

The thought of being thus cast upon strangers, so far from my home and at such a season, presenting itself as it did with all its concomitants, appeared sufficiently appalling. But the effect was momentary—for however easily I might have prevented the occurrence if I had foreseen it, I could not reflect upon myself, nor could I—as I had too often done in minor difficulties, rely upon resources within my own control—but was instantly thrown upon the mercy and goodness of God, and my trouble was gone. His word was my stay, and the assurance of his presence and protection was more than I could "ask or think." I could only say—"It is the Lord, let him do what seemeth him good." From that time every thing connected with my affliction and circumstances, or bearing upon my recovery, was controlled and directed by his providential hand in a way which humbled yet delighted me; and I cannot look back upon this exhibition of divine goodness, mingled as it was with much of bodily suffering and pain, but as upon some pleasing dream.—The only anxiety I felt as connected with myself, arose from my detention and the thought of pressing engagements which I had to fulfil.

With the kind assistance of Mrs. Brennan and family, and of Mr. McColl, I bound up my leg with splints, and was carried on a cart to Guysborough. Before I reached this place I was met by Frederick R. Goodman Esquire, who took me to his own residence, where I received from himself and Mrs. Goodman, every attention and comfort which my circumstances could require, or christian friendship and cultivated and enlightened humanity devise. Here also I was favoured with medical attendance, and the sympathy and kindness of many christian friends.

During my absence from the City I have visited the following places:—Straits of Canso, Arichat, Sydney, Louisburg, Gaberouse Bay, Cape Gaberouse, North Sydney, North Bar, Sydney Mines, St. Ann's, Upper Margarie, Lower Margarie, Hillsborough, Lower Mabou, and Port Hood—in Cape Breton;—also Guysborough, Manchester, Antigonish, Merigomish, New Glasgow, Pictou, and Truro—in Nova Scotia proper. In most of these places meetings were convened and well attended, and a spirit manifested which indicated a growing disposition to promote the objects we had in view; and there is ground to hope that where societies have been formed, their operations will be permanent.

After I had visited Cape Breton on two former occasions, a degree of surprise was evinced by some of my friends to learn that I had never been in Louisburg. The reason I assigned was—that I had had been assured by my friends in Sydney, that nothing could be done to promote the objects of the Bible Society there. At this time however, I deemed it best to go and visit for once, the ancient capital, as also Gaberouse and other places in that direction. I was accompanied by a friend, and on being informed we were drawing near to "the city," I was prepared for the imposing sight—but alas! Louisburg—the still glowing in my imagination as it had been impressed by the historic page—was gone to the tomb, and nothing left remaining, save the harbour and its romantic scenery, and a few scattered habitations of unpretending appearance—surrounded by a wilderness almost impenetrable, except here and there a small clearance, and some openings called roads, that can barely be deemed passable.

Here, however, I met with people whose minds were much more cultivated than their country, and whose hearts could feel their obligations to the Bible, and a desire to do something to make it known among the millions more destitute.—Though the notices were necessarily brief, we held meetings which were well attended:—one at Cape Gaberouse, two at the head of Gaberouse Bay, and one at Louisburg. In all of them a deep feeling of interest was manifested.—and I was assured that something may yet be done in the formation of one or two Branch Societies—in the collection of contributions sufficient to establish and sustain local depositories, which are more required here, than in any other part of Cape Breton I have visited—and to help in some humble measure to supply those who are literally "perishing for lack of knowledge."

I could not help regarding my visit to Gaberouse at this particular time, as providential. A person had just arrived and commenced preaching Mormonism—or as he termed it—the "Doctrine of the latter day saints."—denouncing the forms of christianity as usually professed, and the modes of worship generally practised, as more imposition and gross deception, not being accompanied by the miracles of the New Testament.—He had already immersed some few of these unsuspecting and simple hearted, yet apparently well disposed people, many hundreds of whom but seldom hear a sermon. Having read the book of Mormon, and also something of the history of this imposture, I was enabled to satisfy many who came to me to inquire into its true character.

In returning to Sydney, the gig or "fly" in which we rode part of the way, was upset, and I was thrown off the road upon a log, and bruised rather severely, especially about the head and breast. For many weeks afterwards I had a severe pain in my breast, but which had nearly subsided when I met with the accident which fractured my leg; but when I was confined with

this in Guysborough, and labouring under some considerable degree of fever, the pain in my chest returned, and brought with it a constant (though not severe) hemorrhage from the lungs, which lasted about ten days,—yet it passed away without leaving any unpleasant symptoms behind. Perhaps I had taken cold while lying five hours in the cart which carried me to Guysborough, exposed to the north wind in a cold night in November. But I have reason to be truly thankful that my health and strength are now fully restored, except a little remaining lameness in the leg that was injured.

At Sydney, North Sydney, North Bar, and Sydney Mines, our meetings, though not all them very large, were very interesting, and attended with cheering indications of continued success.—At North Bar, where nothing of the kind had been attempted before, two meetings were held in the Bethel, (a new neat looking and very commodious building, highly creditable to this thriving place,) in which the objects of the Bible Society were brought forward, and the results were highly encouraging. In these places some additions were made to the subscription lists, and several pounds were paid down in all of them but one—and in that, nothing was solicited for immediate collection. Nor is it of least consequence to the future operations of these Branches, that the valuable assistance and co-operation of the ministers of the Gospel—the Rev. Messrs. McLeod and Jost of Sydney, the Rev. Messrs. Wilson and Arnold of Sydney Mines, and the Rev. Mr. Ross of North Sydney—were cheerfully and effectively rendered.

At St. Ann's, the Rev. Mr. McLeod, the long tried friend of the Bible Society, had made another effort, the result of which, he said he was about to transmit to the Treasurer of the Auxiliary in Halifax. He had also secured the services of a friend in the cause, (a Mr. Ross) to supply his place as Treasurer of the Association, when he shall have left for Australia, whither he was about to proceed.

At Margarie, though the effects of the mercantile and agricultural depression continue to be felt, a warm interest was manifested, and it is hoped the funds will be permanently sustained. At the close of one of our meetings, where no collection was expected, a lady thrust a dollar into my hand, and the next day her husband met me and gave me another. Besides these, the Treasurer had about two pounds in hand, and other subscriptions were expected to be paid over in time for an early remittance. (Since received.)

The Society at Hillsborough on the Mabou, though very small, maintains, and, I hope, will enlarge its operations. I visited many families and obtained a number of new subscribers.—I was much pleased with the spirit in which some of these contributions were paid, nor less so with that in which others were promised. Port Hood Branch is still smaller than that of Hillsborough, and there is little room for much enlargement in such a small and mixed community. I called on almost every member, and on some other persons also, and was glad to find a friendly disposition towards our object, and was encouraged to believe that in the midst of rather unpromising circumstances the Society will be kept up and maintained in healthy action.

At the Straits of Canso, I found the little Branch Society as well disposed as ever. We held a meeting, which, though small, was full of interest. The office bearers and members present, manifested a zeal in the cause, alike encouraging to myself, and hopeful to the future progress of the Society.

On my arrival at Arichat, I was sorry to find the President of the Bible Society there, the Rev. Mr. Shaw, confined to his house by indisposition. He had recently made an effort in his congregation to raise a fund for a thorough repairing and painting of his church, and a bazaar was being conducted to make up the deficiency. The other office bearers, as well as himself, were of opinion that, in their present circumstances, I should best promote the interests of the Bible cause, by visiting every subscriber to whom I could have access. This I did and found them well disposed. Their subscriptions were indeed in some instances smaller, but many of them promised, if spared, to double them another year, when relieved from the pressure of the heavy demand so recently made upon them.

After being delayed some time by heavy winds, I crossed the Straits of Canso with some difficulty, and was glad the season being so far advanced, to find myself again in Nova Scotia.—From the Straits of Canso I proceeded to Guysborough, and was on my way thither when I met with the accident, the particulars of which I have already so largely detailed. I had been detained about a month by my affliction, when I consulted the office bearers of the two Societies, and prepared for holding the annual meetings of Manchester and Guysborough; and had the notices for them published as extensively as possible. I was glad to find that not only the office bearers, but several other influential persons who had not assisted at our meetings before, were ready to join us, and do all in their power to help forward our object.

On Monday evening the 16th of December, about five weeks after the occurrence which laid me aside, I attended the meeting at Manchester,

and was glad to find a much larger assemblage than I had previously met with there. Several resolutions were passed, and addresses were delivered with much effect by the President, the Rev. Mr. Morris, the Rev. Mr. Smith, and John Marshall Esquire—and I was enabled to speak at some length also. It was indeed a very good meeting. The interest manifested throughout, was more than I could have anticipated. All present seemed to partake of the common feeling, and gave cheering promise of continued, and in some instances by their subscriptions, of increased support to the cause.

On the Wednesday evening following, we held our meeting, pursuant to notice, in the Town-hall in Guysborough. The place was well filled with a respectable and deeply interested audience.—Several resolutions were moved and carried unanimously, and the meeting was addressed with much power and to very good purpose by the Rev. Mr. Shreve, the Rev. Mr. Smith, and Stewart Campbell Esquire—and also at considerable length by the Travelling Agent. It was late before the proceedings were concluded, but no one seemed weary—on the contrary, a warm interest was evinced to the end. A new impulse was evidently given to the Society and the prospect of contributions considerably increased.—The Rev. Mr. Shreve was elected president—the Rev. Mr. Smith vice president, and Stewart Campbell Esquire a member of the committee. Several young ladies were also appointed collectors, although a flourishing Ladies' Association, conducted by Miss Newton, of which some of them are members, is still successfully pursuing its wonted activity here, and has remitted six pounds to the Treasurer since I arrived in the city. May all these efforts be crowned with, as they have been so far attended by, the Divine presence and blessing. To his glory alone the praise is due! Two meetings were held as I went down, in the Baptist Chapel in Antigonish, in which I had an opportunity of setting forth the importance of the Sacred Scriptures, and the objects of the Bible Society—but we have not as yet formed a Branch Society there.

I intended to visit Cape Canso as I had done previously, but before I was sufficiently recovered, the intercourse by water, a distance of thirty miles, had become difficult, if not dangerous, and was now indeed almost suspended by the severity of the weather. Heavy snow storms had also shut up the only road on shore, so that it was barely passable on the saddle—a mode of travelling which in my present state, I was utterly unable to pursue. I wrote the President of the Society there expressing my regret, and urging upon the office bearers the necessity of doing all in their power without me, which I hope they will do.

I wrote to the Rev. Mr. Campbell, the President of the Society at St. Mary's, requesting a meeting to be appointed which I engaged to attend, and also to visit Sherbrooke, where many of the members and some of the office bearers reside, if it should be found practicable—but a heavy snow storm intervening, the roads were rendered impassable for the time. The postman, I was informed, had to leave his horse and sleigh, and make his way on foot over six miles; and a succession of storms not only prevented me from renewing the appointment, but shut me up in Guysborough for more than a fortnight, so that I could not leave till the fifteenth of this month.—Even then, with the assistance of a friend to whom I had gladly given a passage, I was often saved with difficulty from being upset, but reached the city on the morning of the twenty-third, thankful that I was so preserved and restored.

I visited some of the office bearers of the Pictou Auxiliary, and of the Branch at New Glasgow as I came along, and would have been glad to unite with them (and also with those at Merigomish as I had intimated when I went down) and assist them at their coming anniversaries, but had made engagements to the westward which I must hasten to fulfil.

I intend proceeding next week to Margaret's Bay, and from thence to visit in succession the following places,—viz:—Chester, Lunenburg, Mill Village, Liverpool, Shelburne, Barrington, Caledonia, Brookfield, Pleasant River, Nictaux and Wilmot, (and if practicable, Lawrence town, Bridgetown, and Annapolis,) Aylesford, Cornwallis, Horton, Falmouth, Windsor, Newport, Rawdon and Maitland. Also, Parrsborough, (if I can reach it), Five Islands, Economy, Londonderry, Folly Village, and De Bert River, Truro, and Upper and Lower Musquodoboit—and if time will allow—the Societies in connection with the Pictou Auxiliary, and some intervening places not mentioned. Much will depend however on the state of the roads and other circumstances over which I have no control. I would therefore leave the disposal of myself and all I have to do, with Him who "seeth the end from the beginning"—and who "changeth the times" as he will—for "He knoweth what is in the darkness, and the light dwelleth with him."

I remain, Rev. & Dear Sir,
Most faithfully yours,

ISAAC SMITH,
Travelling Agent.

To the Rev. Mr. Martin,

Halifax, 28th January, 1851.

THE WESLEYAN.

Halifax, Saturday Morning, February 8. 1851.

WESLEYAN MISSIONS.

We beg to call the attention of our City readers to a Notice in another column of the approaching Anniversary of the Halifax Branch Wesleyan Missionary Society, and to bespeak for it an interest in their addresses to the throne of the heavenly grace. The work of Christian extension is the great end of evangelical Church organization. The sentiment exists in every truly Christian mind, and will manifest itself in every form of practice, that "No man liveth to himself." The promotion of spirituality in the Church at home, and the enlargement of her borders, until the curtains of her habitation shall encircle every family of the human race, are the objects to which individual and united efforts should be perseveringly and believingly directed. The kingdom is the Lord's—his dominion has been usurped by the prince of darkness, under whose crushing tyranny vast masses of redeemed beings lie in abject slavery, and pitiable helplessness, the promise of their emancipation, and of their restoration to the blessings resulting from submission to God and adoption into the household of faith, is an encouraging stimulant to self-denying zeal and cheerful liberality in sustaining the great enterprises of religious benevolence to which the Christian Church is now devoting her energies. In the conquest to be achieved, every follower of the Lord Jesus is privileged to rejoice, as being in part the result of his individual instrumentality. Nor can he scripturally hope to retain his own spiritual vitality; or to share at last the inheritance of the saints in light, if, mantled in selfishness and worldliness, he stands aloof from a cause with which the declarative glory of the Saviour, and the eternal interests of millions of souls are so intimately connected.

To the aggressive operations of Methodism in her Missionary department may doubtless be chiefly attributed those tokens of Divine approval by which her history has been so eminently distinguished, and the high moral position now occupied by her among the Churches of Christendom. Increased manifestation of sympathy for the world which lieth in wickedness is the evident path to further advancement in her career of glory. To such manifestations her members are prompted by the expansive views of the provisions and design of the mediatorial economy which characterize her creed, and by her admirably adapted connexional organization. Her aspirations for the extension of Christian truth can never without criminality be repressed, while there remains a tribe uncheered by the intelligence that Jesus "is the propitiation for the sins of the whole world." Her members must become recreant to the cardinal principle of their profession, "faith which worketh by love," before they can hoard up their wealth, and leave the miseries unalleviated which Popery and Paganism inflict upon their fellow-men. The authority of Christ, which enjoins the duty to "Go into all the world, and preach the gospel to every creature," would be practically repudiated by withholding the means requisite to give that duty effect, and in some judicial form or other such an overt act of rebellion would bring down the marks of God's displeasure.

We entertain no apprehension of the decline of the genuine missionary feeling long exhibited by the Wesleyans of Halifax. The promptitude with which they have responded to the annual appeals addressed to them, we have no doubt will be again and again repeated. The brethren who have kindly engaged to preach the preparatory sermons, and to take part in the approaching Anniversary, will be encouragingly welcomed, and by the blessing of God upon their efforts we anticipate a season of refreshing for our congregations, and a new impulse to the great work whose claims they will advocate. Yet we confess our ardent desire that the metropolis of Wesleyanism in Nova Scotia should take a yet higher position in our next District Missionary Report. The wants of the world are numerous and pressing. The opposition of our enemies is violent and unscrupulous. The energy of old friends must be maintained, and with new adherents they must come to the rescue with even more than wonted liberality, and proclaim by augmented subscriptions, and by special donations, in these times of special trial, that their