

mind of the district meeting, by an occasional expression of the same, to the resident preacher at Halifax, by some one or other of the people belonging to this place. These intimations were not in vain. In the spring of 1818, Mr. Fishpool was sent by the district meeting, who remained three months; he was succeeded in the autumn by Mr. Armstrong, who continued till the spring. Many professed to be awakened at this time, through the preaching of the word; declared attachment to the cause, and joined the Society: but here it is painful to reflect, too little stability was manifest; notwithstanding the undoubted operations of the Holy Spirit on the hearts of the people,—the work acquired no permanency; evils crept in, their minds became unhinged, and the work was marred. But why it was so—and why the word of the Lord, was not permitted from this period, to run, have free course and be fully glorified, the day of eternity will reveal.\* But the spark of grace so long kindled, and kept alive, was not to be extinguished. Under the most disadvantageous circumstances, for a long interim, the few awakened in some measure to a sense of their eternal interest, had met occasionally together in private houses for singing and prayer: but now beginning to feel the necessity of some fixed place for public worship, it was concluded in the year 1819 to build a small meeting house, which was accordingly done, and Trustees appointed. It was erected about three miles from the Town of Guysborough, near Cook's Cove, so called, from being chiefly settled by persons of that name;—and as in consequence of a certain clause in the agreement, the house was to be free of access to others, than the Wesleyan connexion, the people thankfully availed themselves of the transient labours of any pious minister, of whatever denomination, that might chance to pass that way. It pleased God however, that in the spring of 1821, Mr. Arthur McNutt, (now visiting Missionary for the New Brunswick District) should visit this place; he arrived first at Canso—and being there kindly received, particularly by Mr. and Mrs. Abraham Whitman and family; commenced exercising his talents in calling sinners to repentance, by holding meetings for exhortation and prayer. Having remained some time in that vicinity, including White Head, his way was directed up the south side of the Chedabucto Bay Shore; visiting Island Cove, Crow Harbour, Half way Cove, Salmon River, and Cook's Cove: at these several places, exercising in prayer and exhortation as occasion offered: testifying "this is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners"—till at length he reached Guysborough. The writer recollects perfectly, with what lively feelings of gratitude, the announcement of his arrival was received; and the intelligence that a meeting for prayer and preaching, was hailed—having been as it were an exile from this branch of the Church of Christ, for about one year previous, in becoming resident at Guysborough, and suffering a *famine of the word of God*, during that period. It was hailed as a

token for good: an answer to prayer: a proof that the Lord God omnipotent reigneth, and that none who trust in Him, shall ever be confounded. Mr. McNutt continued labouring for nearly two years, most affectionately and faithfully; chiefly between this and Canso: usually spending, one fortnight in Guysborough, every six weeks, travelling up and down the Bay Shore, (generally on foot,) winter and summer, through bad roads—many difficulties and much discouragement,—to the good and edification of the people: always receiving kindness according to their ability, in every possible way: the house of Mr. Elias Cook, as also many others, was opened in the Cove for his accommodation, and for preaching on the week days: the meeting house, accommodated a larger congregation on the Sabbath. And now it pleased the Lord, to follow with his Spirit's influence the labours of his servant. Many became again aroused to their eternal interests: evinced the same by attendance on the word preached and prayer, and the few sheep, which had been "scattered in the cloudy and dark day"—and were furnishing for pasture, received refreshment, were strengthened, and "went on their way rejoicing." The excellent discipline of the Wesleyan connexion was in some measure revived. Class meetings were resumed, and the hope again raised, that the Lord would yet more abundantly visit his people. Mr. McNutt was succeeded in 1825, by Mr. William Murry, whose arrival was welcomed with gratitude, and whose labours were faithful and confirming to those who feared the Lord. The public court house was obtained occasionally as a commodious place for preaching, the congregations being large and respectable, sometimes the public school house was used, and at others, the word was ministered in private houses. The cause did not lose ground at this period, yet from a concurrence of opposing circumstances it seemed not to advance: disadvantages arose with reference to Mr. Murry being unordained, which the ignorant and unlearned would fain have wrested to the suppression of the cause.

On the removal of Mr. Murry, but faint hopes of a further supply was entertained, notwithstanding application was made on behalf of the people, by Mr. F. Cook, through a letter to Mr. Black. No answer was received, the souls of the few who had been cheered with the anticipation of a permanent supply of the gospel were again depressed, and brought into sorrow—while their hearts were made to "tremble for the Ark of God,"—having cause to fear now, all hope was cut off, without some more than ordinary effort. A visit was made to Halifax in 1826, by a member of society for the express purpose of holding a personal interview with the Rev. Mr. Black on the subject, the district meeting being then convened. This interview however, was permitted to be unsuccessful; all that could be stated, with reference to the heart felt determination, and willingness of the people to support the gospel, and make comfortable the preacher, should one be sent, was in vain, and the decided and most unwelcome answer was, 'no preacher can be sent to Guysborough.' This intelligence was received with many fears, under a deep sense of

\* The writer was not resident in Guysborough at this time.