the Protestants of the Province in efforts to secure the recognition of the Holy Scriptures as the basis of all sound Education, and in a firm and persevering demand that the Provincial support and encouragement given to Popery of late years shall be discontinued. In this demand would be included all endowments of Popery, in every form, and of every kind, drawn from the public revenues,—the concession of rank and precedence to Romish Ecclesiastics,—and the allowance of Conventual Establishments not subject to the inspection and control of the law. There is good ground for believing that its effects have not been in vain, but that the views of this Alliance have been generally adopted by the people of Nova Scotia, and that in a special manner the young men of this country have taken as their own the principles embodied in its Basis and Circular.

There is one branch of the actings of this Alliance to which its members may look with no slight satisfaction. It has created a Native Protestant Literature. During the last winter a course of Lectures was originated by it and held under its auspices.—These Lectures were not only eminently successful as having been attended by large and respectable audiences, but in printed form they have been spread through the country in large editions. Previous to the opening of last winter's course a meeting was held in Chalmer's Church, at which after devotional exercises, a preliminary Lecture was delivered by the Rev. W. Ferrie of St. John, N. B.—All the other meetings were held in Temperance Hall. They were duly opened by reading the Scriptures, praise and prayer.

The Lectures were given in the following order:—

The Papacy a Conspiracy against Civil and Religious Liberty—Rev. Pro. King.

The Idolatry of Rome—Rev. R. Sedgewick.

The Sacrifice of the Mass—Rev. W. C. McKinnon.

Causes of the Revival and Increase of Popery—Rev. J. L. Murdoch.

The Rule of Faith—Rev. W. Sommerville

Review of E. Maturin's Letter—Rev. J. Hunter.

Rise and Progress of Error in the Church of Rome—Rev. Dr. Robertson.

The Spirit of Popery and the Duty of Protestants in regard to Education—M. H. Richey, Esq.

The Papal Supremacy Examined—Rev. R. Wilson.

The Committee take this opportunity of recording their thanks to the above named gentlemen for their valuable aid in disseminating the principles of Protestant truth.

Arrangements have been made for the delivery of a course of Lectures similar to the foregoing during the approaching winter. At one time it was hoped that the opening Lecture would have been given by the Rev. Dr. Murray, of Elizabeth, New Jersey, a champion of Protestantism well known among us by the *nom de plume* of Kirwan. The following letter from him explains the reason of his absence and expresses his sympathy:—

MY DEAR MR. HUNTER,—

I do very deeply regret the series of incidents which have led to my disappointment of visiting Halifax. I had made all my arrangements to do so last spring; but your visit to Britain at the time prevented. You were my only correspondent; and I knew nobody else there. Then, I deferred my visit to Europe to next year, in order to be at the Tercentenary of the Reformation, to which I was appointed a delegate by our General Assembly.

It was in my programme to go to Halifax this autumn, with my friend Dr. Thompson, to open your course of Lectures. On this I calculated all summer. But the Irish delegation is here—Dr. Edgar is my guest—and I am the Chairman of the Committee that aids and directs them.—They go nowhere and do nothing save as the Committee directs. This renders it impossible for me to be absent. If poor Ireland can only be relieved from the iron collar which Rome has locked on its neck, and which has kept her for so many years in a low, servile position, how great will be the moral gain to the world!

Wherever God permits a Romish bishop or priest to reside, there will be intrigue, and that intrigue will grow in power as the priests grow in number. And politicians, who love place above all things, and who will vote for Jehovah, Jove or the Virgin, to gain supporters, will usually side with them. You know all about this in Nova Scotia, as we alas! do here. But you have a noble Protestant spirit, and fully roused among you. You have done a noble work, and are able to do a nobler. Seek by proper concession to concentrate the Protestant spirit, and all is safe. But remember that Rome can only be thwarted in its plans of mischief by perpetual vigilance. I rejoice to know that you have an admirable Vigilance Committee in your Province. On the open ground of argument, Scripture, common sense, the battle with Rome has been gloriously fought and won; but her intrigues will continue as long as massing priests live; and these must be met with Protestant vigilance.

I cannot now, make any promises, but I hope to see Nova Scotia before I die.

You will give my kindest regards to the gentlemen and brethren connected with you in your efforts to teach your people the blighting influence of Romanism.

I remain, my dear Mr. Hunter,
Very truly you friend,
N. MURRAY.

Elizabeth, New Jersey, Oct 24, 1859.

The history of the past year has been encouraging and instructive. In the United States several thousands of persons have left in a body the Idolatry of Rome under the guidance of Chiniquy, formerly a priest. Throughout Ireland the power of the priesthood and the numbers of their deluded followers are being continually lessened before the progress of advancing Protestantism. In Italy the Popedom is shaken to its foundations, so that we may hope ere long to hear the crash of its crumbling ruins. Among ourselves the spirit of prayer has been poured out, and if this blessing continue to increase we know that Popery cannot abide the brightness of Jehovah's presence. Yet though all these things are encouraging, the members of this Alliance would greatly err if they supposed that it was now time to lay aside the weapons of their holy office or to loosen the links of their organization. So long as Rome exists by her outposts in the midst of us—so long must we, if we would serve our civil and religious freedom rally round the banner of the Great Captain of Salvation. Through the Pulpit, the Press, and in the exercise of our rights as citizens we must expose Popery, oppose its doings and contend for the faith once given to the saints, until this system of Antichristian error is utterly removed and due honor granted in the midst of us unto the Lord Jesus Christ as the one Mediator and the King of nations.

Rev. Mr. SPRAGUE in moving the adoption of the Report spoke to the following effect:—Although not heretofore intimately associated with this Alliance it has now my warmest sympathies and good wishes. It is regarded by some as simply political: this I cannot agree with: it is an organization for opposing and overthrowing Popery and as such it ought to be aided by all who are Protestants at heart. Never was a louder call for laying aside petty jealousies and uniting to resist a terrible foe. This Alliance may have caused pain and trouble to some men; but it is sometimes absolutely necessary to give pain and trouble even while we seek the happiness, temporal and spiritual, of all concerned. But the real authors of trouble are not the promoters of this Alliance, but Romanists and those who play into their hands. Ahab denounced Elijah as the troubler of Israel but most falsely. He should have accused his own sins and those of his people. Great Britain has been raised to her proud preeminence by the Bible—and while she holds to the Bible she is safe: but assuredly she is preparing trouble for herself by nurturing the viper Popery. Britain supported idolatry in India and she has been taught a fearful lesson, written in the blood of her bravest sons and daughters. Britain now supports idolatry at home and just as surely as she was taught a lesson in India so surely will she be taught a lesson, *perhaps a bloody one* at home! She is placing a sword in the hands of her implacable ememy for her own overthrow. Do we not need to be aroused! Is it not time that every voice in Christendom should be raised against this foe of God and man! We know what Popery would do if it had the power, for it is ironhearted and has never shrunk from means the most atrocious either to gain or to maintain ascendency. He then referred to the constant increase of priests in connection with the Army and Navy. Not many months ago an effort was made to introduce into a Protestant Chapel in Halifax the idolatrous worship and ceremonial of Popery! And a sight presents itself on our streets every day in the year sufficient to rouse the indignation of every freeman and christian: I refer to the fact that men wearing the uniform of British soldiers are compelled to present arms whenever a certain Roman priest—a fledgling of that nest of treason, Maynooth.—passes them! Some will not believe that Rome would do now as she used to do: they assert that she is the same always and everywhere. Her altered demeanour is owing to the fact that she cannot do what she wishes. How does she act in other countries? Ask the Island of Tahiti! Ask the Friendly Islands where last year Popery was forced on the natives at the cannon's mouth! She would do deeds even more atrocious in our very midst had she but the power. A tiger in a cage is a very harmless animal. You may look and laugh at him. But take away bar after bar of his cage, then loose his chain and you will soon find out that he is essentially a tameless and bloody monster. Let me tell our *timid* Protestants who are afraid to utter a syllable against Rome that they will not escape her wrath. They are heretics, and that is enough. The only favour granted to them will be what the Sepoys of India granted to some of the English who had done most for them: namely, let them look on while all their friends are being tortured and slain and then at last slay themselves. Popery claims our souls and bodies, our children, our property—in short everything. She claims the right of torturing our bodies in time and damning our souls in Eternity. He concluded by reading an extract from Robert Hall, and moving the adoption of the Report.

Rev. George Boyd seconded the resolution. He knew of no partizan motive in working with the Alliance. Its principles were neither persecuting nor proscriptive. No one can point to any thing in connexion with the Alliance, at home or here, inimical to the principles of civil and religious freedom! On the contrary its great object is to counteract the efforts of Rome, the grand foe of those precious principles. The great bulk of our population know little of full blown Popery. To see it full blown you must look at Italy, Austria and Spain, where Protestants are persecuted and even denied burial! We should be thankful that we know so little experimentally of Popery—but there is this disadvantage—that we do not sufficiently prize our privileges.

The second resolution was moved by Judge Marshall—to the effect that the continued existence and activity of the Alliance was necessary, especially on account of the dangers that threaten Education. He had only recently united himself with the Alliance—for at the time of its formation he was absent in England. Associations such as this should exist in every Protestant country, where danger is to be apprehended from the encroachments of the Papal *System*—he would not call it *Church*, for a Church is a company of believers—but the papal system is an apostacy—a gigantic fabric of fraud and misbelief. For thirty or forty years of his life he had been intimately acquainted with its spirit and movements. While as a Judge he had occasion to administer justice he had frequent opportunities of observing the systematic efforts put forth by Romanists for screening the guilty and thwarting the pure administration of law. The notorious Council of Trent defined the claims of the Pope as follows:—"We declare, define and pronounce, that it is essential to salvation for every individual to be subject to the Pope of Rome." This, of course, meant an unlimited subjection—political and physical, as well as spiritual—for time and for eternity. Hence Popery claims supremacy in all temporal affairs—Popery claims infallibility—but if there is any infallibility about it, it is that it is infallibly evil in all its doings. This Alliance must have a political aspect sometimes, simply because Popery seeks to engross all political power. Some time ago while in conversation with an intelligent Protestant in this city, who stoutly maintained that the spirit of Popery had changed, I was asked did I suppose Mr. ——— (a gentleman who is now a leading merchant) would burn me? I replied, No, but if the priestly power reigned here he would have to stand by and see me burn! This silenced my friend. It is curious to observe what guises Popery assumes to accomplish its objects. Now it is liberal; to-morrow it is tory; now pleading for change; now denouncing the most harmless innovation; here lauding the Bible—there burning Bibles by the hundred; here crying for liberty—while in European countries Protestants are rotting in dungeons! This Alliance has been most useful in rousing a Protestant feeling from one end of the country to the other. He hoped this feeling would go on intensifying every year till Popery would be melted away from our land like snow in summer. The Judge then referred to Education and the Papal cry for Separate Schools. If they want separate schools, let them by all means have them—but we as a province will not pay one shilling towards their support. Their aim is to have Schools from which they can exclude the Bible—the Book on which all sound moral education must be grounded. He had known many instances of priestly hatred of the Bible in this country, where the Book was destroyed. In Ireland hundreds of copies have been gathered and burned in one heap by the priests and the rabble. It is high time all sound hearted Protestants were united in stemming the tide of Romanism rolling in upon us, and in resisting the palpable efforts made for grasping political power. The venerable Judge sat down amid loud cheers.

The resolution was seconded by G. R. Anderson, Esq.

A list of office bearers for next year was moved by Charles Robson, Esq. The Alliance, he stated, and the public owed a profound debt of gratitude to the gentlemen who, amid much obliquy, and he might add, persecution, had acted as office bearers during the past year. He was much rejoiced to find the Alliance still living, vigorous, active, and he hoped it would long continue so. It is folly to think its work is done. He could not forget what party had yielded so much to Popery during the past twelve years, and he felt sure that the interests of Protestantism would not be safe in the hands of any political party if that party were unwatched. Popery knows how to sway to and fro between political parties, and wring concessions from one or other as is found most practicable. One great party has been shattered to pieces just on account of this Popish pressure, and of the rising tide of Protestant feeling. While it is impossible to appreciate fully the influence exerted by the Alliance during the past year, we have outlived the base slander that our object was the advancement of a party. All parties require to be looked after—Opposition as well as Government. Our work is only commencing. One victory cannot destroy a hydraheaded monster. The Provincial money must be taken from Popish Colleges. £500 of our money now goes to assist in diffusing Popery. This is a sin for which God will call us to account. Can we stand coolly by and see this money prostituted to the equipping of priests to lead the people to ruin and perdition. It is the most natural thing in the world for a Romish priest to be a traitor. If you want proof of this, turn up the files of the Halifax *Catholic*; read the Antigoinsh *Casket*, which overflows with the basest slanders of our Queen and country, and our religion. Read particularly the Boston *Pilot*, where all disguise is throw off, and the broadest treason, the most abominable and atrocious sentiments are inculcated, and the foulest abuse is constantly heaped on everything we hold dear. Yet this paper is patronised by our priests—the men we help to educate by the sum of £500 per annum! He then referred to their treatment of the Bible. Grant that ours is a bad translation—yet if they had any real respect for the Word of God they would not burn even a bad translation. In Rome the people have no Bibles. The only translation of it is in several folio volumes, so expensive that the common people cannot purchase it. Treason and hatred of the Scriptures are taught in the Colleges which we are required to support. And even the science taught in them is false and worthless. Their great man, Dr. Cahill, has not long ago maintained that Galileo was wrong and Cardinals right with regard to the earth's revolution! It Dr. Cahill would teach this what could be expected of others. It would be enough to *permit* treason to be taught in the Romish Colleges without paying its teachers. The country must be put right on this point. The grant must be taken from St. Mary's and St. Xavier's. If other denominational institutions lose their grant in consequence, it will matter but little.—None of them will be the worse for raising the paltry sum of £250, if they think fit to do so.

Mr. Robson's resolution was seconded in a few words by James Thompson, Esq.

Obituary Notices.

MR. EDITOR,—We have just returned from interring the remains of Mrs. JESSE BENT, who departed this life on Friday the 18th inst, in the 82nd year of her age.

When young in years, our beloved sister was brought to a knowledge of the truth through the instrumentality of the late Rev. Wm. Black, of blessed memory.

At this period Methodism in this country was in its infancy. Mrs. B., however, was not ashamed or afraid to become a member of the church; and was ever found ready to support its interests. The few persons with whom she then took sweet counsel, and with whom she repaired to the house of God, have gone to their reward; others, by the grace of our Lord Jesus Christ, have been raised up to fill their places: and our sister has lived to see the tree of Methodism grow up and spread its branches in every direction. To God be all the praise.

In the midst of all the changes, difficulties, temptations, and allurements of this probationary state, Mrs. B. stood fast in the liberty of the Gospel, became established in the truth as it is in Jesus, and, throughout her long and valuable life, practically evinced her attachment to the Saviour, and her interest in his cause. As a wife, a mother, a friend, and a Christian, she was all that could be desired—possessing an amiable disposition, a social, sympathising spirit, she was ever ready to exert all her powers in ministering to the comfort and happiness of those with whom she associated. Among the persons favoured with her acquaintance in every section of the Church of Christ she was held in the highest esteem; and many have dropped tears of sorrow for the loss they have been called upon to sustain in her who was "the friend of all and the enemy of none."

The Word of God she greatly valued—the means of grace she delighted to attend, and was always found in her place in the house of the Lord, until age and increasing infirmities precluded the possibility of enjoying that privilege.

The followers of Christ she loved; their company, conversation, and spirit were her delight; and ministers of the Gospel shared largely in her sympathies, affections, benevolence and prayer.

In Mrs. Bent's family the Wesleyan ministers always found a home where their temporal wants were amply supplied, and their spirits frequently refreshed. Mrs. B. thought she could never do too much to promote their comfort and usefulness. The church of Christ, therefore, has now lost a worthy and much loved member, who invariably and uniformly testified her interest in the cause of our adorable Redeemer.

For many years she has been confined to her habitation by affliction, and in this she manifested the grace of entire resignation to the will of her heavenly Father—no murmuring or repining was ever heard from her lips.

About three days before her decease she was seized with paralysis, which nearly deprived her of her speech. The Lord, however, was near her, Christ was precious to her soul, and she looked forward with much composure of mind to the *rest* which remaineth for the people of God.

Her aged husband and children were enabled to witness the value of religion, not only in the activities of life, but in the hour of final dissolution, when the immortal spirit passes through the valley and shadow of death. O that each one may follow her, as she followed Christ, until all are found at the right hand of the Majesty on high

The funeral was numerously attended; great solemnity rested upon the minds of the people while the Rev. S. Avery, the Rev. N. Vidito, and the writer, conducted the services connected therewith. May these deeply affecting occasions, which are becoming so frequent, have their designed effect in teaching us lessons of mortality, and leading us to "prepare to meet our God." M. P.

Bridgetown, Nov. 21st, 1859.

Died at Grand Falls, N.B, Sept. 16th, 1859, GUSTAVUS HAMILTON, aged 77 years. He was born in Latrim, Ireland. In 1819 he came to America, and in 1824 settled at Bay de Verte, where he remained until 1854 when he removed to the Grand Falls. He sought and found peace with God at the age of 15 years, and united himself with the Wesleyan Methodist church, to which he remained firmly attached until his death. At the age of 19 he was entrusted with the charge of a "class," which office he held during the whole of his after life, and in which he stood among the first class of leaders. He was useful and talented as an exhorter, &c., from his first connection with the church of his choice. Soon after his settlement at Bay de Verte he was put on the plan of the Local Preachers, and laboured diligently and acceptably until within a short time of his death. He possessed a clear understanding of Biblical truths, as embraced by Wesleyans, had his mind well stored with useful knowledge, was very communicative, and having so much of the fear of God at all times, he was an excellent counsellor in all the variety of matters relating to Christian experience. I had (and highly valued) his acquaintance for 30 years. I have often travelled with him in his Masters service, I have seen him under such a variety of circumstances, as to be able to form a true estimate of his character, and I esteemed him as one "of the excellent of the earth." I should like to record a better tribute to departed worth, but the rule of "brevity" warns me. He had many friends whose eyes will moisten as they remember his friendly and faithful advices and admonitions, and that they will see him no more, until the dead are raised. His last illness was short and very painful, so that he said little, and could not speak without difficulty, but was evidently loose to all below, and clinging to "the hope laid up in heaven."

EDWARD WOOD.

Point de Bute, Westmoreland, Oct. 30, '59.

Provincial Wesleyan

WEDNESDAY, NOV. 30, 1859.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of correspondents.

The Leeds Missionary Anniversary,

The friends of Wesleyan Missions everywhere regard with interest the annual meeting at Leeds. Ten years ago when British Methodism was assailed from within, when some whom she had cherished in her bosom sought her destruction, and the cry of "stop the supplies" was rung throughout the Connexion by her rebellious sons and those whom they misled, the Wesleyans of Leeds signalized their attachment to the Wesleyan Missionary Society by a noble and strenuous effort in its behalf, which gave them at once a position of preeminent interest in the eyes of their fellow Methodists. That position they have ever since maintained. There has been no retrocession from the advanced standard of liberality to which at that time in the warmth of their zeal they pledged themselves. A true Christian purpose has been conspicuous in every succeeding year to augment if possible their contributions to the Society, but never on any account to suffer them to become seriously diminished. So it is that on the anniversary at Leeds attention is directed from all points of the Wesleyan compass. It has become the cynosure of those engaged in the missionary work. Alike have the fears of those who thought the sums contributed in 1849 too large to be repeated, the predictions of those who talked of reaction, and the folly of such as dreaded apathy regarding the Home work as the result of intensified earnestness in behalf of the missionary cause, been rebuked by the history of Methodism in that great town for the last decade. Does any one inquire the secret of the great success which crowns the Missionary Anniversaries in Leeds; it lies, we are told by the *Watchman*, in the simple fact, that they do not leave the result to accident or their contributions to impulse. One gentleman invites a number of friends to breakfast; all have their minds directed beforehand to the question, What ought they to do in behalf of the Missions? and when they meet, the result of individual decisions is put together, so that when the Public Meeting comes, the bulk of the contributions are ready prepared, the impromptu contributions of the multitudes not present at the private meeting alone remaining to be collected.

Our contemporary adds: "Monday morning last witnessed one of those meetings which is described as being remarkably pleasant and happy. The gentlemen who met in Mr. William Smith's drawing room put down their names for £1,600, the largest sum ever subscribed at such a meeting, being, we believe, about £300 more than last year. We do not yet know the total result of this anniversary, for some of the services remain to be held; but large as have been the sums collected in other years, enough is known to show that they will be exceeded. At this season of the year, though only two months of it remain, the Missionary Society, as usual, has only received about one third of its income. Therefore the questions, Shall it be sustained? Shall it fall off? Shall it increase? remain to be answered in these two months. Leeds gives its answer, it shall not fall off; it shall be sustained; it shall increase. The whole Connexion will respond. From every village branch, from every Circuit town, the practical reply of golden deeds will declare, It shall advance.

"It is no time to fall off. Our feet do not yet tread any spot in the great Turkish Empire Italy, now heaving, and at one point open, ought not to be neglected. As near as possible to Rome, faithful men ought to be sent to preach the Gospel. In China, in India, in Africa, what wide doors, what loud calls! The Lord is reviving the Churches in Christian lands; and all over our own country the rising expectation of a great work of grace steadily grows. Let the hearts and hands of all God's people zealously second the efforts of Leeds, so that wherever a cry comes from, the Missionary Committee may be in circumstances to send at once to the help of the perishing."

The Revival in Britain.

It is cheering to notice at once the spread of reviving influences in Ireland and Britain, and the removal of prejudices which at first were so strongly arrayed against a movement which bore, it will not be denied, appearances of extravagance. It is pleasant to find that George Gilfillan has retracted. That eminent writer and respectable minister was not long ago represented to have said that the revival in Ireland was "as authentic a work of the devil as was ever transacted upon this planet." It was a bold, a fearful utterance. It drew down upon him censures from many quarters. These he seems to have disregarded; but the affectionate remonstrance of a young Wesleyan minister who holds in high admiration the intellectual qualities of the Presbyterian divine has been attended with better effect, and Mr. Gilfillan has given a construction to his language designed to limit it to accidents of the Revival and preclude its application to the work itself.

The secular press in England is evincing an interest in the work of grace similar to that which was shown by the newspapers in America. The *Times* has had a special correspondent in Ireland to report upon the characteristics of the Ulster Revival. The London *Daily News* refers to it in the following respectful and religious strain:

"There are many to whom the very idea of a religious revival appears false and fanatical; while others, not prepared to go thus far, are so sensitive to anything that disturbs the quiet of a worldly life, that they regard with alarm whatever threatens to heighten their sense of things not seen. Even those who passively acquiesce in the Christian faith as the well kept tradition of things that were dead and done with hundreds of years ago—the ritualist, who has insured his soul in a church—the intellectual Christian, separated in self complacency from unlettered piety—hear with sincere disgust that in some parts of these islands religion is revealing itself as a mighty living power, moving the learned and the rude together to seek and find, each for himself, conscious, direct, and happy relationship with a personal and very present God, able to make Himself known to the soul. The fact, if it is made palpable by evidence, is indeed solemn; nor can it be got rid of by any decision of the disputed question of physical manifestations, phenomena which, sometimes attending and generally absent from the revival, stand quite apart for judgment. The popular delusions which are so abundant in history are diligently recalled in vain; for a dark thought will arise that after all the real delusion may be that of the man who puts going to church every Sunday, and repeating words which for him have long since lost all meaning, for religion. Certain it is that in all cases the Church, taking Scripture for her guide, has professed her faith in an awakening and converting power attending the preaching of the Gospel, a power the exercise of which depends, indeed, upon the divine sovereign will, but is promised to believing prayer. In view of this fact the general lassitude and deadness of congregations may justly occasion more surprise than that a quickening influence should become here and there effective and manifest. The evidence is inexhaustible that men and women of the lowest and most abandoned characters have been reclaimed in great numbers from vice and crime, and made useful members of society in Ireland during this revival. The letters of the Rev. W. Arthur, the Rev. Flavel Cook, and the Rev. Prebendary Venn, are only indications of the abundant testimony to this effect which might be collected. Mr. Cock assures us that he found the people who had been under the influence of the revival earnest and sober, carrying a sense of religion into the common duties of life, humble in speaking of their inward spiritual experience, which they were not forward to do, taking their chief pleasure in hearing of God and his Son, and in order to do so content to listen to sermons not at all above the average. These are the dispositions of mind for which the Church prays in the Collects for Whit-Sunday, and for which Nonconforming congregations ask all the year round in the language of Watts and Charles Wesley."

For the Provincial Wesleyan.

Mount Allison Academies—The New Professorship.

DEAR MR. EDITOR,—The enclosed list of subscriptions to the Divinity Professorship would have been forwarded before this for publication, but for the extreme pressure of duty in the Academy. The opening of the winter term has brought an unexpected and an unprecedented number of pupils to our school—obliging us to vacate rooms, and to make sundry other arrangements necessary for their accommodation, involving much labour.

The friends of the Institution will be gratified to learn that this edifice, once thought too large a structure for a Ladies' Boarding School, is now filled to its utmost capacity with young ladies from our own and neighbouring provinces, seeking mental improvement. We would ask the sympathy and prayers of our brethren in the prosecution of the toilsome, and often thankless, duties which are devolved upon us. It is no easy task to give proper direction to so many eager minds, and to aid in so preparing these future formers of society that their lives may be a blessing to the world.

As reference has been made to the visit of the Rev. Dr. Forrester to the school, I would thus publicly refer to it again, for the purpose of expressing our gratitude to the Rev. Dr. for the patient attention given to our various exercises, and the valuable counsel afforded during the time of his intercourse with us. His thorough knowledge of both the theory and practice of education renders his suggestions doubly valuable; while his kind heart is ever ready to sympathize with those who toil in the school room.

The enclosed list, forwarded by Brother Nicolson from St. John's Nfld., you will perceive is not complete, and his work in that city will be finished at an early day.

It is to be hoped the agents will improve the time during the winter months, and canvass faithfully the remaining portions of the several districts, so that the work may be consummated previous to the next Conference.

JOHN ALLISON.

Mount Allison, Sackville, N.B, Nov 22, 1859.

AMHERST, N. S.

Obtained by Rev. S. Humphrey.

Rev. F Smallwood,	£5	0	0
Daniel Pugsley,	5	0	0
Thomas Lawrence,	5	0	0
James S Morse, Esq,	5	0	0
W W Bent, Esq.,	5	0	0
Benjamin S Purdy, M. D.,	3	10	0
James Fullerton, Esq	2	0	0
John Pugsley,	2	0	0
Gilbert Pugsley,	2	0	0
Henry Davis,	2	0	0
C G Duncan,	1	5	0
C K Morse, Esq.,	1	3	8
Asher Black, Esq.,	1	0	0
Joshua Black,	1	0	0
R B Huestis,	1	0	0
Wm M McDonald,	1	0	0
Benjamin Wilson,	1	0	0
William Mills,	1	0	0
John C Black,	1	0	0
Jessie Harrison,	1	0	0
James Revil,	1	0	0
Thomas R Ripley,	1	0	0
Francis Smith,	1	0	0
Miss Emily Pugsley,	1	0	0
John Roach, Esq,	1	0	0
Mathew Logan,	1	0	0
George Black,	1	0	0
Edward Church,	1	0	0
G Glendening, Esq.,	1	0	0
J Glendening,	1	0	0
Embree Wood,	1	0	0
Joseph Smith,	1	0	0
Benjamin Smith,	1	0	0
A Friend,	1	0	0
Henry Trueman,	1	0	0
John Phelin,		10	0
J E Purdy,		17	6
Robert Ripley,		10	0
Charles Foller,		5	0
	£64	1	2

PARRSBORO, N. S.

Obtained by Rev. S. Humphreys.

Rev. R Weddall,	£5	0	0
A Friend,	1	10	0
Joseph Elderkin,	3	0	0
Jepthah Elderkin,	3	0	0
Charles Smith,	2	10	0
J & E Vickery,	2	10	0
Randolph Morris, Esq	2	0	0
Daniel York,	2	0	0
John K. Morris,	2	0	0
Aaron Bees and Sons,	2	0	0
Jesse R. Dickenson,	1	10	0
Robert J. Ward,	1	10	0
James Ward,	1	10	0
A Friend,	1	0	0
Thomas Leake,	1	0	0
Isaac Spicer,	1	0	0
Wm Morris,	1	0	0
Joshua Ward,	1	0	0
Matthew Lodge,	1	0	0
Olney Lewis,	1	0	0
Thomas Reid, Esq.	1	0	0
Wm Lodge,	0	10	0
John Winter,	0	5	0
	£44	15	0

ST. JOHN'S, N. F.

James J. Rogerson,	£25	0	0
S. Rendall,	10	0	0
John Steer,	5	0	0
P. McPherson,	5	0	0
John Bond,	5	0	0
C. R. Ayre,	2	10	0
Joseph Woods,	2	10	0
George Gear,	2	10	0
John Bemister,	2	10	0
John Woods,	2	0	0
John Lyons,	1	0	0
A. & R. Blackwood,	1	0	0
Dicks & Brace,	1	0	0
A Friend,	1	0	0
A Friend,	1	0	0
A Friend,	0	10	0

BONAVISTA.

James Saint,	£10	0	0
Henry Dunn,	5	0	0

MINISTERS' SUBSCRIPTION.

Henry Daniel,	£3	10	0
John Winterbotham,	2	10	0
A. W. Nicholson,	2	10	0
Public Collection at Perlican,	4	0	0
	£95	0	0

Missionary Anniversaries.

At the last Financial District Meeting for the Annapolis District, it was determined, by a majority of the members then present, that the ministers on the Yarmouth, Barrington and Shelburne Circuits, should make arrangements among themselves for holding their respective Missionary Meetings, without any definite period, or deputation, appearing in the columns of the Wesleyan.

This I regret, from the fact that persons not knowing the circumstances might be disposed to conclude that an invidious distinction, between one portion of the District and another, had been made. The feelings of some, in these immediate localities, might justly be pained, that their Circuits did not assume their proper position, in the pages of the Conference periodical, on the great subject of Christian missions; and that their deputations were not published with their respective brethren.

For the information of your numerous readers in this section of Nova Scotia, I avail myself of the present opportunity to state that this apparent discrepance arose from the want of any definite communication on the subject from the Shelburne Circuit, and because it could not be positively stated, when it would be most advisable to hold the said meetings on the Yarmouth Circuit.

The Brethren at Shelburne and Barrington determined to hold their Missionary meetings during the moon of November, and solicited my assistance. The period was certainly well chosen; for such splendid weather (which continued from the commencement to the conclusion of these meetings,) I never before witnessed at this season of the year. Indeed, the whole series of events connected with them were to me, and I think to the Superintendents of these Circuits, highly gratifying. In addition to the fineness of the weather, the kindness of the people, the character of the congregations which assembled to hear the claims of the heathen advocated, with the sum collected and subscribed, for this benevolent and God honoring enterprise, were calculated to cheer the soul of the minister of the cross of Christ.

From the time I left Yarmouth, on this missionary excursion, until I returned, occupied eleven days. During this period I had the privilege of attending eleven different religious services. Four times I preached for Bro. Duncan, and attended, on the two Circuits, seven missionary meetings. The Brethren Tweedy and Duncan, powerfully assisted by their zeal and eloquence, in exciting the sympathies of the people in behalf of the perishing heathen, and in inducing them to contribute a portion of the property which God had given them, to sustain and extend the blessings of Christianity in the world.

The Meetings were held in the following order. At Shelburne we commenced operations. Here we had a good congregation, a gracious feeling pervaded the meeting, and the subscriptions were far in advance of last year. The next evening we were assisted by our tried friend, Mr. Cockain, at Roseway; on this part of the Circuit, if we may judge from the numbers, attention, and apparent interest manifested, they are not indifferent to the claims of the heathen. The amount realised was good, but not what it would have been, had not so many of the male part of the population been engaged in their avocations on the deep. The above remarks are equally applicable to the North West Harbor. Many of the men were necessarily attending to their fishing operations, and consequently could not be present to give their subscriptions to the cause of Missions. The amount, however, which will be obtained on this Circuit, will doubtless be in advance of last year.

The Barrington Circuit next became the field of our Missionary exertions. On the Sabbath two services were held in the Church, at the Lead of the Circuit. The congregations were large, and deeply attentive, and, independent of other parts of this field of labor, proved to my mind the utter untruthfulness of those slanders, which were so ably refuted in the pages of the Provincial Wesleyan. In the afternoon there was divine service at the West Passage.

Monday evening an interesting Missionary meeting was held in the Church, near the Wesleyan Parsonage. Capt. Thos. Coffin, M.P.P., occupied the chair, opening the service with an appropriate speech. The deputation, and the two brethren on these Circuits, with Dr. Wilson and Mr. Doane, addressed the meeting effectively. On the three following evenings we were at Cape Negro, Baccaro, and West Passage. The congregations, in these different sections, were good, considering the fact that many of the men were engaged in fishing; and if we may judge from the interest manifested, the Wesleyans in these localities have not lost their zeal for the salvation of their perishing fellow men. The collections and subscriptions on the whole Circuit will doubtless equal, if not surpass last year.

The Brethren on these Circuits are evidently doing the work of evangelists, and making full proof of their ministry. They are instant in season and out of season,—in labors abundant,—and will no doubt have, in the day of eternity, as the result of their pious efforts, souls as the crown of their rejoicing.

The new Wesleyan Church in Yarmouth, which will be an ornament to the town, and which reflects great credit on those who have been the instruments of its erection, is hastening towards completion. The trustees, however, have wisely determined not to have it opened until the cold weather shall have passed away.

The Missionary services, (D.V.,) will be held on the Yarmouth Circuit, as follows:

December 4th,—Preaching in Yarmouth and Milton, morning and evening.

December 5th,—Missionary meeting at Yarmouth.

December 6th,—At Milton.

December 7th,—At Chebogue.

The Rev. Messrs. Duncan and Tweedy are the deputation.

GEORGE JOHNSON, *Superintendent.*

Yarmouth, Nov. 14, 1859.

Revival in Digby.

MR. EDITOR,—It has pleased the Lord, in answer to prayer, to pour out his Holy Spirit upon the Wesleyan Church in this town.

For some weeks past we have had the "promise of the shower dropping from above." The appearance was quite obvious in the devout and earnest spirit of hearing which marked the Sabbath congregations; the week night service became better attended; some who had strayed from the Good Shepherd began to return and meet again in their class.

Just a fortnight since, the promise of the Father was more fully realised, as the Church was disposed to come up to the help of the Lord. At the Monday evening prayer meeting, when the invitation was given to penitents, the communion rail was at once filled with earnest seekers. This blessed work has been going steadily on for the last fourteen days. Meetings every evening, (except Saturday) and twice on Sabbath, are conducted like the ordinary means. The work is remarkably free from noise or undue excitement; yet there is often seen through the chapel the silent penitential tear, and sobbing in distress on account of sin.

Last evening (Sabbath) although the night was dark, and stormy too, yet there were persons in the chapel who, having heard of this gracious work, came a distance of eight miles to attend the service. When the invitation was given to the congregation to remain to prayer meeting after the sermon, all kept their places in the most serious manner—except a couple who had to return home in the country.

The divine Scriptural fruits of this revival are seen in the sound conversions to God—the augmentation of the classes and public congregations—and a delightful tone of deep and earnest lively spirituality pervading the entire membership of the Church.

The Sabbath School is improving in numbers and efficiency under the charge of Brother Henderson. A very interesting Bible class of young ladies, in charge of Mrs. McCarty, are either all converted to God, or are seeking the grace of salvation.

This communication might be extended, but I am reluctant to trespass too far upon your columns. The work is going noiselessly on: and I may write to you again on this subject.

Yours, truly,
W. MCCARTY.

Digby, N. S., Nov. 21*st*, 1859.

General Intelligence.

Colonial.

Domestic.

LOSS OF THE INDIAN.—The schr. *Alexander*, Capt. Shelnut, arrived on Thursday night with twenty four of the passengers and crew of the steamship *Indian*, previously reported wrecked at Marie Joseph. The *Indian* left Liverpool on the 9th inst. for Portland, U S, with eight cabin and thirty steerage passengers, and about three hundred tons of freight. The purser of the steamer has furnished the *Express* with the following statement of the loss of the vessel:—

On the morning of Monday the 21st inst., at five o'clock, and hazy, but not by any means thick weather, the