

preparations made for his reception. But they were soon made. It had been arranged to have a dance party at the house of Thomas Huestis, the writer's grandfather. But it was postponed, and the preacher allowed to interest the hearts more than the other exercise could have done the feet of the people. The sermon was well received, especially because there was no denunciation of the anticipated amusement. The next sermon at Stephen Canfield's, across the harbor, was of a more arousing and alarming nature, attended with awakening, convincing and converting power. It was the beginning of a gracious revival, without which Methodism cannot be introduced into any community. It was the seed from which was evolved a circuit, which has produced abundant fruit to the glory of God. Methodism came there to stay, and for fifty years afterwards was the only church in that part of the county.

The next visit to Remshag (Wallace) was in 1804, by Mr. Marsden, who had much success in leading sinners to the Saviour. His visit extended to Malegash. He went farther, crossed the harbor of Tatamagouche on the ice, and preached to the Huguenots who had emigrated from France and its border. The next year, 1805, a Chapel was commenced, which (to use modern style of speech) was about ten years in evolution before completion.

Most of the preaching for the next ten years, was by John Black, of River Philip, the first local preacher in the county. He was a brother of the first Methodist preacher. Often have I heard the older Methodists of Wallace speak with pleasure of the