable that free use was made in the Society meetings of the "Hymns for those to whom Christ is all in all," the "Hymns for those that seek and those that have Redemption," and the "Hymns and Spiritual Songs for real Christians of all denominations." Those pages of the Hymn Book which are occupied with hymns of this class plainly show a desire to provide for the interest and efficiency of these meetings in future years; but it must not be thought that they exhibit all that the Wesleyans had done in this way during the years preceding the publications now in the hands of the public. The three books just named contain the number of "Hymns" found in the last part of the "Collection," published in 1780.

Mr. Wesley's hymns do not more clearly show how much he was concerned to make provision for the meetings of the future, than his Journals show how thoroughly he enjoyed such opportunities. He was not with to speak. He weighed his words, and did not like that one of them should fall to the ground. He was not accustomed to embellish his statements. He did not exaggerate. His pictures are not overdrawn. Hence there is more reason to mark the language which he uses, in describing these meetings. It is abundantly evident that very many of them were characterized by

"The overwhelming power of saving grace." A few extracts may suffice.—"Thursday, April 13th, 1744.—In the Society God did indeed visit upon His people as a refiner's fire. He darted into it (I believe, hardly one excepted) the melting love of love." "May 7th, 1749.—We had a triumphant hour when the Society met." "July 3d, 1749.—Almost every person who was present at the meeting of the Society appeared to be broken in pieces. And, shortly after, prayer was swallowed up in the voice of praise and thanksgiving." "September 10th, 1749.—I met the Society at seven, and a glorious meeting it was. I forgot all my pain while we were praising God together." "October 13th, 1749.—Such a flame broke out as was never there before. We felt such a love to each other as we could not express." "November 30th, 1749.—We rejoiced together for half an hour in such a manner as I had never known before in Cornwall."

The attractive character of the meetings appears from the anxiety of strangers to be admitted. "July 10th, 1749.—After preaching, I had designed to meet the Society alone, but many others also followed with such earnestness that I could not turn them back." The prevalent desire to gain admission, on the part of those who were not members, is seen too in the Large Minutes, which say, "Let every other meeting of the Society, in every place, be strictly private; no stranger being admitted, on any pretence whatever. On other nights, we may admit them with caution, but not the same person above twice or thrice."

Mr. Wesley has not given us the reasons which induced him to institute this arrangement to provide for its efficiency, and to enforce its observance. But it is certain that he did not act without reason, and we hold it more than probable that he was herein divinely guided.—We may not be able, at this distance of time, to give with perfect accuracy all the motives by which he was influenced. But it may be worth while to state our views of the wisdom of his conduct, and to glance at the peculiar advantages and powers of the Society-meeting.

1. It makes a separation between the church and the world. It reminds men that not a few who come to the house of God, and hear His word, are yet lacking in one thing. They are wanting in decision of character. They go part of the way to heaven, but yet stop short. They come to the house, but not to the table. They are out-courers worshippers. The separation is quiet, but salutary. Like the pillar which stood "between the camp of the Egyptians and the camp of Israel," it is "a cloud and darkness to them," but it gives "light by night to these." It improves the undisciplined, and assigns them an outside position. From the beginning, the impression was of a separated and salutary. It caused searchings of heart. Families which went to the house of God whole and entire, returned from it in separate companies. Those who came home alone marked the fact, and pondered the reason. It was no enigma to them that some members of the family should be shut in and others shut out. They understood it, and they felt it too. It was ominous. It indicated to not a few their state of heart, which, if no happy change took place, would cause them to go away from God's people when the line should be drawn between the sheep and the goats at last.

To keep up continually a marked and visible distinction between the church and the world, the wisdom of those who are anxious to save souls. The late venerable Joseph Entwistle tells us of "numerous awakenings which came under his own observation, among persons connected together by the most endearing ties, whose visible separation on these occasions led them to follow without a change of heart." Society-meetings have, in this respect, been a blessing which neither our own forefathers nor the church meetings of dissenting denominations are found to exert. The public are not invited to love-feasts and church-meetings. Admission there is according to membership, by ticket or note.

They are distinct services, held at particular times. But, the Society-meeting following the ministry of the word, which is a public service, the undisciplined have to depart, and leave those who have resolved, like Joshua, to "serve the Lord." The many who are "called," leave the "chosen and faithful." The voice which says to some, "Come up to Me into the mount," instructs others to abide below.

2. Another advantage is, that decision of character is greatly promoted. It becomes more thoroughly known who is in the Society, and who is not in it. Those who are seen to play, and those who are seen to go away, are distinguished from one another. There is a repeated choosing of "the people of God," as companions and associates, and a constant profession of Christianity before men, which cannot

but exert a beneficial influence over the life of each individual member. He feels that he has "put on Christ," and is expected to walk worthy of his high vocation.

3. The Society-meeting not only recognizes the church as distinct from the congregation, but is superior to it in importance; as sharing a larger measure of ministerial esteem and love, and deserving a special amount of pastoral care and attention. The family of God are "a chosen people." To those who come out from among the ungodly, He says, "I will be a Father unto you, and ye shall be My sons and daughters." To His disciples Christ says, "Come ye yourselves apart, and rest awhile." He does not do so, as He does not with a special affection. The shepherd watches and feeds his own flock with peculiar care. The separation honours the Society, while it improves the undisciplined. Those who confess Christ, and identify themselves with His followers, are seen to share in counsels and communications which others do not partake. "They have 'the children's bread,' because they are 'no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.' In love for the churches under his care, Mr. Wesley was a model of ministerial zeal. What St. Paul said to the Philippians expresses the feeling he cherished toward all the United Societies.—'And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may discern and without offence till the day of Christ, being filled with the fruits of righteousness, which are as Jesus Christ, unto the glory and praise of God.'"

4. It strengthens brotherly love. The Society is not merely put together, it is "knit together in love." The members feel that they belong not merely to the "class" in which they meet week after week, but to a greater "cloud of witnesses." They come to know "the whole family," and feel its unity. They draw round the fire of the altar, and it fuses all their hearts. "Heirs together of the grace of life," they sit "one bread," and drink "one cup;" and in these gatherings realize their oneness of heart, and are led to regard with brotherly affection those whom they recognise there as fellow-travellers to a better country. Serious members of the congregation, when occasionally present at these meetings, have excellent things to say to the members of the Society. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"—and, resolving on an entire dedication of themselves to the Lord, have added, "This people shall be my people, and their God my God." Thus, while some (like the late Dr. Bunting) were influenced for their exclusion, others, witnessing the love and joy of the select assembly, have been led to make their calling sure. They have seen the force of Mr. Wesley's language in the letter addressed, July 13th, 1764, to one he was anxious to draw into a closer fellowship with the church:—"There is something not easily explained in the fellowship of the Spirit which we enjoy with a society of living Christians; and especially when they are assembled 'in His name.'"

The prevailing tone of our psalmody is of a high order. But the feeling of brotherly love and religious joy may, perhaps, be said to reach its zenith in the "Hymns for the Society." "By faith we are come to Our permanent home, By hope we still rise, And look down on the skies, For the heaven of heavens is ours." To be concluded next week.

### Newfoundland.

DEAR MR. EDITOR.—It is fully four weeks since your fellow liegemen in this island have been able to communicate directly by mail with Halifax. From the friendly interest, which your readers cherish in this old, and loyal colony, and, Methodically speaking, this flourishing District, it is presumed that a short letter, on some of its affairs, will not now be unacceptable.

The winter has not been a severe one. There has been no 'old-fashioned snow-storm,' of many days' continuance, blocking up our roads, and burying our fishermen's cottages. But the first two weeks of this month were very cold. The wind blew hard from the North and N.E., and, filled with ice the harbours and bays north of St. John's, and covered the ocean with ice, as far as the eye could reach. Quite a fleet of sealing vessels were immovably fixed therein for many days. This cold and continuous glare interfered most hurtfully with the seal-fishery. This is the dependence of thousands of men, and the hope of many owners of ships. Several of those that were among the seals before the cold storm, made a "very good voyage;" all other vessels that have returned, have brought in but few seals, and many have been reported "clean." This is disheartening to a great many, and will prove positively embarrassing to a few, in St. John's. A good proportion of vessels, belonging to Harbor Grace, and Carbonear have been remuneratively successful.

During the whole winter the health of the town has not been good. Diphtheria has been widely prevalent, and very fatal. Among the victims were two fine grand-children of the late Rev. R. Williams. Lately small-pox has appeared in some quarters of the city, but it has not been nearly so fatal, as in St. John, N.B. The street improvements proceeding here, will have a powerful sanitary effect, by dispersing the people, who have lived too crowdedly, over a wider area, by introducing light and air to houses, and by furnishing an ample supply of pure water. The St. John's of 1861 will be greatly superior to St. John's in 1845! The new Western Passage is progressing rapidly. It will be spacious, and commodious.

The Newfoundland Bible Society, holds its anniversary in February. The last was largely, and most respectably attended. Hon. N. Stubb is the president. The Committee comprise representatives of all the Protestant Churches in the land. The Ladies' Committee is a very industrious body. It has of late been increased. Last year was a successful one for the funds.—There being more workers now, the current year may be expected to exceed the last in all the legitimate objects of this auxiliary of the noblest institution, of our Bible-loving father-land.

At the beginning of the year a union prayer meeting was held in the masonic-hall. It has since been repeated on the first Thursday of each month. The Christian interest of the first meeting was delightful. It was a season of the dew of Heaven, and the dew that descended upon the mountains of Zion." Of this there has been no decline in the subsequent meetings. It was even thought that the April assembly was better than its predecessors. Though many in the communion of the Church of England attend, the Episcopal clergy have not been seen there. This is to be regretted. It is, however, a necessary consequence of a system which claims unapproachable superiority for one branch of the Church of God; and, to present the appearance of consistency, concedes but a secondary place to the Holy Scriptures, and to Charity.

There have been two series of public lectures—one by a Protestant body, the St. John's Young Men's Literary and Scientific Institute; the other by Roman Catholics, at the College of St. Bonaventure. The former was accessible to

members only, or by payment of an admission fee. They were always numerously attended. Whether it be the Roman Catholics, are the more zealous promoters of Science, (witness the Pope's patronage of Galileo) or, that the College Lecturers, were expected to be valuable, it is a fact, that admission to them was "free." One of the lecturers there, was a priest from Italy, named "Carfagnini." His theme struck some persons as oddity: "A mother and her duties;" but Professor Carfagnini is a Scholar, and a gentleman.

The Lyceum lectures, has now become a power. It has found its way into the northern towns of Newfoundland. The Wesleyan minister of Trinity, enlightened and delighted the residents of that sweet, but secluded place, by some popular discourses on English history. The Wesleyan Superintendent at Twillingate, in Green Bay, aided, by an esteemed layman, delivered several lectures, to very large and attentive audiences. The dwellers in Green Bay are shut in by ice from all parts of the world nearly half of the year. Thither the gospel has been carried, which draws on its pure and luminous wake, improvement in every department of human life. Hence even in that Circuit, where but a few years since, many persons had but little cultivation, and less religion, the Methodists have now their annual Sabbath School festival, which for 1861 was a most interesting meeting. Between twenty and thirty of the senior scholars recited, very creditably, chapters from the bible, hymns, and select christian pieces. Between the recitations were interspersed "beautiful singing" accompanied with a melodeon. On that occasion nearly sixty pounds were subscribed towards the completion of the chapel. Subsequently a meeting was held at Morston's Harbour, when it was decided to erect a chapel there also, of which an earnest, was given in the form of a subscription list amounting to one hundred and twenty-seven pounds. Surrounded by these indications of progress, these grounds of hope, no one will be surprised to learn, that with the Wesleyan ministers on that far off field, stretching away to the silent frozen solitudes where are the graves of Sir John Franklin, and his heroic followers, "the winter has passed away pleasantly."

The Methodist Societies of Green Bay are a lovely, pious, fervent people. The covet, and islands they inhabit, are most beautiful, and picturesque in summer. Few places have landscapes of more variety, and richness. If the winter is long—the people have learned from the gospel to make their "December as pleasant as May" elsewhere. Thanks to the missionary zeal of Wesleyan Methodism.

In various parts of Green Bay, the Lord has recently been pouring out his Holy Spirit. It is said that numbers from Fogo Island, which some think one of the darkest places in the colony, have experienced a change of heart, and are rejoicing in their Saviour. One of the ministers has lately proceeded to the place of this revival, who will gladly detail the particulars to the approaching District meeting.

In St. John's our Society has manifested peaceful, joyful progress throughout the year. Great spiritual good has been experienced on several other Circuits. It is therefore, not without reason, anticipated, that on our ministers assembling at their annual meeting, and some of them have not seen a brother minister, since they went to their circuits, the tidings from all parts of our missions in this country, will be such as to induce them specially to thank God, and take courage.

We in the capital, have lately been entertained by three concerts of sacred music. These were most respectably patronized. Two of them were under the direction of the talented organist of Queen's Road Chapel, and the third was directed by Mr. Bacon, the very estimable leader of the Wesleyan choir. The execution of the various pieces at the latter, both instrumental, and vocal was faultless. The violin played by Mr. Bacon is said to be two centuries old. The receipts at this concert are carried to the Wesleyan Chapel organ fund.

It is necessary to dilate on the general business, or the politics of the country. It may however, be well to say, that early in March, his Excellency Governor Bannerman dismissed the Kent ministry, which had held office for several years. The premier Hon. H. Hoyle, unable to command a majority in the House of Assembly, was dissolved. The general election is to take place early in May. In the meantime the political parties are very active. Bishop Field, and Bishop Mullock, have published letters in the newspapers on passing occurrences. Parts of these are mischievous enough, other parts are insane, and bring no credit to the writer's hand, albeit it hold a crazier, nor to his head, though distinguished by a mitre.

The new and splendid paddle steamer *Columbia*, of the North Atlantic Line, arrived here on Friday last from Galway. She brought many passengers to St. John's, and English mails. She had a number of emigrants for New York, whither she proceeded on Saturday afternoon. The flag of this Line of surpassing beauty. It is green, with a St. George's Cross of red; in the centre of the cross, in an Irish harp of white. The whole is a tasteful combination of colours and figures, which gracefully waving at the main mast in the soft breeze, and the clear sunshine of the day, may well excite the patriotic pride of the dwellers in these lands, so distant from their fathers' homes and sepulchres. The *Columbia* had fine weather for entering the harbour, and continued during her stay, and it is hoped, accompany her, to the port of her ultimate destination.

Ever yours, E. B.

St. John's, April 23, 1861.

### Letter from Wallace.

MY DEAR BROTHER.—There is now a powerful revival of religion progressing on this Circuit, on that part of my charge called O'Brien Settlement, near the camp-ground where former displays of revival gladdened the hearts of assembled thousands. The Holy Spirit has descended in power, and almost overpowered the little flock in that vicinity; humbled sinners, young and old, in the dust, and applied to broken hearts the Covenant blood. The work is going on with unabated energy, and we hope it will spread over other parts of this country.

This is the third revival that we have been favoured with on this Circuit the present year; and yet some places are sterile. May the gracious Lord visit every section of this country with the outpouring of His Spirit!

Yours in Christ, W. ALLEN.

To REV. C. CHURCHILL.

April 27th, 1861.

### Extract from a Letter from Briggs, Newfoundland.

I am happy to be able to inform you that a blessed—and, for Briggs, unusual—work of grace has been going on here for some weeks past. Our services have been numerously attended, and "the power of the Lord has been present to heal." Between thirty and forty have become candidates for church-membership; the most of whom have become partakers of the joys of pardoning love. I trust and pray that they may be the commencement of a new and brighter era in the history of Methodism in Briggs.

Yours Affectionately, T. SMITH.

### General Intelligence.

#### Colonial.

PROVINCIAL SECRETARY'S OFFICE.—HALIFAX, April 24, 1860.—His Excellency the Lieut. Governor, by the advice of the Executive Council, has been pleased to make the following appointments:

In the County of Annapolis.—To be Justices of the Peace—David Morse and Charles M. McKeen.

In the County of Yarmouth.—To be Members of the Board of Commissioners of Schools for the Township of Yarmouth—Robert K. Loneragan and George W. Tooker. To be Commissioners for the relief of Insolvent Debtors, and Commissioners for taking Affidavits and Recognizances of Bail in the Supreme Court—William H. Bowley and John Tooker. To be one of the Coroners—John Tooker.

In the County of Pictou.—To be one of the Central Board of Commissioners under Chapter 76 of the Revised Statutes, "Of Shipping and Seamen"—Captain Thomas Graham, senior, in place of Captain George McKenzie, who declines to serve.

In the County of Queens.—To form the Board of School Commissioners for the Southern District.—The Rev. E. B. Nichols, the Rev. James Melvin, John Sherriff, Caleb Seely, William H. Freeman, James Collie, Wm. Ford, and Eldred Gibson. To form the Board of School Commissioners for the Northern District.—Rev. Abraham Jordan, Rev. John McKinnon, Rev. Douglas Thorp, Edwin Christopher, Robert Bryden, and Joseph M. Freeman.

In the County of Digby.—To be one of the Commissioners of Schools—William Borden.

In the County of Miramichi.—To be one of the Commissioners of Schools—John Fox, M.D. To be one of the Justices of the Peace—John W. Powell and Samuel Task Bacon.

In the County of Richmond.—To be one of the Justices of the Peace—Peter Leach and Keyran Conway of Ysles.

In the County of Victoria.—To be Justices of the Peace—William McLean, Donald McEwen, Kenneth McKenzie, and Angus MacAskill.

To be Commissioners under the provisions of the "Act to authorize the appointment of Commissioners without the Province"—Edward M. Archibald of New York; Benjamin G. Gray, of Boston, and Andrew B. Almon, of Salem.

His Excellency, by the advice of the Council, has been pleased to establish the Port of Margareville, in the County of Annapolis, to be a Port of Entry and Clearance, and to appoint Thomas H. Malcolm to be Collector of Colonial Duties at that Port.

His Excellency has also been pleased to approve of the appointment of Anselm Marle to be a Deputy Surveyor of Crown Lands in the County of Digby.—Gazette.

The Prospects of a volume of Poems, by John McPherson, may be seen, and subscriptions left at the book stores of Messrs. Hall & Beaudin, Mackenzie, and Seldon. The objects are to secure the poems in a permanent form, as a memorial of the Poet and a credit to the Province; and to provide any pecuniary profits remain to appropriate them to the education of his two children. The poems will be prefaced with a brief memoir of the author, and will present a neat volume, of about two hundred and twenty pages, good paper, print and binding,—price five shillings.

The Church Record states that a beautifully wrought tablet of Italian Statuary Marble has been placed in the Garrison Chapel, to the memory of the late Chaplain, Rev. J. T. Twining, D.D. The tablet is the work of the Marble Works of Wesley and Sandford, of this city, and bears the following inscription:—

"Sacred  
To the Memory of  
THE REV. JOHN T. TWINNING, D.D.  
Chaplain of the Forces.  
This Tablet is erected  
By the Officers and Members of the Garrison Church of Halifax, N.S.  
In token of their  
Affectionate Respect  
for one  
Who Faithfully and Diligently  
Discharged the Duties of  
his Ministry  
From the 11th January, 1817,  
Until the date of his Decease,  
On the 8th November, 1860,  
ÆT 66 years."

The Galway Steamer *Columbia* put in here on Wednesday morning last, having received some injury to her rudder by ice, and also was short of coal. The steamer was chartered by the Government, and was bound to Boston. The dates by her are to the 8th inst.

Reactionary movements on an extended scale are reported from Italy. The Government of Louis Napoleon is said to be to send to Lyons to re-inforce the army of 60,000 men already in the city. The Government is to command an army of 80,000 men, stationed along the Eastern frontier.

Another attempt is to be made to sustain the Horticultural Society's Garden. At a meeting on Wednesday last, four of the unsold shares were taken up, and a committee appointed to dispose of the other. A bazaar in aid of the funds of the Society will be held in the Garden in July next. It is to be regretted that the only public garden in the city should receive so little patronage, but we hope those who can afford it will now come forward and sustain the Society.

WONDERFUL DISCOVERY.—Indian Remedy for Small Pox.—Having been asked by some friends, recently, why I have not, upon my own responsibility, stated as a patient as the use of the Indian remedy for the cure of small pox, as I have been testing its virtues in several cases, I have no hesitation, therefore, from what I now know of the medicine, in recommending it to all persons who are at all anxious in this matter, to provide themselves with the remedy with all haste.

I can with confidence assure the public, from the astonishing influence of the remedy I have already seen, that I have not the least misgivings as to its efficacy. I do not believe it will ever fail to cure, if given at the first onset of the disease up to the third or fourth day of the eruption, or as long as there is any power of reaction in the system.