

For the Wesleyan.

Wallace Circuit.

REV. AND DEAR SIR,—It is with gratitude and feelings of the deepest interest, that I inform you, that God hath visited the Wesleyan church at Wentworth, during a series of meetings recently held, with an extraordinary measure of divine influence, in the salvation of sinners, reclaiming the backslider, and building up his people on their most holy faith; which circumstance cannot fail to cheer the hearts of believers of whatever name, who love the Lord Jesus in sincerity and truth. One of the pleasing features in the conducting of this series of meetings was, the urbanity, affection, and the deep solicitude manifested by your esteemed brother, the Rev. R. Smith, the Superintendent of the Wallace Circuit, that others of the different denominations would take a part, and feel at liberty to act with him. The invitation was accepted; the Baptist brethren took part in prayer, spoke during the time allotted for that purpose, and they all—yes, all—felt it was good to be there. The services commenced on Friday evening, Feb. 6th, and continued, with suitable intermissions, for ten days. They were days of gracious power, in which God greatly glorified himself. In the earlier part of the services the Rev. Mr. Black, of Truro, was present, and assisted; his labours were not "in vain in the Lord." I need not minutely describe the results of each day's efforts; it may suffice generally to state, that the interest continued to increase, and the effects were blessed.

After the close of the morning service, on Saturday, 14th, the Rev. Mr. Smith announced from the desk, that on the Sabbath he would dispense the Sacrament of the Lord's Supper; at the same time, giving an invitation to the brethren of the Baptist and Presbyterian churches, to unite with the Wesleyans on an occasion so highly interesting. I saw at once a difficulty, and I was afraid that after all the love manifested, circumstances might keep the brethren of the Baptist church aloof.

On Sunday morning, Mr. Smith's sermon was one of deep interest, and a happy influence seemed to pervade the minds of the people.—Immediately after sermon, by the request of Mr. Smith, the Rev. H. Hull prayed, and Mr. Smith kindly invited Mr. Hull to preach in the evening—to which invitation the Rev. Mr. Hull (Baptist) acceded. But, Sir, the climax was witnessed in the dispensing of the emblems of the passion of our dying Lord. Believers of different usages and views—Presbyterian and Baptist—laying aside their minor differences, united in this commemorative ordinance, and proved the bond of their common faith, that "God is Love." Near the close of the ordinance, the Baptist brethren of the River and Wallace Road Churches, the Deacons, and private members, came forward to their "Master's table." Oh, it was a lovely sight; and thrilling was the effect! Just as they were approaching the table, the Church simultaneously sang:

"Sons of God your Saviour praise,
His door hath opened wide, &c."

Wentworth, on that day, witnessed a sight, which I believe the God of Heaven made glorious by his presence, and power to save. As Mr. Smith said, "This—yes, this looks like primitive Christianity; I would we had more of it!"

On the following morning, Mr. Smith met the people of his charge, and those who had been brought to God. I am not aware of the number added to the Wesleyan Church, but many, I believe united with them; while others will join the Baptist brethren or Presbyterian. Every Christian man and woman could not fail to admire Mr. Smith's candour, as it respects their connection with his own Church, or any other Society. He wished all to act according to the dictates of their own consciences, in a step of such vital importance to themselves, and those connected with them.

I suppose there has not been less than forty persons professedly brought to God during this revival. Still the Church has reason to breathe the prayer of the Prophet, "O Lord, revive thy work."

In the evening, Mr. Smith concluded the meetings by preaching from "On the last day, the great day of the feast, Jesus stood and cried if any man thirst, &c." The brethren departed to their homes, refreshed in spirit, believing the work to be of God, and that He that sitteth in the Heavens, and whose chariot of wrath the dark thunder clouds form, will work, and none can hinder, till it shall be said, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

ONE OF THE NUMBER.

Wallace River, Feb. 20, 1852.

The vote of a Romish priest, given at a late election in Boston, has been challenged and protested against, so it is said, on the ground, that the party cannot become a citizen of the United States, as he has sworn allegiance, temporal and spiritual, to a foreign potentate. The case is to be tried by the Supreme Court of Massachusetts. The result will be looked for with interest.

THE WESLEYAN.

Halifax, Saturday Morning, March 6, 1852.

GUYSBORO' CIRCUIT.

The Rev. W. McCARTY, under date of Feb. 28, writes:—"The blessed revival of God's Cause on this Circuit is delightfully progressing; over one hundred souls have professed to have been brought to the Lord. The gracious influence is extending over a wide extent of country; and in conversation with some of the older people, they say they have never known in their recollection a more extensive revival of religion in this County. The divine influence is powerfully felt in Guysboro', Manchester, on both sides of the Manchester River, as far up as the Intervale, and in the other direction to Clam Harbour, and through towards the Gut of Cano. This revival which, under God's blessing, originated among the Wesleyans, has also extended to the Baptist Church; they are now holding their special services, and are participating in the gracious influence.

Although the meetings have continued since the 15th Dec., yet the attendance is now larger than ever. The spirit of prayer is resting upon every member of the church, and, in several instances, aged parents, who have attained to three score years, are standing up, and their families with them, praising the Lord for pardoning mercy extended to them."

A friend at Guysboro' writes to a gentleman in this city:—"The revival has been going on for two months, and seems now to be only at its beginning, as people are coming from far and near, to hear the word, and old and young are being converted to God. I doubt if ever such a revival took place in any part of Nova Scotia in so short a time."

Another friend writes us from Guysboro', that a number of youths, as the result of the recently held protracted meeting in that place, are making choice of Christ and things Divine, whilst others are penitently inquiring "the way to Zion with their faces thitherward."

Newfoundland—Black Island.

(From Wesleyan Notices, Feb'y, 1852.)

Early in the fall of last year, a fisherman engaged Robert R., a zealous member of our Society, residing in Twillingate, to mend his herring-nets. In the bargain Robert agreed to be allowed to read the word of God in the family, and to pray morning and evening, during his stay. Being acquainted with Mr. Wesley's Works, and having a well-tryed experience in vital godliness, Robert's exposition of the Scriptures and prayer were with power. A few of the neighbours expressed a wish to be permitted to come in at the hour of evening prayer; and on one occasion the oldest daughter of Robert's employer cried aloud for mercy. Her distress of soul was so great that she feared to retire to rest lest she should awake in hell. The parents, especially the mother, were displeased with Robert for this disturbance of the family peace. This led him to reason more closely on the nature and necessity of repentance and the forgiveness of sins. The next night another sister and the father joined in strong cries for mercy; nor did they cry long before the two sisters rejoiced in the knowledge of the remission of sins through faith in the blood of Christ. This "new thing" caused much talk among the islanders, and employed Robert night and day in discussing and defending. But at first he was alone. At length "tidings of these things" reached the ears of a family residing on the opposite side of the island. The father and mother of this family were, to a certain extent, backsliders. They were the children of pious parents, once resident in Harbour-Grace. They had been educated in our Sabbath-school in that place, and brought to the knowledge of the truth by our Missionaries. Twenty years ago the necessity of the times had compelled them to leave their father's family altar, and seek a living so far north as Green-Bay. Here, for many years, they endeavoured to hold forth the light of truth; but it at length went out, and dark was the night that settled around them. Still they never wholly forgot the Lord; but often wept in sorrow at the remembrance of the Divine manifestations at the Bethel they had left behind; when, lo! a day of mercy once more dawned upon them. Salvation is brought to their shores. They heard of the work of the Lord in the fisherman's family. They prepared to cross the island, and were quickly at the house where Robert and his young converts were mending their nets, and singing at their work. For a time strong emotion prevented utterance; they then gave expression to their feelings of joy on the occasion, testifying that Robert's labours were of the Lord. A general inquiry was now made

throughout the Island after eternal things, and the work of the Lord prospered. Robert returned home, and informed me of the facts which had occurred. I made no delay in visiting the island, to confirm the souls of the disciples; and truly, when I saw the grace of God, I was glad. I formed a class, and appointed the most judicious person among them as a Leader. And as none of the children of the island families could read, and the parents promised to pay the expense of a Schoolmaster, on my return home I laid their case before several of our zealous young men. A pious man, and his wife, having no family, cheerfully offered their services to teach the children in the week, and conduct Divine service on the Sabbath. Accordingly, a log house was built in the most central part of the island, whither the children went regularly to school, and the inhabitants to worship. I visited them again in the winter, and rejoiced in their steadfastness. My third visit, in August, was one of special grace to my own soul, and I trust to theirs also.—Rev. J. Brewster, October, 1851.

Methodism in Canada West.

A Correspondent of the Toronto Christian Guardian says, that without any special means of grace, upwards of seventy persons, including those who had removed there from other Circuits, have been admitted into the Methodist Church, on the London Town Circuit, Canada West. The trustees have decided to erect a new Church in the spring, to seat not fewer than 1500 people. Wesleyanism is gaining in that town an unprecedented influence.

Another Correspondent says:—"The prospects of Wesleyan Methodism were never fairer in Canada West than now, if preachers and people are but faithful."

The Upper Canadian Missionary Meetings, judging from the accounts published in the Christian Guardian, have been more than ordinarily interesting and productive. The advocacy of Peter Jacobs, a converted Indian, has been attended with the most pleasing results. We wish our Canadian brethren still more abundant success in their evangelical labours.

A Word for "The Wesleyan," from some of its Friends.

A brother who lately sent us the names of new subscribers, says:—"These new subscribers, with those previously announced, have been secured in consequence of a regular canvass on my recent visits, and I am more and more convinced, that a general effort on the part of the Brethren would secure a very large addition to the number of your subscribers. I fear our Brethren do not feel the amount of responsibility resting on them in these stirring times in the use of the Press. Some of them, however, are doing what they can doubtless, and we may hope that all will join, and send, ere long, a host of five shilling notes." Thank you, brother, your counsel is good.

Another brother writes:—"I have much pleasure in forwarding the names of—subscribers for The Wesleyan, and also feel pleased to state that The Wesleyan is fast gaining friends on my Circuit. What shall we do to provoke the Brethren to write more for its columns? Cannot you inform them, that old friends are anxious to hear from them?"

We are pleased to see the brethren taking up the subject of our circulation, and identifying themselves more fully with our Official Organ. Never did we, as a body, more require the aid of the Press than in the present "stirring times," when activity pervades every section of the Christian Church; and when, if we do not aim, and make a vigorous effort, to place The Wesleyan in the hands of every Wesleyan family throughout our field of labour, others may succeed in gaining that access for their own denominational periodicals, which we, from lukewarmness, or timidity, may fail to secure for our own. Nor are they to be blamed for endeavouring to obtain as many subscribers as possible from any and every quarter. To Wesleyans, our advice is—first,—Take your own Methodist paper,—and then, if you can afford it, and wish to extend your range of religious newspaper reading, take the paper of any other body, which is conducted on sound evangelical principles.

Mr. T. B. Rapp of Philadelphia is manufacturing glass coffins, of sufficient strength to prevent bulging. They are air-tight, and decomposition of the remains, in consequence, goes on very slowly.

Protracted Meetings.

The Canada Christian Advocate has an excellent article on "Means for Promoting Revivals," in which particular commendation is given to Protracted Meetings as a most efficient instrumentality. We append the following suitable remarks:—

"One important advantage of Protracted Meetings is, the impressions made upon the minds of the people by the preached word, instead of being dissipated by the pleasures of the world, or the cares of business, are followed up and increased from day to day; until strong convictions fasten on the mind, and the sharp arrows of truth sink deep into the heart."

"When a Protracted Meeting is commenced, it is well known that a direct effort is to be made for a revival of religion. Thus a definite object is placed before the people, and every effort is made with direct reference to that object. A revival is intended. The preacher intends it in every sermon he preaches, in every prayer he offers, in every exhortation he delivers; and even the very hymns are selected with reference to this object. All who are engaged in the meeting intend it; they labour for it; it is their sole object; every thing is adapted to this end, and no effort is spared to secure success. Now, when such a general expectation of a revival is raised in the minds of the people; when this is the only object; when the people labour in faith, and when every effort is directed to this end, how is it possible to fail? Nothing but the most determined and obstinate resistance on the part of the unconverted could prevent success; and even this, we believe, might be overcome by persevering faith and prayer."

Methodism in France.

A Correspondent of Evangelical Christendom says:—"The Wesleyans possess, in France, churches in eight departments; viz. Seine, Pas de Calais, Calvados, Herault, Garde, Haute Alpes, Drome, Meuse. The principal Stations are Paris, Calais, Boulogne, Caen, l'Isle, Bois le Duc, Joinville, Nismes, Anduze, Alais, le Vigan, Garges, Nyons, Bordeaux, la Vallee de Trassinere, and that of Onagoas with Guillestre. Including two posts in French Switzerland, at Aigle and Lausanne, there are nineteen pastors, one evangelist, one paid Catechist, thirty-two unpaid evangelists, one hundred and sixty-two male and female teachers in Sunday Schools, eighteen principal stations, as above, twenty-seven chapels, seventy-four other places for meetings, eight hundred and sixty-five members, fifty or sixty candidates, six thousand hearers, and one thousand children in the Sunday Schools.

The position of the Wesleyan Methodists in France, says the Rev. J. A. Bost, of Rheims, is a beautiful one. Constituted as a free Church for more than forty years, during which their missionaries have laboured in France, they can appeal to their past life, which testifies that they have striven to do good themselves, without impeding what others might seek to do; and especially have they laboured to enlighten, awaken, and encourage the pastors of the National Church; and they can, as the fruit of their endeavours, count some of the most distinguished and useful among them. In more than one locality have they extended the limits of Protestantism. In the north and south, through their preaching, stations for pastors have been erected, in situations where the worship of the Reformed church had ceased to exist ever since the revocation of the edict of Nantes. Their presence is recognized in the revival in France, as it was also felt in that in England, by the combat they maintained with Antinomianism.

Progress of Evangelism in 1851.

In reviewing the events of 1851, the Editors of Evangelical Christendom say:—"In Africa, the Church Missionaries of the East and West Coast, and the London Missionaries from the South, are pushing their discoveries and their labours towards the heart of that vast continent, and rapidly converging towards each other. Lake Tchad has been reached, and its islands visited by adventurous travellers, and the British flag hoisted on its waters. A lake, fed by northern streams, has been discovered in the south; and in the east, the two snow mountains, Kenia and Kilimanjaro, give promise of a temperate climate for European missionaries; while the repulse of the Dahomans from Abbeokuta is an augury of hope for the progress of the gospel on that side, and a new station, far inland, has been lately occupied. In India, the Protestant Missionaries, of every name, give the same cheering