

days) was clearly impracticable, and believing I was not justified in incurring the heavy expense of another year's absence without a prospect of corresponding results, I reluctantly abandoned the field and turned southward.

Taking Whale Sound on the way I completed the survey of that remarkable inlet, and obtained an excellent set of magnetic determinations and some photographs of the natives, glaciers and other objects of interest.

After boring through the ice of Melville Bay for 150 miles we reached the southern water, and entered the harbour of Upernivik on the 14th of August. There remained ten days, engaged during this time in various scientific explorations. On the 1st September we reached Gormah or Lively, and there were similar occupations. We were ready for sea again on the 6th, but a succession of S. W. gales detained us until the 17th, when we again put to sea, and having a fair wind, we were on the 22nd 200 miles to the southward of Cape Farewell. From that time until the 31st of October we encountered constant southerly weather, with frequent gales. When off Halifax we sustained serious damage, and were obliged to put into that port for repairs. We are now again ready for sea and expect to leave this port to-morrow.

I have to regret that we could not accomplish a greater nothing, but situated as we were with Smith's Strait to cross, and with a small force at our command, I can but regard the summer's explorations as fortunate and successful. The field of research, although more limited than I had anticipated, was, however, new; and my observations in different departments of physical and natural science, I feel assured, must be the property of the post and the press. I am well satisfied that they will be found full to justify the labour and expense which they have cost. The unfortunate accident which occasioned the untimely death of Mr. Sonntag, caused a serious loss to the expedition. The system of observations and experiments which we had planned in concert had already accomplished important additions to Arctic science, when death deprived me of his invaluable assistance; and with the duties incident to Arctic exploration in the field constantly pressing upon me, I was not always able to execute the plans which we had devised. My efforts, however, on all occasions, contributed their best assistance, and I was by no means relieved of many onerous duties. I am especially indebted to Mr. Radcliffe, Assistant Astronomer, for his zealous assistance in the work at the observatory, and for assistance in taking photographic views; and to Messrs. Knorr and Starr I owe obligations for valuable aid in collecting specimens of natural history and other scientific duties.

I will mention, in conclusion, that I am still of opinion that Smith Strait can be navigated with steam. Under such an I am satisfied that it cannot. It is my hope to be able to renew the attempt with a small steamer. With this view I have left some stores at Port Foulke and at Upernivik.

With the hope that this will find you in the enjoyment of health and happiness.

I remain, very sincerely,
Your friend and servant,
J. J. HAYES.

Obituary Notices.

MY DEAR MR. EDITOR.—A few weeks only have passed since our late Conference at Saint John closed, and yet how many changes have taken place. Two of our Brethren in the ministry have passed away from earth—and several who were then members of our Church beneath have gone to the Church above,—among these is included my exceedingly kind and excellent hostess during the weeks of the Conference.

Mrs. REBECCA THOMPSON, third daughter of Mr. William Dunham, was born May 22, 1822. Although of a remarkably cheerful disposition, yet from early childhood she manifested a serious turn of mind and a marked inclination to take part in many of the frivolous amusements in which children of her age usually so much delight. She was ardently attached to her Sabbath School, and was always very unwilling to be detained from it or public worship, no matter how boisterous the weather might be. When she was about twelve years of age she gave herself to the Lord, and it is believed found acceptance in His sight through faith which was enabled to exercise in the Lord Jesus Christ—and the covenant which she then made she ever kept in mind.

On the 30th of July, 1845, after an acquaintance of several years, she was united in marriage to Mr. George F. Thompson, who after more than sixteen years of connection with her in this the most intimate relation of life says, "I cannot call to mind when she ever uttered an unkind word or even cast an unkind glance."

About ten years ago Mrs. T. suffered from an attack of rheumatic fever, which, lasting four months, severely shook her constitution;—from it she, however, so far recovered, as to be able to devote herself again most industriously and most successfully to continued effort to promote the comfort of her family, with only occasional brief interruptions until a few days before her removal to another world.

Early last summer her health seemed to be more impaired and her strength to be failing; this, of course, occasioned much anxiety to her husband and other friends, especially when it was ascertained that she was suffering from disordered action of the heart; but it was still hoped that by care her life might be protracted many years.

During the weeks of the Conference when I was allowed to be a member of her family, she was able to give attention to her domestic duties, labouring with self-forgetting earnestness to promote the comfort of herself and other members of the Conference who entered her house, as well as of the regular members of her household. It was not, however, judged prudent for her to expose herself to the excitement which might result from attendance upon the public services in connection with the Conference, and it was evident to any one who closely observed her tone of conversation, that while she was at the farthest remove from everything like gloominess, she felt that continuance of life was with her a very uncertain thing, but that what she found each hour to do, should be done in the kindest, most cheerful, pleasant and best manner possible. Early in the month of August it became evident that the disease had taken fatal hold of her system, and she was compelled to give up her family charge—to lie down upon her bed, to suffer severely a little while, and then to die.

On Wednesday, the 14th of that month, I received the touching telegraphic message which could only be written under the blessed, glorious light of Christianity—"She went home last night." I have since received from her verily bereaved husband a letter giving me a most delightful report of some of the incidents in the latter hours of her life—from which I will now give some extracts—as they furnish another evidence of the power of the gospel to divest death of all its terrors.—Says Mr. T.:

"On Sunday, 28th July, she was able to attend meeting in the German Street Church, where we heard Dr. Conney preach. After we came home she told me that she had felt exor-

dingly comfortable through the service, not having been conscious of a moment's pain, and that she was very thankful for such freedom. During all the following week she continued to feel tolerably well, but she talked a great deal to me and others about the goodness of our blessed Saviour, and about going home, &c.

"On Sunday, the 4th August, she was not able to attend public service. I remained at home with her in the evening. She talked in a most heavenly strain of her home above, and sang a few verses of several hymns, and of the hymn, 'Ye virgin souls arise,' &c. I then began to think that she was indeed going home, but yet did not think it was to be so very soon. On Monday she seemed about as usual. On Tuesday she did not rise at her usual time. In the course of the forenoon I took her out for a drive; but when out she seemed to become more distressed, and we hurried home, and in a little time she seemed better, but about four o'clock in the afternoon she went to bed, from which she did not rise again until her Master called her up to the higher state. During all the week she continued to get worse, suffering a great deal, but never murmuring; anxious, indeed, to be at rest, but being willing to wait until, as she repeatedly said, her Saviour should see fit to take her. The calmness with which she talked of death seemed indeed surprising, and led one of her physicians to say to her, 'My dear woman it is no trouble for you to die.' On the 13th, early in the morning, she sang with us, 'There is a fountain filled with blood,' &c. and 'I am going home to die no more.' About ten o'clock the Rev. Mr. Murray administered the Lord's Supper to her mother, aunt, and myself. It was a scene of the triumph of Christian faith which I cannot describe; it seemed, indeed, 'quite on the verge of Heaven.' Soon after this, our good friend, Mr. David Colvin, called. She told him she could not talk much, but asked him to pray with her, and after prayer to sing one of her favorite hymns. 'My heavenly home is bright and fair,' he began, but after getting through with one or two verses was overpowered by feeling and obliged to desist, when she took up the tune, and sang the whole of the next verse. Throughout the whole of this day she seemed to be comparatively free from pain, and she told us her prayer was answered—she had prayed that, if her dear heavenly Father would, she might at last be free from intense pain, and have the use of her reason. About four o'clock, P. M., our eldest son—who had been summoned home from the Mount Allison Academy to see his mother once again ere she died—arrived. Fearing the shock of seeing him would be too much for her, I sought to prepare her for it by telling her that I thought the train would be soon in. She said, 'I think it is in; I heard the whistle some time since, and Michael should be here now.' She brought him in, and with the manifestation of intense love and earnestness, she gave her dying charge to the young man, and then she lay quite quiet for a little while, and then asked to be turned. As we were attending to this request, she said, 'I fear I am complaining too much, and giving you too much trouble.' I replied, 'No, my dear, you are not. Your Saviour groaned upon the tree.' 'Yes,' she said with an heavenly smile, 'sweet Jesus; and he never turned away that came unto him.' Then, when I urged her to take some stimulating mixture which her physician had left for her, she said with a sweet smile, 'Ah! George, you do try to keep me any longer, will you not give me up now, will you not let me go home now?' From about ten o'clock she lay quite quiet—after asking if her parents had gone home, and speaking about the children going to bed. She talked but little after this until two or three minutes after twelve, when she gave a slight sigh; I stooped over her and asked if she knew me. She answered faintly, 'Yes.' I asked her if she found her Saviour with her still? She pressed my hand, closed her eyes, and all was still. 'She was not on earth, for God had taken her to the home for which she had been longing. May the Lord help me and all of us to follow Christ as she did. Amen.' I might write much more highly eulogistic, and at the same time strictly true of our now sainted sister. She was lovely in life; she now sleeps in Jesus, and he will doubtless bring her with Him when He comes in glory.

Sackville, N. B., Oct. 1861.

"Where those cravings for the hopes that lie beyond the grave, and the things that die—
It is not that the cross
Is heavier than this drooping frame can bear,
Or that the burden of the cross is too great,
The burden, which, in these last days of life,
Is so heavy, so sharp, so sore, still
But I am lonely."

Mrs. SAMUEL WILLIAMS, of Harris Bay, Bagin, died on the 9th of October, 1861, aged 72 years.

This dear, aged mother in our Israel, from her maiden life was known as Ann Skinner, and is spoken of as having been very lively in person and disposition, active and persevering in temper, and always delighting to clothe and feed the orphan and comfort the friendless ones. She was brought up in the Episcopal Church and followed after the truth so far as she had received light, but was blind to the doctrine of justification by faith, and that scriptural holiness which is the privilege of the believer to enjoy; and considering that worldly pleasure and religion were not incompatible with each other, was an earnest promoter of social assemblies and the most happy of the thoughtless. Hearing, occasionally, the Lord through the word in 1828 to convince her of sin, and she immediately invited the late Rev. Mr. Horne to preach in her house. He joyfully accepted the invitation, and was made the instrument of her conversion.

At that interesting period of her religious life she manifested her usual energy, broke through every obstacle and gave herself to the Lord and his dear people with her whole heart and soul. From this time the cause of God lay near her heart; she prayed that it might prosper, and gave of her substance freely and cheerfully that it might be sustained. The means of grace were her delight, and nothing did she enjoy more than to entertain her ministers and Christian friends—and it was through her that we are indebted for the pretty little "Century Chapel," which is our sanctuary at Harris Bay. Many were born of God in her house, and many in that sanctuary since, who in "the general assembly and Church of the First Born" will praise God that she introduced the Wesleyan Ministers into that parish to preach the Gospel of salvation.

For many years Mrs. Williams was a great sufferer; she protracted and severe as were her sufferings, so great were her zeal and ardor in the service of her Master, that until within the last three years of her life she walked on the Sabbath to " Zion Chapel," Hamilton, a distance of three miles; to unite her songs with the multitude that kept holy day—and when unable any longer to undertake so long a walk, how thankful was she for a conveyance to the house of God. She had always humble views of her own experience, but truly thirsted after a clean heart, and to be filled with all the love of God. In June last her strength began more rapidly to decline, and she continued to sink until the 9th

of October, when she entered into the joy of her Lord. On speaking to her of heaven, one evening just after her medical attendants had visited her, she said "O my dear Mr. Moore, I am so disappointed, I thought that I was nearly home, but the doctor says that I may linger here for some days longer yet." Her class-leader Mrs. Vesey asked her if she had anything to say to those around her, she said "no." It appeared as though she had done with everything earthly—her last words were, "Lift me up from earth to heaven." The nature of her sufferings prevented her giving those dying counsels which otherwise she would have done; but her life had glorified God, and her zeal for Him through years of trial spoke with emphasis to all who knew her.

She leaves in this vale of tears an aged partner with whom she had lived for more than half a century. Several children and many friends, whose hearts are better and happier for her virtues, upon whose faithful bosoms, when her strength failed, she fell as a precious weight, which they loved to bear until God removed it. As a church we feel her loss severely.

Adieu, dear sufferer, patient mother. There are no more sleepless nights and no more days of pain for thee—Undying vigor and everlasting usefulness are a part of thy inheritance. Feeble as thou wert on earth, thou art no burden on the bosom of infinite love. There thou hast found thy longed-for rest and thy eternal home—and there thou hast drawn our souls more fondly upward to the service of our Saviour and our Father in God. We shall see thee again and have fellowship with thee, for the tie is not broken that made us one.

"In the high world which lies beyond
Our own, surviving love endears
And there the cherished heart is found,
The eye the same, the smile the same,
The day of parting, how it speeds!
He who thus and thus speaks the word,
Then shall we ever be with those we love.
Then shall we be forever with the Lord."

F. W. MOORE.
Hamilton, Bermuda, Oct. 27th, 1861.

Died on Friday, the 4th of October, near Bridgetown, Antigua, aged 21 years, Miss Esther Maria Currell, of Diptheria, after an illness of five days. She experienced converting grace in February, 1859, at a revival of religion at Bridgetown, in meetings held by Rev. Michael Pickles. She had been under concern of mind, on account of sin for eighteen months previous. She was powerfully awakened to her condition as a sinner, when she was sitting in the house, and near a window against which the tempest and rain beat with violence; by application of these words to her mind and heart—"The harvest is past the summer is ended and I am not sown." The impression of this text continued until she found peace in the revival. She joined class, and received her first ticket in the winter of 1859; was very attentive to the means of grace, and never omitted meeting in class when she could attend. She retained the knowledge of her acceptance to the time of her death. Two weeks before her decease she penned several sentences declaring her purpose of being fully consecrated to God. She recorded her conviction that she had lived before her privileges, and she was contented in remaining without full salvation, but expressed strongly the hope that she would in future be more alive to her eternal interests.

She had a clear manifestation of God's love to her soul, attended with a remarkable degree of joy, and strong confidence in God, the night before she was taken ill. About eleven days before her death, she was requested to pray in a social prayer meeting—she responded to the call, and expressed herself as having been much blest in the meeting. This was the last public means of grace she attended, as she became ill the next Sabbath. For some time there had been an impression that her life would not be long—she was in delicate health for three or four years. She was of a sympathetic mind, and manifested a lively interest in the prayers of others, and desire for their welfare. On her death-bed she evinced much concern for the salvation of a young lady, an intimate friend, who had experienced religion, but whom she feared had been unfaithful; she urged this person, with great earnestness, to regain the blessing.

A short time before her death she expressed her belief that the sisters around her bed would all meet in heaven, and appeared to be in an ecstasy of mind at the thought. She called her Brothers, and Sisters, and parents to her bed and gave them a solemn charge to meet her in heaven; and also sent a message to a Christian friend, saying—"that she had often been benefited by his prayers, and expected to meet him in glory." For some time before her departure she was anxious to have a greater manifestation of Divine love to her soul; she obtained the fulfillment of this desire about three hours previous to her death. She listened with great delight to the singing of hymns on death and heaven, sung by her sisters and other friends. She repeated the fifth, and six verses of the hymn commencing: "I know that my Redeemer lives and ever prays for me,"—and declared that she had now no tie to bind her to earth. Thus peacefully, and triumphantly, did this young Christian go down into the valley of the shadow of death, fearing no evil; and with a heart formed for friendship and love of her relatives, did she oblige the glories revealed to her faith in the better land.

May her early death, and her attachment to the cause of her Redeemer, long be remembered by her companions and friends, and tend to promote in them a love for that religion, that can alone prepare us truly for the life that now is, and for that which is to come.

T. H. D.
Bridgetown, Antigua, Oct. 21, 1861.

CAROLINE SUSAN CURRELL.
Died, near Bridgetown, the 10th of October, Caroline Susan Currell, aged 11 years. She was taken ill of Diptheria, eleven days before her death that had died previously to her decease. She was a child in years, but much of a woman in conduct, expressing during her severe illness submission to God's will, either for life or death. She was particularly desirous to have the psalms of David read to her. Her Sister asked her why she wished the psalms especially? She said because her teachers often explain them. We have cause to believe that this young person died trusting in the atonement of her Redeemer, and has gone to be forever with the Lord.

T. H. D.
Bridgetown, Antigua, Oct. 21, 1861.

MARGARET ANN CONNORS.
Died, at Tupperville on the Bridgetown Circuit, aged 20 years. Miss Margaret Ann Connors, daughter of William and Eliza Connors. She died of consumption, after an illness of nine years. During this period, her mind was more or less exercised about her interest in the Saviour of sinners, and she obtained a hope of salvation through the merits of Christ, but did not attain to the assurance of faith, until about twelve days before her death. After this time she remained in a peaceful state, strongly hoping

for the rest of the grave as to her suffering body; and the rest for the soul which remaineth for the people of God. She died with a firm reliance on Christ, and with a joyous expectation of being with him forever.

T. H. D.
Bridgetown, Antigua, Oct. 21, 1861.

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Revivals:—the best means of obtaining them.

A revival of religion may be defined as a renewal of spiritual life in the souls of believers, and a consequent increase in the number by the conversion of the unregenerate. A revival of religion in this sense, is a perpetual necessity of Christianity. Its grand purpose—the preparation of the soul for endless bliss—cannot be accomplished without it. Nothing can compensate for its absence. A Church may be distinguished by an orthodox Athanasian in its precision; her ministry may be learned, and eloquent, and active; her temples, beautiful, commodious and gorgeous, may be crowded with the wealthy, the fashionable and the polite; her influence on the progress of a nation, in humanizing its legislation, ennobling its literature, elevating its character, both human and divine, may be salutary in a high degree; yet, if spiritual life be wanting to her—if the hearts of her members be void of sanctifying grace, and her ministrations barren of converting power—she has failed in her highest work—her most essential work.

In proportion as a Church rightly comprehends her providential mission, and is anxious to discharge her most exalted functions, will she be tremblingly alive to the subject of revivals.

Prominent, for the most part, as yet, as this question has been with ourselves, ardently as we desire continually to share in the largest manifestations of reviving mercy, it may, nevertheless, be questioned whether our views, generally, regarding the best methods of attaining the possession of reviving power, be entirely just, and our selection of means and instrumentality in this behalf, be always wise. On one point, we trust, we are all unanimous and accurate in our judgment—we are all of the belief that a true revival at any period, through any instrumentality, in any way, is greatly preferable to none at all—much as life is better than death. This general agreement being conceded, it is still open to enquiry, of all methods practicable, through which a revival may be successfully sought, which, in view of all perceivable results, is the most excellent one? Our own impressions on this head, derived from experience, observation and reflection, we will briefly set forth.

It is scarcely needful for us to avow our belief that all spiritual life and power is directly from God, or to state that we recognize no limitations to the exercise of the Divine Sovereignty, save such as are imposed by covenant, and by promise, the Divine Being has imposed upon His own rule, or such as must necessarily result from His own nature as a God most holy, merciful and wise. Our remarks will have reference to that power of choosing both ends and means, which is guaranteed jointly by man's moral agency and by the economy of redemption. All efforts tending to secure a revival may be classed under a twofold form—those addressed to the Deity and those directed toward man. All the former may be summed up in the word prayer—all the latter in the word persuasion. Now the problem is, how to offer that prayer, and how to press that persuasion so as to obtain the largest possible good mingled with the smallest possible evil. It is our conviction that the faithful use of the ordinary means of grace with which we are blessed, and of the opportunities for usefulness with which we are favoured, would ensure to us the best kind of revival. This faithful use of means and of opportunities implies the earnest, wise, persevering performance of duty toward God and man by all the ministers and members of the Church. Let such holy living, fervent zeal and united endeavour as this imports be steadily exhibited, and the spiritual life of the Church will be constantly renewed, and its membership be continually multiplied. The success of such a revival would, doubtless, be varied, in different places by the character of the field of labor and by the relative adaptation by the principal workmen to their work—varied, also, at different times, in the same place by peculiar circumstances of favourable or unfavourable nature, not within the control of God's people. Yet we believe such faithful, ordinary lives and ever prays for me,"—and declared that she had now no tie to bind her to earth. Thus peacefully, and triumphantly, did this young Christian go down into the valley of the shadow of death, fearing no evil; and with a heart formed for friendship and love of her relatives, did she oblige the glories revealed to her faith in the better land.

May her early death, and her attachment to the cause of her Redeemer, long be remembered by her companions and friends, and tend to promote in them a love for that religion, that can alone prepare us truly for the life that now is, and for that which is to come.

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great exertions, brought about instrumentally by special and violent effort. The influence of mere sympathy and the tendency to imitation would be called but by itself into action in a revival connected only with the ordinary means of grace. The Christian character of the newly converted would be likely to prove stable, reliable and well disciplined. The tendency to excess, always to be deplored, would be slight and be readily kept in check. A movement of this kind, altogether beautiful and regular, would be exempted from that hasty reaction which, by a law of the human mind, seems to be almost inevitable after sudden and violent effort. The number of the converted would, in the end, in all probability, be larger than that secured by revivals in any other way. All departments of Church action would be well worked—no one interest sacrificed to another. A piety—robust, intelligent, cultivated, and well disciplined, would be constantly issue forth from such a steady revival.

To obtain a visitation so unexpectably blessed, demands a piety far superior to that which seeks to atone for the sloth and coldness of years by the impassioned exertions of weeks. It is such a distressing symptom of our times that so much is expected from spasmodic effort, and so little believed to be possible to regular well-doing and habitual holy living.

By the expression of our decided preference for a revival obtained through the diligent and believing use of ordinary religious means, we are not to be understood as pronouncing judgment against all resort to extra and more concentrated effort. Such effort might be necessitated by the very success of ordinary exertion; for, to use an expressive and desirable phrase, a great revival might break out, to profit to the unsanctified, while it might be imperious to the most energetic means. Solemn and awakening dispensations of providence, widely affecting public thought and feeling, at such a special conjuncture, might render the use of uncommon means expedient and profitable in the highest degree, to improve salutary impressions into lasting benefits. Fields of labour, greatly extended, of which the prominent points of moral culture are widely separated, and, by common means, sparingly cultivated, might particularly demand and repay some occasional special effort. Moreover, although we firmly believe the most energetic special effort by no means indispensable for the less sustained by the indolent, aimless, fruitless use of the common and precious means of spiritual enlightenment and salvation, yet, if churches and societies will not so work the common means as to secure the desired result, then, undoubtedly, it is better to obtain life and enlargement by special effort than that the church should remain cold, and sinners continue to perish.

Still, even in this case, where, for whatever reason, recourse is had to extraordinary methods of exertion, it seems greatly important that the ordinary instrumentalities of the local society seeking a revival, should be principally, if not entirely employed. We think it far better that the minister, the local preacher, the leaders, the praying men and praying women, should be chiefly employed in its own revival services, than that those services should be principally conducted or principally performed by foreign auxiliaries. Manifest are the grounds of our belief. Firstly—as it is a much more difficult task for a minister to take proper care of a society after a revival than to work effectively during its continuance, it is desirable that in the performance of the more difficult duty, the minister should be aided thereby by all the love and confidence with which he appreciated revival work can invest him. It is good to no church that a stranger should intervene to love and esteem to which his own minister ought to show himself entitled.

Secondly—as it is no less to attempt doing good to others, without thereby benefiting ourselves, it is for the interest of the church to have all its members engaged in the work. Thirdly—successful co-operation, in revival services, of the ordinary officers and members of the church, is calculated to beget confidence in the effectiveness of ordinary Christian instrumentality—a confidence itself the pledge of future success. Fourthly—new converts are likely to be most prosperous in their church relations, when united to a people under God—the made the very means of their salvation. Fifthly—the almost exclusive employment of ordinary instrumentality in local revivals would conduce to the harmony, solidity and prolonged vigor of the revived Church.

Sixthly—special religious efforts, successfully put forth by ordinary instrumentality, are more likely to stimulate the church generally to hopeful emulation than those carried on by extraordinary agents. Seventhly, the general and vigorous activity of our common instrumentality would prove inconceivably more useful, on a large scale, than the labours of foreign, irresponsible, extraordinary agents, however peculiar or distinguished they might be. We can pursue the subject no farther here, but we commend it to the prayerful consideration of our entire congregation.

For the Provincial Wesleyan.

First Tea Meeting at Musquodoboit Harbour.

MR. EDITOR.—The Ladies of the Wesleyan Congregation at the Head of Musquodoboit Harbour held their Tea-meeting according to announcement, on Wednesday the sixteenth ult., for the purpose of realizing funds for the liquidation of a debt on our Church in this place. It sought blessing? We yield reverence to no such assertion. On the contrary, we contend that all Christian ministers must, and will be revivified if their labours are wisely and persistently directed toward revival results. We do not aver they will all be equally successful—for ten talents, improved in God's service to the utmost, must accomplish more than one talent, however vigorously it may be employed.

All Christian ministers are under obligation to labour for the edification of believers and the conversion of sinners—and this is revival work! All ministers are entitled to look for success in this work—for they are all to preach the same gospel which is the power of God unto salvation; and they all have access alike to the throne of the heavenly grace, at which every one that aseth, receiveth. So far, then, as the ministry is concerned—revival blessings may be justly anticipated from the faithful use of ordinary means. It is an error of pernicious tendency both among pastors and people that says a minister may be a faithful, zealous and wise agent of the Lord, and yet not be a revivalist. Let a minister believe he has no adaptation for revival work, and the unhappy belief will verify itself. Let a congregation and society believe this of their faithful pastor, and the chilling conviction, with the conduct to which it will give rise, will go far to neutralize his attempts to rectify their mistake. Let this truth be considered as firmly established, that every Christian society, with its regular past, may, in its ordinary work, well and faithfully do, enjoy the reviving influence of the Holy Spirit with all the gracious effects thereof.

A revival thus obtained would move on almost noiselessly, would create no undue excitement, would be heralded by no boastful flourish of trumpets, and be closed by no eager shouts of victory. But the work generally, would be gradual, continuous and thorough, the apparent conversions would be more likely to prove real than if they occurred in the midst of sudden and

great exertions, brought about instrumentally by special and violent effort. The influence of mere sympathy and the tendency to imitation would be called but by itself into action in a revival connected only with the ordinary means of grace. The Christian character of the newly converted would be likely to prove stable, reliable and well disciplined. The tendency to excess, always to be deplored, would be slight and be readily kept in check. A movement of this kind, altogether beautiful and regular, would be exempted from that hasty reaction which, by a law of the human mind, seems to be almost inevitable after sudden and violent effort. The number of the converted would, in the end, in all probability, be larger than that secured by revivals in any other way. All departments of Church action would be well worked—no one interest sacrificed to another. A piety—robust, intelligent, cultivated, and well disciplined, would be constantly issue forth from such a steady revival.

ing us a sum full as large as we anticipated— which will be a great help towards removing the burden on our next little Church in this place.

Yours truly,
S. B. MARTIN.
Nov. 4, 1861.

For the Provincial Wesleyan.

Hopewell and Coverdale Circuits.

MR. EDITOR.—There are many important subjects, claiming the attention of every thinking intelligent man, in these days in which we live; but none more noble or more worthy the attention of man than the great missionary enterprise—an enterprise which calls for the united prayer and effort of all God's people. Each year as it passes into eternity should bear with it the most unmistakable evidence that the Church is increasingly anxious to carry out the "Great Commission," by the hearty support which it gives to this great and glorious work.

At our Financial District Meeting, held at Point de Bute, the Missionary Meetings for these Circuits were arranged to be held during the month of October; and the Rev. James Tweedy, of Bay de Vert was appointed as "the deputation" to attend the same.

Accordingly we held our first Missionary Meeting at Coverdale on the evening of Tuesday the 13th instant. The evening was delightfully fine, affording to the inhabitants a good opportunity to attend—a privilege of which a numerous congregation availed themselves. Speeches were delivered by the Rev. Robert Tweedy, Superintendent of the Circuits, Rev. James Tweedy, the deputation, J. N. Chapman, Esq., of Coverdale, and the writer. We trust that our meeting here, and the other principal object for which we assembled, will tell powerfully for good upon the minds of the congregation. Our next meeting was held at the pleasant and thriving

VILLAGE OF HILLSBOROUGH on the evening of Wednesday, the 16th. The Baptist Church had been kindly furnished for the occasion, in which we had the pleasure of meeting a large congregation. Our meeting here, which was a very interesting one, was presided over by the Hon. W. H. Stevens. Speeches were delivered by the Superintendent, the deputation, and the writer. Other speakers had been expected, but circumstances prevented their attendance. Nevertheless we had a good Missionary Meeting, and the collection and subscription at the close were such as to give us great encouragement.

On the following day we drove to the Miram, distant about five or six miles from Hillsborough, and were hospitably entertained at the residence of J. Byers, Esq., Chief Superintendent of the works, to whom we feel much indebted for the kindness and courtesy manifested towards us on the occasion. The "Albert Mining Company" have collected around their valuable works a little community of three hundred souls or upward, among whom we have a small but thriving society of lively members. Our hearts were cheered during the day by learning from the Brethren that the Lord was still working among them for good; two souls having been brought into the liberty of the children of God at a recent meeting; so that we "anticipated having a good time in the evening—and we were not disappointed. Our meeting here was presided over by Brother W. Shenton, a tried friend of Methodism, who opened the proceedings of the evening with an appropriate and touching address. Then followed speeches by the Superintendent, the deputation, the brethren Bliss and Ross, and the writer. Here, too, we were encouraged in our work by the liberality of the people. To God be all the praise.

On the following day, Friday, at half-past ten o'clock, we repaired to the Wesleyan Chapel at Cape de Mores Hill, where a sermon was preached by the Rev. James Tweedy; after which we drove to HOPWELL HILL, where our Missionary Meeting had been appointed for the evening. Up to this day we had been favoured with delightfully fine weather. During the day, however, light showers had occurred, and by the time appointed for the meetings we had a perfect rain-storm, which prevented many from attending. Nevertheless we had a good meeting, and laboured just as hard as if we had been favoured with a thousand hearers. On the Sabbath following Missionary Sermons were preached at Hopewell Hill and Hopewell Corner, by Rev. James Tweedy. We held services also at Cape de Mores Hill, Mines, and at Hillsborough. Our next Missionary Meeting was held on the evening of Monday, the 21st, in the Wesleyan Chapel at

HERVEY.

Here we were again favoured with delightful weather and an unusually large congregation. In addition to our usual help we were favoured with speeches from the Rev. Messrs. Chace, Marshall, and Charlton, Baptist Ministers, and E. H. Duval, Esq., Inspector of Schools, who did us good service on the occasion. Altogether our meeting at Hervey was an interesting one.

On the following day we drove to Salmon River, about 14 miles from Hopewell, where we had arranged for our meeting in the evening, and although the congregation was smaller than we had expected, yet we had a good time, and those present gave us a strong proof of their interest in the great object which we so advocate. In addition to our usual speakers we were favoured with an address from Bro. John Alcorn, full of meaning and just to the point.

On Thursday we returned to Hopewell Corner, where we were to hold the last of our series of meetings, on the evening of that day. We had anticipated a large congregation here, and had expected the presence and assistance of two or three Baptist ministers. But the evening proved to be very wet, which made our congregation small, and likewise deprived us of the valuable assistance of our Baptist friends. But we were not discouraged, but went to work with a hearty good will, and found that the best of all was, that we had the presence and help of our divine Master. Our meeting was ably presided over by A. R. McLellan, Esq., M. P. P., who gave us an appropriate address, after which the Superintendent, the Deputation, and the writer addressed the meeting, which was then closed by singing and prayer. Thus our series of Missionary meetings were brought to a close. And here we desire to record our gratitude to the great Head of the Church for the favourable circumstances with which we have been favoured during the course of these meetings, especially for the deep religious influences which have attended them, which have led us unceasingly to hope that while we have been labouring to excite a feeling of sympathy for the perishing heathen, that such strong religious influences have been at work upon the hearts of the people, as must tell powerfully for good upon our home congregations. Another feature which has impressed upon our mind in connection with these meetings, has been the number of young persons in attendance. If these can be fully imbued with a Missionary spirit when young, what a blessing they may be to the world. Another feature we will mention, and that is the liberality displayed by the people. Notwithstanding the "hard times," the scarcity of money, &c., the people have a

mind to give, and we trust when all the subscription have been collected that these circuits will "stand higher up" than on previous years.

ELIAS STACKFORD,
Upper Coverdale, Oct. 31st, 1861.

British and Foreign Bible Society.

The Annual Meeting of the Halifax branch of this Society was held on Wednesday evening, after having been postponed three times on account of stormy weather. The attendance was better than usual, the body of the Temperance Hall being fairly filled. His Worship the Mayor presided. Rev. Mr. Auld offered up the opening prayer. S. L. Shannon, Esq., Secretary, read the Report. An outline was first given of the success attending the operations of the parent Society whose total issues now amount to 39,313,226. Marked progress had been made in Italy, Austria, Russia, Belgium, France, and almost in all countries except Spain and Portugal where priestly power still excludes the Word of God. The Halifax Branch had lost its venerable President, Dr. Twining, and its Treasurer, Mr. Black, since its last Annual Meeting. The Agent, Mr. Smith had visited the western part of the Province during the summer—had held 4