The Provincial Wesleyan.

urged by her class leader, Mr. John Chambers, to seek the enjoyment of a full salvation, and was encouraged faithfully to pray for the blessing of perfect love, by observing the constant happiness of a niece, who had professed its attainment. She sought and obtained the blessing, and, as she assured a christian friend a short time before her death, retained the evidence of it to the time of her last sickness. She needed, indeed, a strong faith and large measure of sanctifying influence, not only to enable her to adorn the doctrine of God her Saviour in all things, and to recommend her religion by a suitable example, but also to give her resignation and patience amidst peculiar sufferings of body which she had to endure almost constantly for at least four years, being afflicted with Tic Doulereux, and often confined to her bed through its influence. She manifested in all her sufferings the proper christian disposition, and trusted in God with an unshaken confidence. I always found her, even in her severest afflictions, ready to converse about the Redeemer, and the benefits of his religion. During the last Summer her health was somewhat better than it had been for some months previous, so that she could sit up and walk about the house; but from New Year's Day until the time of her death, her sufferings were very severe, so much so that she often expressed desires for her removal to her heavenly home. She continued in the exercise of faith and patience to the close of her life, manifesting by signs, when she could no longer converse with her christian friends, the lively hopes she possessed of being with her Redeemer forever. Her funeral sermon was preached on Tuesday the 21st Feb., from Rev. vii, 13—17. T. H. D.

Newport, N.S., March 1, 1854.

Ladies' Department.

A Child's Conversation with a Star.

Star! beautiful Star!
I would go and dwell with thee.
I have sought a home in the forest grove,
I have wandered for hours in the haunts I love,
I have sat by the side of the murmuring brook
In some grassy dell or sequestered nook;
I have walked at "moonlight's fairy hour,"
Through the garden paths to the vine-clad bower,
And ever when gazing on thy fair face,
Have I tasted the purest happiness.
Star! beautiful star!
I would go and dwell with thee,
For in thee alone I read
My future destiny.

Child! lovely child!
Dost though seek to dwell with me?
I have shone on thee through the stilly night,
No clouds can obscure my radiant light;
Thy choicest blessings have come from above,
I have watched over thee with a parent's love;
Thou shalt taste of that bliss which no sorrow can quell,
For with me does thy guardian angel dwell;
Thou shalt learn that nought can the pleasure mar,
Of her who inhabits thy favourite star.
Child! lovely child!
Thou shall come and dwell with me,
For with me alone is linked
Thy future destiny.

Star! radiant star!
Thy light hath perfect power,
I gaze at it oft in the dark midnight,
For it tarries not till morning light;
And when morn breaks, and the king of day
Spreads far and wide his powerful ray,
I fly from the world, and in fancy roam
To thee, sweet star, my spirit's home.
Oh! would I were free and might soar away
From the gloom of earth to thy cloudless day.
Star! radiant star!
I long to dwell with thee,
In thy mild beams I trace
My future destiny.

Child! fairest child!
Thou dwellest now in a star,
It hath rolled in its orbit for ages on,
And soon the end of its course will come;
Then when the earth shall be no more,
Fly swiftly away to my blissful shore,
I will join thee there to that spirit band,
Who have sought long since the better land,
Thou shalt strike on thy harp the richest strains
Where the angel of peace eternally reigns.
Child! fairest child!
Thou shalt come and dwell with me,
And in me shalt find revealed
Thy future destiny.

L. S. C.

[FOR THE PROVINCIAL WESLEYAN.]

Heart Lights.

"Hearts are delicate as harp-strings,
Touch them lightly as ye may,
For the softest touch will ever,
Wake the sweetest richest lay."

Delicate as harp-strings! aye, and so they are! One rude touch, one harsh word from those who have been loved and trusted, in whom the all of hope and happiness of a young heart has been centered,—one chilling breath, and the chords are shattered, the soul of harmony that once dwelt richly there is dying, dying out forever.

Thus it has been with many, and thus it was with a young and lovely one whose memory is with me now. As the glorious sunlight, that has been streaming so brightly and cheeringly through my window is fast fading from earth away, and the gray twilight that always brings with it saddening feelings, comes stealing on, thoughts of the early lost and broken hearted are thronging around me, carrying me far back into the dim past, and wakening memories long ago hushed and buried. Hers was a loveliness that seemed all too pure and bright for earth, and yet who that gazed upon her in all her youth and beauty would have dreamed that so soon the joyous heart should cease to beat, the throbbing pulse be still and motionless.

Young and trusting, her all of earthly love and happiness was given to another's keeping, and one whom all deemed worthy of respect and admiration. Life was opening fair and beautiful around her, and not a cloud arose to darken the brightness of the outspread future,—but in a moment all was changed, dark, and gloomy. Too late, alas! too late for the happiness of the trusting one, he to whom all the rich treasure of her heart had been given, was found all unworthy, cold, cruel and designing. 'Twas too much for the loving heart, the delicate frame to bear! all unused she had ever been to sorrow, living and breathing, as it were, in an atmosphere of love, deriving all the happiness of her being from the affections,—now that the one for whom all other love had been exchanged had proved false, what aim had life for her? Too much, alas! it was, and the young heart lately so buoyant with joyous hopes for future life, sank beneath the stroke.

Life was ebbing fast away, and soon the 'silver cord was loosed,' and the young spirit had passed to a brighter, happier home than the earthly, one where sorrow and change ne'er come, where dimming tears are wiped from every eye.

Touch them lightly, lightly! Oh ye to whom young spirits entrust their all of life and love, gently, tenderly guard the treasure given to your keeping. Remember that '*delicate as harp-strings*' are the hearts that lean on you, and let the every touch you give them be soft and gentle,—then from those slumbering chords will gush forth melody rich and soft as the music wakened from the Æolian by the breath of the sighing night-wind.

Affection! it is woman's *all*,—*that* once tempest-toss'd, ship-wrecked, and all is lost,—life is but an aimless being, gone its light and joy, its hope and happiness, and the crushed and weary spirit longs to be freed from earthly fetters, and revelling with the angels in the brightness of the Eternal world. Breathe then lightly, tenderly upon the hearts of those around you, remembering that it is no little thing to tamper with the affections of an immortal nature, but that delicate as harp-strings, so easily are they crushed and broken!

"Gently, oh gently touch those chords,
So soon forever shattered."

EDITH EARLE.

Feb. 25th, 1854.

[FOR THE PROVINCIAL WESLEYAN.]

Sabbath Echoes.

"The Sabbath is a holy and beautiful island, cut off from the continent of eternity, and thrown down into the stream of time."—Rev. J. Cumming, D. D.

Aye! holy and beautiful has it ever been. Bright indeed must have been the first Sabbath of the world, when this earth glittered like a thing of life in the smile of the Omnipotent, and though by-gone centuries have flung their shadow on the track of time since then, and sin and death and desolation have graven their fearful tracings on the brow of a scathed and guilty world, and earth is but the glorious wreck of what it then was, still amid the din and rush and strife that shroud us as we journey along life's paths, amid its anguish and its revelry the Sabbath is yet to us an ever holy and beautiful thing.

Long has the wail of stricken humanity gone up into the ear of the Unsleeping, and until the shadows of the long dark night of time shall flee before the radiance of the millenial morning, thus shall it ever be.

Yet earth's incense hath not been all of woe; in every age and clime, the melody of thanksgiving, the offering of joy and praise hath ascended from redeemed and sanctified man and mingled with the chantings of the choir of God. Those tones shall thrill yet higher through the unchanging cycles of eternity—*then* only shall a fitting tribute of praise be rendered for these our earthly Sabbaths; and when all earth's myriads shall be gathered together in the brightness of a home where change hath not a part, *then* shall the song of praise pour forth from mortal lips—such as ear hath never caught before—then, and not till then, in the light of that one eternal Sabbath, shall we read aright the preciousness of the boon bestowed in the sacred time, severed from a life of wasting care and turmoil, and given us that by its aid we may draw nearer to the gates of that "continuing city" of which the Lamb is the light thereof.

But there are lands on which no Sabbath sun has ever risen. Glorious are they in their loveliness—bright in the rich tropical beauty that sleeps on every leaf and flower, yet darkness shrouds them as a fearful pall, for the name of God has never echoed there. They who dwell therein have never heard of Jesus, and on them "the light of the glorious gospel" hath never shone. They "sit yet in darkness and in the land of the shadow of death," and thus they wander on through life, heedless and unfearing, until when the solemn surgings of the river of death shall break upon the bewildered ear, the trembling spirit shall wake to see the dream of life vanishing, and to find no refuge from the wrath of God.

On us the light of immortality hath arisen. We claim "Him who dwelleth in light which no man can approach" as our Father, and the Prince of Peace as our Saviour.—We believe that all the tribes of earth, alike on the burning plains of India and the frozen steppes of Siberia are our brethren, yet they journey on to death and we live, moveless and unconcerned. Life spreads her witching dreams before us and we revel in them in all the buoyancy of youth and hope, while every moment as it rushes on to join the years before the flood, sweeps from earth and all its fading visions those who have never heard of Him who ransomed them from death. The blood once poured forth upon the mountain-top, centuries agone, was shed for them, yet they know it not, and there is none to tell them. From the arid desert wastes and the ice-engirdled hills of the north a cry has come, the isles of the sea have caught it and all lands of the earth re-echo the strain, as it comes to us borne upon the wave.—"*Come over and help us.*"

BESSIE BERANGER.

Provincial Wesleyan

THURSDAY, MARCH 9, 1854.

Halifax Missionary Anniversary.

BRUNSWICK STREET CHURCH.

The series of Missionary Meetings held in Halifax the present season commenced in Brunswick Street Church, on Monday evening the 20th of February, in a happy and hallowed spirit which gave a cheering presage of auspicious results.

The venerable and Reverend WILLIAM BENNETT gave out an appropriate hymn, which was sung not only by the Choir, but the Congregation; and then offered up an impressive prayer.

The Rev. Dr. RICHEY came forward and said,—It affords me great satisfaction to announce that our highly esteemed and long-tried friend, JOHN H. ANDERSON, Esq., has kindly yielded to the unanimous request presented to him by the Committee, to take the Chair on the present occasion.

Mr. ANDERSON on advancing to the Chair, was heartily greeted by the assembly. He said—

While I appreciate the honour conferred upon me by placing me in the position I now occupy, I cannot but regret that one more accustomed than myself to preside on occasions such as the present had not been chosen. But knowing as I do that an opening address will not be expected from me, my mind is relieved on that score; and indeed were I accustomed to public speaking, I would question the propriety of my occupying your time, and thereby deprive those who are much more competent than myself of the opportunity of advocating the interests of this Society, whose aim is the conversion of the heathen world, that they may abandon their heathen deities, and worship the only true and living God.

The object of the present meeting is, as you are aware, to exhibit as far as is practicable the operations of the Wesleyan Missionary Society for the past year, and I trust that the account we shall be able to give will meet with your approval; and that you will be induced not only to continue the aid you have hitherto afforded, but that you will be stimulated to increased efforts for the future.

All whom I now have the honour of addressing feel, I am convinced, the necessity of this. Our prayers should be, and I trust will be offered with more fervency, and with more faith for the divine blessing on those devoted Missionaries who leave their country, their friends, and all that is helddear on earth, that they may win souls to Christ. And our contributions should be, and I trust will be, more liberally given in aid of this excellent Institution, that the Missionary Committee may have it in their power to employ an increased number of those servants of Christ who are now willing and anxious to be engaged in this glorious cause; but the state of the finances at present will not admit of an increase of expenditure.

While alluding to the finances of the Society I am reminded of one individual in England, who, two years since felt it to be his duty to contribute a guinea a day throughout the year, last year he increased it seven fold, that is to seven guineas a day, and the present year he has advanced it to seven times seven guineas, and one guinea more. Yes, fifty guineas every day of the present year, the pious and excellent Mr. Wilkes has promised to place in the hands of the Treasurer of this Society in aid of its funds, amounting in the aggregate to the munificent sum of between eighteen and nineteen thousand pounds sterling! The amount of good this single individual may thus with the Divine blessing be the means of accomplishing, eternity alone will unfold.

Christian friends, may we be stimulated to increased efforts! May we, as stewards, be found faithful! (*Applause.*)

Mr. ANDERSON called upon the Rev. Mr. MCMURRAY, one of the Secretaries of the Society, to read the *Report*. This admirable document afforded ample evidence that the parties by whom it was drawn up, were not only—to use an expressive phrase—*posted up* on all matters bearing upon the operations and present advanced position of the Wesleyan Missionary Society, but intelligently alive to the signs of the times, as indicating indubiously the finger of Divine Providence in opening a great door and effectual to the Missionaries of the Cross, and the consequent duty of the Christian Church to supply the means of their entering it.

The adoption of the Report in connexion with a devout ascription of praise to God for His manifest blessing upon the Wesleyan, and all other evangelical Missionary Societies, was proposed by the Rev. JOHN MARTIN, Minister of the Church of Scotland. He expressed the deep and undissembled satisfaction with which he united with his Wesleyan Brethren in thanksgiving for the unequivocal tokens of Heaven's approval and blessing by which their labours of love in diffusing the light of the glorious Gospel, had been crowned as evinced by the interesting details of the Report to which they had just listened. He impressively contrasted the moral aspect of things in this Province and throughout the world at large, at the present period, with their condition, when forty years since, he landed in Halifax; and closed a series of elucidative facts by referring to he revival of the Missionary spirit in the Kirk of Scotland, now planting, under most encouraging auspices, her institutions amidst the gold fields of Australia, and sending forth her Messengers into various portions of the earth to display the banner of salvation.

The Rev. Dr. RICHEY expressed the mental repose he experienced on the present occasion, in consequence of his honourable exemption from any obligation to make a speech. He cordially exulted in the resuscitated zeal for the spread of the Gospel manifested by the Church of Scotland, and in the successes of all Protestant Churches, in prosecuting the same glorious work. While thankful for the vigorous efficiency, through the Divine blessing, of the Institution with which he stood officially, and from deep personal conviction; especially associated, he knew that in the day when the Lord should come to make up His jewels, the souls won by the labours of other Societies, would be equally precious and pellucid gems in the diadem of their redeeming Lord, with any which they (the Wesleyans) were the instruments of planting in it. He must deny the faith, then, and be worse than an infidel, if he did not magnify God for their efforts and triumphs. He heartily seconded the Resolution.

Mr. SHANNON in supporting the Resolution stated that, as he would probably have to take part in the proceedings of the following evening, he might be excused from making any remarks upon the present occasion. He however would advert to one or two points connected with the details of the Report just read by the Secretary, if it were only for the purpose of shewing his interest in the cause and in the extension of missionary operations.

The Report presented the pleasing feature of success in almost every part of the mission field. He in common with others could not but feel rejoiced at this. It might have been otherwise. The tidings brought home this year might have been different from any before communicated, conveying intelligence of missionary stations broken up, of efforts wasted, of the long labour of years rendered fruitless by the events of a day. And had such information been received ought it to have taken us by surprise, or to have caused the friends of the Gospel to despair? No—he felt that though disasters might arise, yet such was the faith of those engaged in the cause that they would hope, and pray, and act, until by the blessing of God, success was again realized, such success as now happily attended our operations.

He then referred to the changes that had occurred as appeared by the Report, in one or two important points of Wesleyan enterprise. The first was France, which now formed an independent Body under its own Conference. He could not but rejoice in this change, not only as it marked the progress of the work, but also because it was most probable that such an independent organization would effect more good among a people peculiarly sensitive, and unwilling to receive any favours at the hands of the English. That great success had attended the change was evident from recent information, particularly from the south of France. It was well it was so, for this was the period, above all others, which most needed energetic evangelical effort in that country. Ultramontane principles now ruled to a great extent among the ecclesiastics, subverting the liberties of the ancient Gallican Church; and the land of Pascal, of Bossuet, and of Fenelon, was now laid at the feet of the Teachers of the Jesuits. Under these circumstances he could not but be gratified at every advance made by the friends of the cause in that country, and he believed that never since the days of the Huguenots had there been such openings in France for Protestant enterprize as at present.

He then mentioned another similar change in a most important part of the world, Australia; and expressed his satisfaction that amid the absorbing influence of one of the strongest passions of the human heart, the love of gold, there was to be found so much of true Christian liberality as appeared by the Report. This was seen too in the arrangements made for the reception of Wesleyan emigrants, the benefits of which had been enjoyed by some from our own shores, but more particularly in the noble provision made for the spiritual wants of the people. In this instance therefore also great good was to be expected from the recent independent Organization which had been given to the Wesleyans in that part of the world.

The Resolution referred also to the success of kindred Institutions. No person could rejoice more than he that the labours of others in the Mission field were also rewarded with a blessing from on high. There was ample room for all—the field was large—so large that in India alone in some parts there was hardly one Missionary to be found for every million of inhabitants. There was need of all the labourers that could be found, and he hoped that this fact would be received in such a light by the present meeting as to induce them to exert themselves to send more assistance into heathen lands which were indeed white to the harvest.

The Resolution was put and unanimously agreed to.

Mr. GEORGE R. ANDERSON came forward to move the next Resolution: the topic of which was the lamentable condition of Heathendom, and the adaptation and absolute necessity of the Gospel of Christ to effect the world's regeneration.'

He began by expressing his persuasion that no one present would be inclined to object to the Resolution he had the honor to propose—that we all sympathized in some degree with the wretched and ruinous condition of those whose dwelling is in regions where Christ has not been named;—but it was necessary that we should renew and deepen our impressions of the vast practical importance of this subject, by calmly and carefully looking at it, as illustrated by facts of indisputable authority and appalling import—and that, calling to mind the glorious success which God had vouchsafed to the Missionary heralds of salvation, it behoved every one of us to cry mightily to Him, to help *each* of us faithfully to discharge our obligations in connexion with the great enterprise of Christian Missions.

Kindling with the inspiration of his theme, he proceeded to say:—What an extensive field is opening up to the labours of the Missionary! What a mighty work yet to be performed, ere the command of Christ, "Go ye into all the world, and preach the gospel to every creature,' shall have been fully obeyed! How many millions of our race whose ears have never drank in the glad tidings of salvation—strangers to the glowing happiness of those who are washed from their sins in the blood of the Lamb—groping their way amid darkness visible to an eternal destiny overhung with the gloom of uncertainty! (A thrilling incident narrated in the general Report of the Parent Society, for the last year, illustrative at once of the abject and malignant superstitions of the Heathen, and of the influence of the Christian Missionary in preventing in a single case, the effusion of the life's blood of hundreds of human victims was introduced here with impressive effect.) Probably—he continued—one reason why we do not sympathize more deeply with those involved in Pagan superstition, is the impression, that they are not subject to all the penalties of wickedness. But the unambigious declarations of Holy Writ—that all are born in sin—and that no unregenerated soul can enter heaven, are a sufficient refutation of that erroneous supposition.

In concluding, those who listened to the thrilling discourse of the Rev. Prof. King, on Sabbath evening, must have felt how trivial are all the sacrifices made in the cause of Missions compared with the value of a single soul. And the late celebrated Dr. Olin has thus expressed the same idea—"All the sacrifices and sufferings of the whole human family, protracted throughout their three score years and ten, could never approximate to the fearful aggregate of agonies, which will make up the doleful experience of one lost soul; for ever the door of the pit in which he lives out his undying death, is inscribed ETERNITY!" The Speaker enforced by these considerations, in connexion with the unprecedented openings for the spread of the Gospel, more especially in China, whose densely populated towns and villages till recently untrodden by foreigners, now invite the evangelistic labours of the churches, the obligation and necessity of enlarged liberality,—and closed by saying:—In the ferry boats plying between this town and Dartmouth a number of years ago, though provided with paddles similar to those now in use, horses and less effective means were employed as the motive power. But now were by the application of Steam, instead of being detained twenty minutes or half an hour, we are conveyed to the other side in the short space of ten minutes. It appears to me that the Missionary Enterprise is at the present time, just in the position of those old ferry boats. The paddles are in operation, and they are gradually revolving, but it is impossible to exceed a certain rate of speed. They want the application of the Steam Engine in order that the Missionary Ship, freighted with the unsearchable riches of Christ, may be propelled in her course to every people and nation and tongue, until the story of the Saviour's love reverberates from pole to pole.

Mr. H. D. FROST in seconding the Resolution, made some appropriate remarks upon the obligations devolving upon all who love the Redeemer, and the souls for whom He died, practically to recognize the claims of a ruined yet redeemed world. In his estimation, the words of St. Paul, in the 10th chapter of his Epistle to the Romans, exhibited compendiously yet completely, the true theory and ground of Christian effort for the evangelization of the nations that know not God:—"The same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

The Resolution was put from the Chair, and adopted.

The Rev. Mr. GEIKIE (Congregational Clergyman) rose to move the third Resolution, which embodied a solemn recognition of the indispensable necessity of a prayerful dependence upon an infinitely higher than human agency, in order to the achievement of the supreme object of evangelical propagandism—the salvation of souls from spiritual and eternal death. He delineated, in vivid and impressive contrast, the utter impotency of mere human effort, however sincere and enlightened, to awaken the conscience of the sinner, and win his alienated affections to God; and the almighty energy of the Lord the Spirit. He dwelt upon the explicit and unfailing promise of the Spirit's influence to faithful effort, and effectual fervent prayer which availeth much.

The Resolution was seconded by STEPHEN FULTON, Esq., M. P. P., who in a very appropriate speech, which was listened to with earnest attention, pressed upon the audience their duty in relation to the cause of Missions, especially as prompted by a sense of gratitude to God for the encouraging success vouchsafed hitherto to the several Evangelical Missionary Societies.

We regret that our space will not admit of our giving in full the very excellent address of JOHN EDWARD STARR, Esq., in supporting the Resolution, in which he exhibited most impressively the urgent claims of evangelical Missions upon Christian liberality. We cannot however deny ourselves the pleasure of presenting his closing appeal.

"A bountiful Providence has the past year lavished upon the people of this Province an immense amount of wealth. I cannot suppose that the country was ever in a more prosperous condition. I therefore trust that all our friends this evening will be liberal in their bestowment of means, and if any have come unprepared that they will not forget that there is sufficient time to make a contribution. Our list from Nova Scotia this year ought to show a large increase; and all in the enjoyment of a large income, and in possession of ample means should give according to their ability. Remember friends, it is only a loan of money to the living God for the furtherance of his cause upon earth, and for the extension of the gospel of our Lord and Saviour Jesus Christ. I therefore say *give*, GIVE, and great shall be your reward."

THOMAS A. S. DEWOLFE, Esq., proposed a Resolution expressive of thanks to the Committee, officers and collectors of the Society, in a very effective address, of which we are sorry that the pressure of his commercial engagements precludes the possibility of his furnishing us with even an abreviated sketch.

MR. C. B. NAYLOR came forward to second the Resolution. It was observed—he said—by one, at the marriage of Cana in Galilee, that at a feast the best wine is usually kept till the close of the entertainment. But the Committee of arrangement for this service had thought proper, it seemed, to deviate from that disposition of their Speaker's in assigning him a place to which he felt his incompetency on this his first appearance on a Missionary platform. He alluded to the incipient operations of the Wesleyan Missionary Society in these Provinces—appreciating the fidelity and self-denying zeal with which the Pioneers of Methodism in this country, the rich fruits of which we were now reaping, prosecuted their holy toils, and laid the foundations of our churches now flourishing and multiplying throughout the land. Now that we have attained a position of comparative elevation and independence, we ought, he maintained, to repay, in some measure at least, the unspeakable obligation we owed to the Parent Society, by pouring our offerings with grateful liberality into that Treasury, by which we had been to a considerable extent sustained for a long period, during which, without such aid many parts of this and the sister Provinces must have pined in spiritual destitution.

Mr. ANDERSON, having left the Chair, it was moved by the Rev. J. MCMURRAY, seconded by Martin G. BLACK, Esq., that the cordial thanks of the meeting be presented to John H. ANDERSON, Esq., for the kindness and ability with which he had presided over the business of the meeting. It was put by Dr. RICHEY and carried by acclamation. Mr. ANDERSON appropriately responded.

The Doxology was sung, and the Rev. Mr. CROSCOMBE pronounced the apostolic benediction.

⁂ An account of the Missionary Meetings held in Grafton Street Church, and at Dartmouth, is reserved for the next impression of this Paper; when the pecuniary results of this Anniversary will be given in detail.—*Com.*

[FOR THE PROVINCIAL WESLEYAN.]

River Philip Circuit.

PROTRACTED MEETING, MISSIONARY MEETINGS AND TEA MEETINGS.

REV. AND DEAR SIR,—Permit me to state through the columns of your valuable and interesting paper the commencement of a gracious revival of religion on the River Philip Circuit.

Under many discouraging circumstances and with great fear and trembling, a protracted meeting was commenced in chapel on the River on Wednesday the 15th ulto. After holding one service, a violent storm of rain destroying the travelling, nothing additional was attempted until the Sabbath. Joined on Sunday morning by Rev. Mr. Beals and Bro. Lodge, the campaign against the powers of Hell was renewed with earnestness and power. Holding two services every day a week passed, and another Sabbath dawned upon the scene of warfare, and only three had been rescued from the dominion of sin and Satan. On Tuesday, however, the dark clouds of unbelief rolled away, and victory turned upon the side of the Lord of Hosts; and when the invitation was given to penitents to separate themselves from the congregation, eleven individuals boldly took up their cross and decided for God. Yesterday's efforts, under the blessings of God, was crowned with more abundant success, and twenty-two individuals have already professed to find peace with God, and the revival progresses with power. Differing from many similar scenes in which I have had the honor and happiness to mingle the majority of first conversions to God on heads of families—the first being an aged man of at least three score years. O that the Lord may carry on his own work! there are scores upon scores in this and adjoinining settlements to be converted to God My praying brethren are deeply in earnest for the wide spread of this gracious work. The kind assistance of brethren Beals and Lodge has been very valuable and highly prized.

While pen is in hand, I may mention our Missionary meetings held in the month of January. Owing to large increase in subscriptions the past year, we were fearful lest there might be falling off the present; but our highest expectations have been realized. The subscription lists at this moment show an amount equal to the collections of the past, and if the collectors do their duty—and I doubt not their ability and willingness—we shall still progress. It would be derogatory to the kindness of brethren, were I not to state that the interest of our Missionary meetings was sustained by the willing assistance of our beloved Superintendent, Rev. R. Smith, and Rev. W. C. Beals. Bro. Crane, who labours in the Maccan part of this Circuit, alternately with myself, to the regret of all, was unavoidably prevented from being with us. The subscriptions at Westchester Mountain was materially assisted by the presence of, and an excellent and original address from Hiram Hyde, Esq., of Truro, who happened to be passing through the place and attended the meeting.

The account of the Tea meeting held in the partly finished chapel, at Head of the Tide, must necessarily be brief. A stove and pipe was required, and some of the friends proposed a tea meeting in order to procure funds to purchase. The day was appointed—the ladies freely gave their assistance—a few individuals kindly prepared the unfinished building for the reception of the company—and all passed off well.

Our valued friend John Schureman, Esq., being called to the Chair, acquitted himself nobly. His opening speech was excellent, and the high expectations thus excited of his ability, were more than realized by the good order preserved, and the interesting and witty remarks interspersed at intervals during the meeting. I need not say that the speeches delivered by Rev. Messrs. Beals and Burnett, were good and to the point, and the addresses of Messrs. Matlinson, Charles Oxley, Stephen Oxley, and Amos Black, Esq., were listened to with marked attention.

The tea and eatables, as must always be the case when ladies do their utmost, were of best quality and in abundance; and as a good climax to the interest of the gathering, the amount realized was sixteen pounds ten shillings.

J. HERBERT STARR.

March 2, 1854.

[FOR THE PROVINCIAL WESLEYAN.]

Peace.

"I am for peace; but when I speak they are for war.'—David.

My readers will, I trust, forgive you Mr. Editor, if you indulge me with a little space to reply to the Rev. C. Tupper. He is only the fourth of a class of writers in the *Messenger* who have thought fit to become assailants of the information I gave in that unfortunate, *grossly misrepresented* obituary; but his article has this redeeming feature, above *all* previous ones on that side, in that *he* has not assailed me as a *wilful* accuser, and *reckless assailant* of the old ministers of his persuasion: besides it seems intended to promote peace. I am perfectly willing to meet Mr. Tupper or any other Minister in the way of promoting peace and union, when it can be done with honour, and safety to the cause of God: but I cannot think, however good his intentions, that he has taken the best method to promote it on these terms; for, unfortunately, he seems with all the rest, to wish it believed that such a doctrine as the one so repudiated, was never avowed: and that all who have declared that they have heard it are either *deliberate* traducers, or so stupid as to misapprehend the sentiments heard with their own ears I cannot consent to any such impression going abroad; for *Christ's people* are as dear as Christ's Ministers, though they may not occupy so prominent positions; and from the numbers whom I know to be persons of *piety and truth*, who have testified to having heard such sentiments advanced, I think no rational, and *impartial* person can help being driven to the conclusion, that some have uttered them, though afterwards they have been unwilling to believe they did so, and in some instances denied that they ever did. I can more easily believe that *pious* uneducated Ministers uttered such sentiments, than that good men would falsely accuse them.

Mr. Tupper gives instances of misrepresentations of his statements, and of the late Rev. Mr. McCully's, but whoever reads his own statement of the case, cannot wonder that he should be understood as stating the sentiment imputed to him. He says, he stated that *all* the Antediluvians that were not in Noah's Ark were destroyed," and he says this was "in EXACT accordance with" our Lord's statement in Luke xvii. 27.—Now in turning to our Lord's words in the passage, he will find that the Saviour speaks only of the Antediluvians who were *capable of "eating drinking and marrying," &c*, being destroyed; and probably included in the term "destroyed," the eternal ruin of their souls. Had Mr. T's. contexts, confined his meaning as guardedly as were our Blessed Lord's, he would not have been misunderstood.

As to Rev. Mr. McCully, it must not be forgotten, that in a celebrated controversy in the Messenger five or six years ago, between the Rev. R. W. Cunningham and himself, he contended for the doctrines known as "*High Calvinism*," and I humbly but firmly say that no man can clear the system he advocated from the doctrine of Infant damnation by fair reasoning—not even Mr. T.

I cheerfully grant that some, perhaps, most, of Mr. T's. Brethren in the Ministry of the present day, revolt against so shocking a doctrine; but he candidly admits that *some* will not go so far as himself in holding the salvation of all deceased Infants, "but *leave the whole matter silently to God!*."

But why do they leave the whole matter silently to God? Does not Mr. T. know that they do not believe that all deceased infants are saved!

With respect to the Rev. J. H. Chipman, I regret that his successors in the ministry did not allow his name to rest. When I wrote Mrs. C's. Obituary, I knew not, nor cared not, who was the *author* of the repudiated doctrines—his friends must blame their own party.

With regard to Mr Tupper's appropriate admonitions at the end of his letter, I agree with them; and with all he says of the desirableness of peace among religious denominations; but I confess myself compelled to wonder that he never gave these admonitions to some of the Editors of his denominational papers, and to a portion of his people, years ago, and can only regret that he did not *point* them where certainly they are, to say the least of it, *most deserved*; for really I have seen no very great disposition manifested on their part for union, except we, Methodist Ministers, allow them to say and do as they please, both in respect to us and the souls converted under our Ministry. They speak from the pulpit and through the press, against our Church polity, and our views and practice on the subject of baptism; *against the present version of the Bible, and its departed translators*; and if we venture to defend our sentiments, we may expect a burst of passion

There are honourable exceptions however, (blessings on them!) and I hope henceforward to add Bro. Tupper, to the list, and let his old Amherst antagonist say, Amen.

R. A. CHESLEY.

[FOR THE PROVINCIAL WESLEYAN.]

Long Reach Circuit, N. B.

REV. AND DEAR SIR,—I am happy to say that this Circuit is prospering both Religiously and financially, we have succeeded in getting two chapels plastered and made quite comfortable, during this year. They are entirely free from debt, we have on this circuit now, four very neat and respectable chapels, well attended by serious listeners; a few weeks since we announced our Missionary Services on the Circuit, a heavy storm prevented us from completing them, but judging from the promptness with which our appeals were met, we may safely hope for an increase on the last year, although that exceeded, by seventy-five per cent, any previous year, you may expect a further account when we have held the remainder of our Missionary Services.

WILLIAM TWEEDY.

Long Reach, Feb. 24, 1854.

☞ The Rev. J. V. Jost, of Barrington, in a recent letter, states:—

The Chapel and Society at Cape Negro have realized £50 at their Bazaar. The Ladies there deserve much credit for their *indefatigable* efforts, the proceeds of which are to be devoted to the building of their new and beautiful Church, which is nearly ready to be opened.

Concession of a Romanist.

Michael Chevelier, a Romanist writer, and a man of the first eminence among the French, in an argument defending Romanism, in the Journal of Debates, makes the following concessions as to its relative decline:—

If we measure the respective progress made by the non-Catholic Christian nations, and if we compare it with the advance in power made by Catholic nations, we are amazed at the disproportion. England and the United States—Protestant powers—Russia a Greek power—have acquired rule over immense regions, destined to be well peopled. England has sought to conquer all the vast and populous regions known under the generic name of India. In America, she has extended civilization into the northern part of the continent, in the wilderness of Upper Canada. She has occupied, by her industrious sons, the island of New-Holland, large as a continent. The United States have increased prodigiously in riches and population; they have extended on all sides their borders; they are now seated upon the two oceans. San Francisco is the counterpart of New-York, and seems called to fulfil at least equal destinies. They have made trial of their superiority over the Catholic nations of the new world, and they have subjected them to a sovereignty no longer disputed.

Taken together, England and the United States, after the attempt the former made upon China, seem to be on the point of subjecting to their authority the most renowned empires of the extreme East—two empires which comprise nearly half the population of the globe, China and Japan. Russia would seem to be taking in Europe a stronger and stronger position. What have the Catholic nations done during this time? The chief one, the most compact, the most glorious, France, which seemed fifty years ago to occupy the throne of civilization, has seen her sceptre broken, her power scattered by unheard of disasters. She has exhibited the most noble courage; the most indomitable energy; but every time she has soared aloft, fate has sent her a revolution, like the scourge of God, to paralize her efforts, and make her fall. Evidently the balance of power between Catholic civilization and non-Catholic has been destroyed since 1789.

Legislative.

HOUSE OF ASSEMBLY

SATURDAY, February 18.

RAILWAY BILLS.

Hon. Provincial Secretary asked leave to introduce a Bill to provide for the construction of Railways in Nova Scotia, which was received and read a first time.

INCORPORATION ACT.

The Bill for altering the Incorporation Act of the City of Halifax, which was referred to a Select Committee.

MONDAY, Feb. 20.

LAW OF EVIDENCE.

Mr. Archibald asked leave to introduce a Bill for the amendment of the Law of evidence, so far as to allow the plaintiff and defendant to examine the opposite party. He had been requested to introduce the Bill in this shape, but he himself disapproved of it—being in favor of adopting the English Law, to make all parties competent witnesses, except in certain cases.

Hon. W. A. Henry objected to this partial Legislation. If any thing were done, the whole provisions of the recent English Law should be adopted

After some conversation the Bill was referred to Messrs. Archibald, Hon. Mr. Johnston, and Hon. W. A. Henry.

BOARD OF WORKS.

Hon. Financial Secretary, by command, laid on the table of the House the accounts of the Board of Works. The whole expenditure was £18,000—one half of which was for the erection of Light Houses.

LIQUORS WITHOUT LICENSE.

House went into Committee on Bills, and took up a Bill for making more stringent the law relating to the sale of liquors without License.

HALIFAX SEWERAGE BILL.

Mr. Annand presented petitions from
Stephen Harvie and 99 others,
Joseph Jennings and 100 others,
J. H. Snelling and 63 others,
James Mooney and 59 others,
Against the Sewerage Bill for the City of Halifax. The petitions were received and laid on the Table.

TUESDAY, February 21.

CHANCERY COURT.

Mr. Wade asked if any action had been taken upon the resolution passed at the last session for the appointment of a Commission to consider the propriety of transferring the Equity jurisdiction to the Common Law Courts.

Hon. Provincial Secretary explained.—Mr. Hall, one of the commission, died during the recess; but he hoped the committee would be able to report before the close of the session.

RAILWAY ENGINEER.

The Hon. Provincial Secretary in answer to a question from the hon member for Annapolis laid upon the table of the House a memorandum of the appointment of Mr. James Foreman as Superintending Railway Engineer.

MESSAGE FROM THE COUNCIL.

The Legislative Council informed the House by message, that they had agreed to the grant of £1000 for an Industrial Exhibition.

JUDGE HALLIBURTON.

The hon. Provincial Secretary laid on the table of the House a letter addressed to the hon. Provincial Secretary from his Lordship Mr Justice Halliburton, asking the right of retiring from the Bench and resuming the pension surrendered by him on his appointment to the Supreme Court.

FRANCHISE BILL.

The House went into Committee on the Franchise Bill.

WEDNESDAY, February 22.

An act for incorporating the New Glasgow Steamboat Company was taken up and passed, after some discussion among the members for that county.

THURSDAY, February 23.

After some ordinary routine business, the House went into Committee on Hon J. W. Johnston's resolutions for a Union of the Colonies.

FRIDAY, February 24.

The Legislative Council sent down several Bills agreed to without amendment, and the Liverpool Steamboat Bill; with an amendment, striking out the restriction of the operations of the Company to the harbour of Liverpool and he County of Queens. The amendment went to give the company power to build and run Steamboats in any part of the Povince. It was agreed to.

Hon J W Johnston rose to introduce a bill to amend chapter 27 of the Revised Statutes; which enabled the Lieut. Governor in Council to regulate the opening of mines.

Mr. Wier asked leave to introduce a Bill to amend the act for incorporating the Halifax Horticultural Society. Read a first time and referred to committee on private Bills.

The House then adjourned, and on re-opening went into committee on the Union of the Colonies Resolutions, when Hon. Provincial Secretary made a speech of 3½ hours. C.

SATURDAY, February 25.

FRANCHISE BILL.

The Franchise Bill was read a third time.

MARINE RAILWAYS.

Mr. Annand introduced a Bill entitled an Act to incorporate the Halifax Marine Railway Company, which was referred to the Committee on Private Bills.

HIGHWAY LABOUR.

Mr. Smith introduced a bill to amend chapter 63 of