For some time before her death, she, though willing to wait her appointed time, longed to depart and be with Christ. She felt "the pain, the bliss of dying.

When no longer able to converse, she expressed by the motion of her hands that all was well, that there was light in the valley and Jesus in the river of death. At length the wished for and welcome summons came, the spirit was released from its earthly tabernacle and she fell asleep in Jesus in the 74th year of her age.

"Blessed are the dead that die in the Lord."

JAMES DOVE.

Durin, March 31 '58

Died, at Little Harbour, on the 9th Oct., last, MRS. RICHARD HARDING. Mrs. Harding was the daughter of Capt. Murdoch, She was naturally of an amiable disposition, and, early in life, the subject of serious impressions, but remained a stranger to the power of saving grace until she arrived to womanhood. With her husband, Richard Harding, she joined the Wesleyan Church, being admitted thereinto by the Rev. R. Lusher, whose labours were blessed of God at Little Harbour, and the recollection of whom is still cherished by many with sacred pleasure. Sister Harding enjoyed the public means of grace, and used to attend them as often as circumstances would permit. In consequence of affliction, the care of a family, and the visits of the Wesleyan Missionaries to Little Harbour being but seldom, her opportunities of attending the ordinances of God's House were far from being abundant. But, though debarred to a great extent from the public means of grace, she doubtless enjoyed communion with the God who "seeks in secret." Her state of mind being habitually cheerful and kind; the ministers of religion who visited her house, which was always open for their reception, found it a home, and they were always treated with kindest attention.

For several years she suffered from paralysis, being at times extremely enfeebled. The loss of a beloved son tended to increase her debility. His sudden and unexpected death gave her a severe shock from which she never fully recovered; but in the midst of all her afflictions she made God her refuge, and found Him "a very present help in trouble," and could unmurmuringly submit to the dispensations of Providence, saying, "Thy will be done."—Just sixteen months before her death she was bereft of her husband, who, to all appearance, was likely to outlive her by many years. But,

"God moves in a mysterious way"

A short time before her last illness she remarked to a friend that she should die suddenly,—so it proved. She retired to rest in the evening as well as usual. One of her daughters who slept with her arose the next morning and left her, as she supposed asleep, though, seemingly, not so well as on the evening previous. After a short time her daughter entered the bed-room to see how she was, and found her speechless.—The attack was so severe as to paralyse the whole body. As far as could be ascertained from appearance, she lingered in extreme distress from Tuesday until Friday evening, when her soul was released from its earthly vehicle to be for ever, we trust,

"Far from a world of grief and sin,
With God eternally shut in."

To her family her afflictions was extremely painful, as they could not hear one word from her who had so often counseled them and exhorted them to seek salvation with maternal solicitude. May those counsels and exhortations be seriously attended to by her surviving family and relatives, and may they all be so unspeakably happy as to unite in singing the song of the redeemed in heaven.

J. L. SPONAGLE.

April 10*th, April.*

SARAH, the beloved wife of Mr. Henry Mitchell, and daughter of Mr. Oliver Woodworth, departed this life at Cornwallis on the 7th March, aged 24 years.

"Earth to earth"—was pronounced in solemn tones, as her lifeless form was committed to the tomb; but we mourned not as those without hope. No—for its cheering ray fell upon the tears of her bereaved husband, and the bow of promise, spanning the interval between, connected itself with the new-made grave and the resurrection morn, when she shall awake to immortal vigour and endless joy. I Thess. iv 14.

In early life, Sarah made the wise, the happy choice,—sought her Saviour,—was accepted through the beloved, and commenced her Christian career, which was distinguished from the erratic course of too many by a consistent advancement towards the better land.

"*Till death us do part.*"—Aware of her naturally delicate constitution and the appearance of some indications of approaching consumption,—it was not without a feeling of sadness that I saw her a few short months ago, wedded to her affectionate and now deeply afflicted husband. I feared their union would soon be severed by the insidious disease which had marked her for an early inmate of the tomb..

"Jesus is with me; his presence comforts me," she frequently said during her rapid progress towards the hour of dissolution.—She passed gently away. The consolation of her Saviour's presence, and the strength of His grace, sustained her amid her illness and gave her peace in the final struggle. Death had lost its sting; the grave has no victory. Strong in faith, giving glory to God, her spirit hastened to its blissful home.

May divine wisdom direct, and abounding grace support, her sorrowing Henry. Together they walked in the narrow way which leadeth unto life—but she is gone!—may he follow on, so that hereafter they may meet on the other side of Jordan.

"Walk the sweet fields on the banks of the river,
And sing of salvation *for ever and ever.*"

T.

Cornwallis.

MR. JOHN BOND, the subject of the following notice, was a native of Lower Rawdon, in the County of Hants. Although blest with no common share of mental and physical energy, the early part of his life was marked by forgetfulnes of God; nor was it until the prime of his life was spent in the service of sin that he appeared to take an interest in the things of God.

During a series of services held, while the Rev. Mr. Jost was labouring on this Circuit, it pleased God to give him to see the evil of sin, and after enduring for a time the sorrow occasioned by a deep sense of his guilt he was enabled to lay hold by faith on the hope set before him in the Gospel. And a more visible change is seldom witnessed than seemed to pass over the whole man, and so distinct was his discovery of obligation to God that he appeared to forget every other consideration but glorifying God in his body and spirit, which he now felt to be the Lord's.

Some years before his decease, the disease of which he died—a cancer in the face made its appearance, and though for a time it excited but little fear, it soon became evident that it was so deeply rooted as to afford little hope of recovery. The last year of his life was one of extreme suffering, owing to the nature of his disease, but of him it might be said in patience he possessed his soul. And while from time to time we had opportunity of witnessing the power of divine grace in the joy imparted in his affliction, we could not, while viewing the sad effects of sin even on the body, fail to feel the force of the Psalmist's words, "What is man that thou art mindful of him." As his end drew near he seemed to long for the hour of his release, at the same time, of him it might be said he waited patiently the appointed time till his change came. And thus calmly on the 23rd January last, in the seventy-third year of his age he passed away to mingle with those who have come out of great tribulation "And have washed their robes and made them white in the blood of the Lamb."

An unusually large assembly followed him to the tomb, where

"Corruption, earth and worms,
Shall but refine this flesh,
Till this triumphant spirit comes
To put it on afresh."

W. TWEEDY.

Maitland, April 9th, 1858.

Provincial Wesleyan

THURSDAY, APRIL 22, 1858.

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

The Religious Awakening.

The New York correspondent of the *Western Christian Advocate* writes:—

The revival now prevailing among us certainly exceeds, in its influence and extent, any other which has been witnessed by the present generation. To estimate the extent of such influences is, indeed, at all times difficult, since the manifest results, by which alone we can reckon, are only partially perceived, and often of uncertain character, yet as a basis of calculation they may be generally relied on. The number of conversions is an important element in such a reckoning, though certainly not an infallible one. The relation of the Church in its organized agencies to the work is a matter of very great interest; and the state of the Church, both internally and in its activities, has much to do in determining the character and results of such seasons of grace. In this instance conversions are reckoned by hundreds in individual Churches, and by thousands and tens of thousands in large bodies of the people. At this time considerably more than half of the Methodist Churches in this city and vicinity are enjoying revivals of great extent and power; and of the balance, the greater portion are having more than an ordinary show of religious prosperity. In other evangelical Churches a similar state of things exists, though, perhaps, not so generally.

As to the immediate cause of this state of things, we see nothing specially marking the present time as one favorable to such a work. Some have referred to the late financial difficulties as the occasion; but it is rather difficult to trace any such a connection between the two events. In the Churches themselves there appeared nothing unusual to presage the coming outpouring of the Divine Spirit; and generally no unusual efforts have been made, either by ministers or others. The Gospel was preached as formerly, and prayer was offered as at other times, and the pious waited, "in the patience of hope," for the coming day of God's power. Now their prayers are answered, and their works of piety are rewarded, because the set time to favor Zion has come.

Though a very deep religious feeling evidently pervades the public mind, there is apparently very little excitement. The exercises of worship, though often earnest, and full of feeling, are distinguished for the absence of extravagances. People set about seeking religion with an appearance of calm and settled determination, and continue to do so from their conviction of duty in the matter. Though in some cases there are exhibitions of deep and strong feeling, the physical phenomena sometimes seen, in the form of prostrations, screaming, and hysterical excitements, are almost unknown, while the conversions are often strongly marked, both in the transitions and the after results. This work is, also, eminently one of the Church—produced within its own body, and conducted and presided over by the usual office bearers. The converts are thus brought directly into communication with the existing Church organizations, and so are themselves saved from a class of temptations which, in other times have proved ruinous to many who had begun well, and, also, placed in relations, in which they may become, at once, useful to others. It is hoped that the Churches will in this way be greatly strengthened, and so prepared for an enlarged career of usefulness, and that the moral and social condition of the community will be greatly elevated and improved. We are greatly indebted to such visitations of grace for whatever of healthy moral tone and feeling is found among us, and upon them we must rely for our future welfare.

Among the incidental features of this great work we may mention the daily prayer meetings, held under the auspices of the Young Men's Christian Association, among the business men down town. These were first commenced last fall, in one of the rooms of the Reformed Dutch Church on William street—the hour from twelve to one being devoted to its exercises. At first only a few attended; but with the growing religious interest in the city, the attendance increased, and presently a second and a third place of meeting was daily filled. When, a few weeks since, all these were found insufficient to accommodate those who came, additional room was provided by opening the John Street Methodist Church. The meetings in this place grew rapidly in interest, and soon the house was filled throughout at each meeting. Then the lecture room was opened, and that, too, was crowded. Five large meetings were thus in operation at the same time, and no little curiosity as well as more serious interests are awakened to attend them.

One day last week I attended at one of these assemblies, and I will give you the results of my observations. It was in the body of the John Street Church, which was well filled, both on the main floor and in the galleries, with a congregation of which nearly all were men, only a few women were there. The service was conducted by a lay man—I took him to be a Presbyterian or a Congregationalist. The exercise consisted in singing, praying, and exhorting. Against the pulpit hung three large cards lettered severally,

"Exhortations and prayer never to exceed three minutes. The leader will call time when the rule is disregarded."

"Young men and youths must feel at home and not hesitate to take part."

"No person will pray and exhort the same day. No controverted points discussed."

The congregation was orderly and serious, and every thing as decorous as a Sabbath service.—The leader would announce a hymn, and after a pause of a few seconds would commence singing, in which the congregation pretty generally united, as books were distributed through the seats. The praying and speaking were mostly volunteer exercises, though in one or two cases the leader called on persons to pray. I thought in these performances, I could distinguish between a Methodist and others by certain distinctive peculiarities, though not by any doctrinal differences, and, as I judged, the exercises were about equally divided. An occasional "Amen!" indicated the presence of some of the genuine stock, without producing any observable disturbance or dissatisfaction. The whole affair seemed so unusual in its circumstances and relations, that I could scarcely realize that it was midday, in the thickest of the business portion of the city, and that these were a part of the business throng, here turned aside to spend an hour in social prayer. Nor was it mere acting. The congregation was evidently in earnest in their assembling together; and the whole air of the assembly was not only serious, but, also, devout.—Such a scene is witnessed but once in a lifetime, and no doubt some who see these things in their youth will tell of them to future generations, and be listened to with earnest admiration.

Another feature of interest in this work is the prominence of the lay element in its prosecution, and the entire harmony of co-operation of the laity and the ministers. I think I never knew prayer meetings occupy so large a relative position in religious exercises and agencies, nor such large and promiscuous congregations sitting quietly in their places to attend upon this form of public worship. A change in this direction has, indeed, been observable among us for some few years past, and it has been no unusual thing to see nearly a whole congregation remain in their places, when, at the close of the sermon, on a Sabbath evening, a prayer-meeting exercise is entered upon, though all who wished to do so had leave to retire. Formerly only the more zealous portion of Church members were expected to attend prayer-meetings; but it is now found that the attraction to these services is not inferior to that of any others. And it is remarkable to observe what an amount of real ability exists among our laymen. In true popular effectiveness, in exhortation, or in propriety of expression and fervency of manner in prayer, they, certainly, will not at all suffer in comparison with their ministerial brethren; and, it may be added, they "have a mind to work," and are working most effectively.

You have, probably, noticed in the papers, both religious and secular, some references to an organized body of laymen among us who go from place to place to hold what are styled "general prayer meetings." Having been long familiar with that institution which seems just now coming into notoriety, though, in fact, it has existed "so long that the memory of man runneth not to the contrary," I will briefly state its character and history. In the early days of Methodism the office of *exhorter* was a reality among us; and in the country, where the circuit preachers came only occasionally, they filled up a real want in the Churches. The increase of the supply of preaching rather pushed them out, and the class has in most places become nearly extinct. In no part of the country, probably, was this class more ably manned and efficient in their action than in the region directly to the north of this city; and both in their own neighborhoods and in this city many of these men were known as giants in mental and moral power. A younger class followed after and perpetuated this race of gifted and zealous prayer-meeting leaders; and for many years they have been accustomed to go in bands to hold their services in such places as were opened to them. Within a year or two past the pastors in the city have, in several instances, invited them to occupy their churches on the Sabbath, and the results have been not only satisfactory, but, it is believed, highly salutary. At this time they are in great demand, of course, and, on account of the general interest in religious matters, they are suffering an undesired notoriety.

Among these are some of our men of standing in the world, as well as in the Church—merchants, professional men, and sturdy farmers.—In point of talent, there are among them those whom, as exhorters, prayer-leaders, and conductors of such exercises, I have not found equaled elsewhere. They have been trained to the business from their youth, and have acquired a facility for the work, such as only long experience and practice could give. I see it proposed to form such associations else where; but it is would be well to inquire, first, whether the materials are at hand.

Upham Circuit.

MR. EDITOR,—Some unexplained delay has unhappily occurred in forwarding to you the subjoined notice of the interesting proceedings of our society in the Upham Circuit. By your numerous readers I am sure it will, even now, be perused with grateful pleasure. E. B

The head of the Upham Circuit, and therefore the residence of the preacher in charge, who is at present the Rev. W. Alcorn, is the pleasant village of Barnesville. It is situated on the post road from the city of St. John to Shepody, and is about twenty miles from the former place. Built on the banks of a tributary to the Hammond River, called South Stream, this was, until lately the designation of the village. The name has lately been changed, with the concurrence of the Post Master General of the province, to that which it now bears, out of respect to W. Barnes, Esq., who was one of the earlier, as he still is one of the principal, residents in the village.

The very small place of worship in which our society has long held its reviving services, was the second story of a building, in the first of which a common school has been kept. The inconvenience of meeting in this place had become too great to be any longer endured by our increasing congregation, who, guided by their preacher and the Chairman of the District, resolved to erect a suitable church on a still more eligible site. That resolution has now been prosperously carried into effect.

The new church, perfectly settled on trustees, according to our connexional provisions, is in the midst of the village, being but a few rods from the Post Office. Commenced in the summer of 1857, it was so far advanced in December last, that on the 30th of that month a public Tea-Meeting was held in it. The party, several of whom went from St. John, were admitted by tickets, and the proceeds, amounting to £28, were of course applied to the cost of the erection. The tea meeting was therefore numerously attended, and the ample provision gratuitously made for the comfort of the party bore unequivocal testimony to the good nature and zeal of the Wesleyans and others in the neighbourhood. After the tables was cleared, Dr. Ruddick, of St. Martin's, was called to the chair, which he occupied ably and cheerfully. Our Local Preacher, Mr. Tweedell, now venerable for his years, addressed the meeting in his usual felicitous manner. The Rev. Wm. Lawson, Presbyterian clergyman, also spoke very appropriately, the substance of his address was excellent, and the spirit truly admirable. Then presented himself the Rev. C. Stewart, whose speech on that occasion was very pertinent, forcible, and well received. The party departed in thankful joy, and the trustees and others felt that the occasion had imparted a healthful impulse to the Society in the Upham Circuit.

The Church, which is 42 by 24, and is surmounted by a light and elegant spire, was formally opened for public worship on Sabbath, March 14th. This good service was most efficiently performed by Rev. T. M. Albrighton. He readily yielded to the earnest desire of the trustees, that he would preach the Dedicatory sermons, and the result fully proved the correctness of their judgement in the selection. His discourses, which were appropriate and evangelical, were founded on Isaiah lvii. 15, and 1 Tim. iii. 16. The preacher was eloquent and impressive. The hand of the Lord was with his servant, and many persons in the crowded and deeply attentive congregation felt that an holy and an invigorating influence accompanied the preaching of the word of God. The collection at the opening services was upwards of nine pounds, and when the whole of the subscriptions shall be paid it is hoped that no debt will remain to discourage the preacher, to embarrass the trustees, or to hamper the work of God.

The members of the Society, and many others, have manifested a laudable and benevolent interest in the erection of the church, from the time when it was first talked of, even to its completion. Special thanks are due to Messrs John Barnes and John Bell, who have been very assiduous and successful in this good work. May the God of all grace bless them, their families their neighbours, and all the worshippers in our neat and commodious sanctuary, and prepare them for the "building of God, the house not made with hands, eternal, in the heavens."

Before returning to St. John Mr. Albrighton preached and administered the Lord's Supper in our chapel in Norton. He also preached to a large congregation in the Baptist church at Hampton. There is now opportunity for establishing regular Wesleyan services in Hampton, which it is hoped we may be able shortly to accomplish. Mr. Alcorn aided by Mr. M. Thomas, the senior Local Preacher in St. John, has recently held some special religious services on his circuit, which proved times of refreshing from the presence of the Lord.—Thus a Circuit, which but a few years ago was a rural adjunct to the St. John South Circuit promises soon so become an eligible field of labour for a married minister, to whose support our growing societies, of which he would have the charge, would liberally and cheerfully contribute.

April 9, 1858.

Revival at Porthood, C. B.

The lovers of Jesus and the friends of "Christianity in earnest" will rejoice to hear that there has been a gracious outpouring of the Holy Spirit upon the inhabitants of Porthood, the County town of Inverness in the island of Cape Breton.

Port Hood is situated forty five miles from Margaree and has for a long time been one of the strongest holds of Satan. On Sunday morning, March 21st, we there pitched our tent and lifted up our banners in the name of the Lord. A little cloud, seemingly not larger than a man's hand, gathered over us during the first service. We were encouraged and wrestled mightily in prayer with the God of Elijah. Soon there was a sound of abundance of rain—the heavens began to drop fatness—the little cloud became big with blessings and burst and showered them down upon us. I never witnessed a more blessed work of grace—convictions deep and pungent. Several groaned beneath a load of sin until their bodies were almost exhausted. Many were enabled to testify to the power of God upon each to forgive sins by exercising faith in the peace speaking blood of our Lord Jesus Christ.—All classes were deeply impressed and never was Satan more completely vanquished. All were constrained to exclaim "It is the work of God."

My outward man has been graciously sustained during twelve days of incessant labor. I returned to Margaree praising and blessing God after receiving upwards of fifty persons upon trial for Church Membership.

"Blessed be the Lord God, the God of Israel who only doeth wondrous things, and let the whole earth be filled with his glory." Amen and Amen. S. T. TEED.

N. E. Margarie April, 1858.

Bonavista, Newfoundland.

From the Rev. T. Harris we have the following communication dated 2nd Feb, 1858.

DEAR SIR,—Thinking that a few particulars respecting the cause of Methodism in this somewhat remote part of our Conference might be acceptable to some of your readers, and especially to those of our Ministers now occupying Circuits in the Provinces, but who formerly laboured on this station, among whom are Dr. Knight, Co-Delegate, Rev. Messrs. Addy, Angwin, England, and Wilson, I send this communication for insertion in your much prized journal.

About half a century has elapsed since Bonavista was first visited by Wesleyan Missionaries, who amid much discouragement, suffering, and persecution, scattered the seed of the kingdom. That imperishable seed long since deposited by them has by the Divine blessing increased a hundred-fold. That word so faithfully preached by them has proved like leaven extending its influence, and exerting its hallowing power until hundreds have been raised up to bear experimental testimony that "the Gospel is the power of God to salvation to every one that believeth." The moral wilderness has become a field which the Lord hath blessed. Those who like wandering sheep were straying from the paths of peace have been brought to the Shepherd and Bishop of their souls, and are exultingly singing—

"Gathered into thy fold with thy people enjoin'd,
With thy people to live and to die."

Steadily the work of God has advanced and prospered, and while we contrast the present with the past we are led to ask in amaze, but with unfeigned gratitude, "What hath God wrought?" We have at the present time a membership of three hundred and ten, some of whom are in a striking degree exemplary and devoted to Christ; and their love for the ordinances of religion and the Ministers of the Gospel is highly gratifying. Our people are comparatively poor, and compelled to toil hard for a livelihood; their summers are occupied in the fishery, upon which they chiefly depend. During this season they are necessitated to redeem the time and work almost incessantly. The winter months are equally fully employed, having to travel a distance of six miles with their dogs and sleds for fire-wood, build boats, mend nets, and make other preparations for the ensuing fishing season. On the 1st March the greater part of the younger men leave their homes for the perilous and speculative seal fishery, at which time they are absent about two months. It is not therefore a matter of surprise that generally speaking the people in most of the outports of Newfoundland are deficient in intelligence, being favored with so little time and opportunity for mental cultivation. Somewhat brighter prospects are however before the rising generation by the establishment of suitable schools where the rudiments of learning are taught, and by means of which the young will be more privileged than their sires. There are many things to compensate for the disadvantages of some of the Circuits on this District. It is true the preacher is located completely so, the solitude is at times oppressive, but he no longer can be excluded with his family from the benefits of the Christian Ministry, as he was in the days of my youth. Our Sabbath Meetings are thronged with attentive hearers. In the district town of St. John's the Methodists are regarded as in consequence of the piety, sterling worth and liberality of the increasing people among whom we are privileged to labour. The Wesleyans on this Circuit have done nobly, even surprisingly, in striving to sustain the various interests of our Church. We have one of the neatest and most commodious Chapels in the Island, with a crowded and devout congregation every Sabbath. It was finished during the residence of the Rev. J. England in Bonavista; the frame had been erected some years when he came to the Circuit, but our people continued to worship in the old Chapel. It is reported that on the first Sunday evening he officiated he distinctly told the congregation that he would not preach there again and that the new Chapel must be recommenced forthwith, which caused immediate steps to be taken to prepare the building for Divine Service and resulted in the completion of our beautiful sanctuary. Feelings of Christian love are cherished by the Society here towards him, and also my predecessor, Rev. T. Smith, during whose ministry a powerful and widespread revival of religion was experienced resulting in a large accession of members to our communion—very many of whom are adorning their profession by a consistent and useful life. The Christian liberality of our people is truly laudable. The Circuit receipts have been increasing yearly. Last year £120 was contributed, this year they will exceed that amount. Last year £50 were subscribed for the Foreign Mission, which was an increase of £16 upon any previous one—this season the Missionary collections amount to about £67. In addition to this the Contingent and Supernumerary funds are well supported. A new Mission house is being erected at a cost of £250, towards which about £160 are already subscribed. At Bird Island Cove, an interesting part of the Circuit, the Society are building a large Chapel, the frame of which will be up (D. V.) in the spring.

Our cause has suffered much from the fact of there being but one Minister to watch over the spiritual interests of so large and important a Circuit. According to the census recently taken it appears that there are *two thousand* persons returned Wesleyan within its bounds, over whom one Minister cannot possibly exercise that pastoral oversight which is so essential to their religious welfare. Two large congregations can only be visited by the preacher every fourth Sunday, and occasionally on week-day evenings. A petition, numerously signed by our members and office-bearers was presented to the Stationing Committee of the Conference at its last Session, praying for an additional preacher, with the promise of £50 towards his support, in addition to what they already contribute. I perceive that although the urgent request could not immediately be complied with, yet, in connexion with the Bonavista Circuit, in the Minutes it is stated "one wanted." A similar petition will be forwarded this year and our loyal and deserving people earnestly hope that the Conference will be able to spare a second Minister for this most needy Circuit. May the Lord of the harvest thrust out many more laborers into the wide field already whitening to the harvest, to enter the numerous open doors of usefulness presenting themselves, and to respond to the unceasing cry, "Come over and help us." Fearing I have almost exceeded reasonable limits; and trusting soon to be able to report a revival of the work of God among us.

Grand Bank Circuit.

In a letter, dated 15th Dec, 1857, the Rev. T. Gaetz gives an account of his departure from N. Scotia and voyage to Newfoundland, which we are compelled, by the length of his communication, to reserve. Mr. Gaetz writes in the warmest terms respecting the kindness experienced in this city from Messrs. Barnes & Harris, who generously afforded him a free passage to Newfoundland. The following extract relates to the Work of God on his Circuit:—

In a few hours after landing at Harbor Breton we embarked for Fortune, the second preaching place on our Station, in a vessel owned and commanded by Mr. Wm. Bennett, a Class-leader of that place, where we arrived early in the afternoon. The same evening I opened my commission by preaching in the Fortune Wesleyan Chapel, from the words in Revelations, "The Spirit and the Bride say come." We were conducted at the Preacher's comfortable lodgings, at Brother Jonathan Snooks, where we soon found ourselves engaged in interesting conversation concerning the now venerable men, who, in the days of their youth, were at the helm, and bore the brunt of opposition in the introduction of Methodism here." For most among these are our highly esteemed Co-Delegate of the Conference, and the Rev. W. Wilson. It will no doubt greatly cheer elderly servants of God to be informed that the seed that they sowed is still bearing fruit in the holy useful lives of several who were born of God through their instrumentality, and also that the Methodistic leaven by them deposited has so effectually permeated the masses that of the nearly one thousand inhabitants of the two harbors enrolled in the census taken a few weeks since all except about *ten* individuals were entered as Wesleyans. The next morning we left on foot for Grand Bank, our next quarters, about four miles and a half distant. We were escorted half way by five of our good sisters, two of whom accompanied us to the end of our journey. We were told the road was very good but found it little better than a cattle path across the grazing ground in many parts of the Province.

At the preacher's residence, we had the happiness to meet with Rev. Charles Comben, now labouring on the western shore of this Island, from whom we derived much important information respecting our Newfoundland work. I may here say we were very agreeably disappointed in the appearance of places, people and things on our circuit. The land is quite level, in general free from large stone; the people have neat comfortable houses, which are kept remarkably clean and tidy, while in most cases they have enough of this world, and to spare.—We soon found we had not been mis-informed respecting their warm methodistic feelings coupled with great kindness, and Christian attachment, to those who "labor among, admonish them, and are over them in the Lord." I will only further trespass on your space to give the brief account of a very gracious out-pouring of the Holy Spirit, with which we have been favored during several weeks past. Previous to our coming, as I had been informed there had not been a general revival on this circuit for eight years; but the good seed of the kingdom scattered during that period by my predecessors, Brethren Brettle and Pearl doubtless paved the way for those scenes of saving power" we are now witnessing and truly is that saying true, "the one soweth and another reapeth". Up to the present time hundred and eight at Grand Bank, and eighty-seven at Fortune have professed peace with God. In the latter settlement, the above number in the short space of one week were translated from the kingdom of darkness into the kingdom of God's dear Son. Thirty, of the number at Grand Bank, obtained pardon at inquiry meetings, held in our house. We often were disposed to say like the centurion in the Gospel "Lord, we are not worthy that thou shouldst come under our roof;" yet here the reconciling word was graciously spoken. On the evening of the 11th inst. a deeply affecting circumstance occurred in our revival prayer meeting—A young man, a deaf mute, without any education, except what he may have acquired by observation, came among the penitents to the place appointed for the purpose of seeking the mercy of God, with unutterable groanings, and refusing to be comforted for about two hours when he suddenly sprang to his feet, putting his hand upon his breast, while unspeakable peace beemed in his countenance, he turned his eyes heavenward, literally dancing for joy, then passing round among his friends telling them by unmistakable signs, how great things God had done for him. Such wonders love, "the love of God can do."

But I will not attempt to describe particularly the gracious scenes through which we have passed; the description I might give would be far short of the blessed reality—I confess sticklers for order and propriety, had such been present, might sometimes have been tempted to cry enthusiasm or to suppose that penitents and professors kneeling by them, were filled with new wine or even to think unutterable things, but we are here "alone in our glory" excluded from intercourse with any other people, and we do as we please, so long as we remain true to the Bible, and to Methodism.

The good work is still graciously progressing and deepening, encouraging the hope that ere this reaches you, many more will have come on the Lord's side. We ever strive to live in the spirit of the ascription —"Not unto us, O Lord, not unto us, but unto Thy name give glory; for that thy name is near, thy wondrous works declare!" We also take this opportunity to record our deep sense of the goodness of God in bringing us in safety to this field of labor, and in having so graciously sanctioned the appointment of the conference and now render all praise "to him who alone doeth great wonders; for his mercy endureth forever.

France and England.

France and England, says the London correspondent of the *Commercial Advertiser*, will in my judgment be at war before the lapse of six months Startling as this belief may seem, there is an intelligent minority by whom it is firmly entertained. The great mass of the people, however, comprising all classes from the ignorant to the educated, continue to entertain the conviction that their Imperial neighbor is still, and always has been a "faithful ally."

The readers of the *Commercial Advertiser* have for some time past been accustomed to the expression of a different view, and the news lately transmitted to them by each steamer will scarcely have tended to weaken any impressions thus created.

On the present occasion the chief item of intelligence is that a document in pamphlet form, but which in fact, may be regarded as a political manifesto, has been issued in Paris on the relations of he Emperor Napoleon with England.—Its expressions and sentiments are admitted to have been inspired by that personage, and it had been looked for with great curiosity. The effect produced has not been favorable. To the unreflecting multitude who are carried any way by a few nicely rounded platitudes, it appears a temperate and conciliatory statement; but experienced persons who have outgrown the habit of accepting every assumption that a cassuist may commence with, fancy that a more transparent attempt to get the start of the world's opinion in an intended quarrel was never made.

Its entire bearing may be shown in a few lines. The Emperor boasts that in commencing his sway in France, he avoided a revival of animosities of the first Napoleon, and the thought of his vengeance; that he fostered the alliance with England and peace with other European States, (hinting that this was desirable to uphold Europe against America); that he was true throughout the Russian war, and was indeed everything to us during that struggle; that when the Indian insurrection broke out, he did not take advantage of it, but subscribed to the Indian relief fund; that throughout all this period he has been exposed to attacks from conspirators and refugees, sheltered in England; that both the late and the present British Cabinet have admitted the truth of these circumstances; that consequently he has a right to demand guarantees for the repression of the dangers with which he is threatened; that England recognizing the proper value of the alliance, will of course hasten to give these guarantees, and finally that if she failed to do so the world will perceive that France has been entirely "without reproach" and that the responsibility for an estrangement which will be disastrous to civilization must rest entirely upon us.

All this in flowing language appears fine.—Side by side however, with each paragraph, should be set the following. When the Emperor, after shooting down the men who endeavored to fight for the republic to which he himself had sworn fidelity, seized the throne he was not in a position to declare war against England. There is nothing extraordinary, therefore, in his having at that period shut out or postponed any plan for avenging St. Helena. He might have had a better motive, but when a man begins to boast of not having at a certain period done a wicked thing, it is fair to examine all the points of his position. Next with regard to the co-operation with England in the war against Russia. Here again we have a proud appeal that the Emperor did not prove false, as if falsehood and not fair dealing ought to be the ordinary course, and an abstinence from it should be considered an astonishing instance of self sacrificing virtue

But even in this case the manifesto wants candor, and the fact requires to be pointed out that the Russian war originated in the arrogance of the French ambassador at Constantinople, and was precipitately terminated to the great disadvantage of England, because France, having gained as much glory as she desired, wished, it is believed, to conciliate the Czar. The next point of gratulation is that the Emperor abstained from a great baseness when he had the opportunity of committing it. He did not attack us on the outbreak of the Indian mutiny, but subscribed a thousand pounds for the relief of the sufferers. The Indian mutiny was so sudden that probably he was as little prepared for it as ourselves; but it is remarkable that in proportion as the accounts from that country became more and serious, we found our influence in Turkey thwarted, until it was at length definitely overthrown-with all possibility of establishing a speedy telegraphic communication with our threatened possessions.

Although it is not usual [illegible] charge the description to [illegible] of his [illegible] may [illegible] contribute [illegible] every [illegible] parts with [illegible] England [illegible] the first [illegible] his [illegible] are to [illegible] nearly [illegible] been particular [illegible] on the matter are not very [illegible] that consideration, [illegible] He omits to [illegible] attempt been made [illegible] that justice has [illegible] production of evidence. [illegible] assert that any complaint [illegible] of our laws has ever been [illegible] to our Government and [illegible] without attention.

He says, however, that the recent movements of the peace party and the Times for the overturn of Lord Palmerston has placed a powerful weapon in his hand. The Palmerston Cabinet avowed that our law, without any violation of principle, might be strengthened in regard to recognition, and that it was our duty to take steps for that purpose. The House of Commons at first agreed by a large majority, and then unstitched themselves. The Derby Cabinet have come in and have resolved, it is said, not to proceed with the Bill. Napoleon can therefore say, "I have your own admission that something should be done. Of course you will act accordingly. If you now turn round and refuse, the responsibility be upon your own heads. France is without reproach. I call upon mankind to take notice how the quarrel begins." The dog was to be beaten and the stick was wanted. Messrs. Bright and Milner Gibson have obligingly placed the weapon in the Imperial hands.

This is the first chapter. The second will be sometime in developing itself. A few people think it will now be a race between his preparations to attack and ours for defence. Meanwhile, he will probably attempt to lull the vigilance which is yet very imperfectly, if at all awakened, by protestations of satisfaction, in the new Ministry—especially such members of it as Lord Malmesbury and Mr. Disraeli—he has singular materials to deal with.

In a former letter, dated a month ago, the principal signs that demanded watchfulness were pointed out. The despatch of French ships of war to Suez, to command the communication to India while they would also be near the track of the Australian gold ships; the augmentation of the camp at Chalons from 25,000 to 50,000 men; the separation of France into five military divisions; the appointment of a general to be Minister of the Interior; the facts that the army is the governing power, that no army was ever yet contented to remain occupied with police duties at home, that the thoughts of the French officers had been indicated by the publication of the colonel's address in the *Moniteur*, and finally that the objects of the consultation between the French and Russian Emperor at Stutgard had never been explained.

Since that date the additional circumstances in the same direction have consisted in an announcement that the naval squadron off the banks of Newfoundland is this year to comprise three steamships of war, instead of two as heretofore; and that the 50,000 men at Chalons are to be provided with improved muskets, as light as possible; that Generals Changarnier and Badeau have been "authorized" to return to France; and that there is to be an increase in the conscription.

Provincial Parliament.

House of Assembly.

From the Sun.

MONDAY, April 12.

At about three o'clock the House was summoned to attend in the Legislative Council Chamber, where His Excellency the Lieutenant Governor gave assent to thirteen bills.

The House resumed.—Several bills were read a third time, and ordered to be sent to the Legislative Council. A bill to establish a boundary line between Nova Scotia and New Brunswick passed a first reading.—Bills passed a second reading.—A bill for the registration of voters ordered to be printed.

A committee reported in favour of petition of J. W. Davidson, for £4 5s, expenses on a criminal trial. It appeared that the applicant lived at a distance from Halifax, and attended here as evidence on a trial some nine years ago. In consequence of some informality, he failed to obtain his expenses at the proper time, and appealed to the House on former occasions—Gentlemen argued on the merits of the case, and the justice of the claim; others urged that if entertained, it would become a troublesome precedent, which might be extensively followed. A resolution was moved that the report be received and adopted, and an amendment that it lie on the table.—For the amendment 16, against 15; the amendment passed by the casting vote of the Speaker;—so the recommendation of the report was negatived.

Committee on Bills.

A Bill to amend the Act relating to the Elective Franchise was considered.—The object was to prevent persons voting on property qualifications out of the County in which they reside.—An amendment was moved applying the principle to townships. Subsequently to discussion the amendment was negatived, 23 to 12. A motion for deferring the Bill for three months was also negatived, 20 to 15. The Bill passed. The Bill was sustained as a check to undue franchise privileges; and to expenditure at elections. It was opposed as a retrograde movement, and as an instance of petty legislation.

A Bill to regulate the office of Inspector of Mines caused debate. It provided that the Inspector be paid £300 a year, with travelling expenses, and provided also for the future appointment, if requisite, of subordinate officers; and stated the duties of the office of Inspector. It was opposed on the ground that the gentleman appointed was not qualified by training, for the more scientific duties of his office; that for practical purposes he could not duly attend to the different Mines;—that an inferior officer at each Mine would be the better mode;—that the Province might continue without such an officer; and that, under present circumstances, such yearly expenditure, with the prospect of serious increase, was injudicious. For the measure the arguments were:—That the officer was rendered requisite by the recent Mining arrangement;—that the gentleman appointed could soon be qualified for his duties,—and that increased expenditure would not take place unless it were called for by circumstances.—Mr. Chambers moved that the salary be £200 without travelling expences;—this was negatived, 24 to 15. The Bill passed. The Committee adjourned and reported. The House adjourned.

TUESDAY, April 13.

The House was occupied forwarding measures which had accumulated on the table,—and which will appear in another stage of the proceedings.

WEDNESDAY, April 14.

The House was engaged, without much debate, forwarding business of the session. Bills were introduced as follows: To amend the act for the municipal government of counties—relating to the width of certain roads in Digby—to amend the law relating to Commissioners of Streets—to enable members of Hants county to borrow £250 for certain road services—to amend the act relating to assessment for railway damages—to amend the act relating to witnesses, and proof by written documents—to amend the New Practice Act—relating to public buildings—to extend to the Province provisions of the Merchants' Shipping Act—relating to registry of warrants and bills of