Provincial Wesleyan.

WEDNESDAY, FEB'Y 19, 1862.

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 our correspondents.

Class Meeting.

Like the nations of the earth, each denomination of Christians has its peculiar features, and forms of government. That for these peculiarities a strong attachment should be felt, is not to be wondered at; and nevery far from forming a sufficient ground for the accusation of sectarian bigotry. Such an affection is rather to be commended. While respect for the convictions of others, and brotherly love towards them is cherished, it is undoubtedly best that we should cordially observe and uphold the doctrines and the discipline of our respective churches. Every man has a right to choose the society in which he will enjoy the privileges of the Christian religion; but so long as he makes that choice, he is bound both by reason and scripture to abide by the regulations which that society prescribes. The adherence of those who will not conform to the usages of their church, is but an element of weakness and decay; while by means of only consistent support, in subordination to the great design of the gospel, "all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Class-meeting is distinctive of Methodism: though but a prudential means of grace, it is considered to embody several important principles of primitive Christianity. It is in operation wherever Methodism has a being, and is the test of membership among us. We look upon it as one of the great arteries of our system, whereby not only our vitality is preserved, but also the state of our spiritual health may be ascertained. Our heartiest supporters and our most consistent Christians are invariably found to be the most regular and devout in attention to class-meeting; while those who are negligent of this duty, or who regard its exercises as burdensome, never reflect much credit upon our cause. Stability of character and growth in grace are usually promoted by its means, and a fitful or unfrequent attendance upon it is an invariable indication of declension in piety.

Highly as we regard it, however, we are far from placing it on a level with the ordinances of Christ's religion. The remark sometimes may have incautiously been made, that more profit might be derived from this service, than from any other means of grace. A special blessing has undoubtedly often been found in this way, but it has been in connexion with other duties, or as the result of privileges embraced elsewhere. If the word preached is heard with fear and mixed with faith; if the emblems of the Saviour's love are humbly received, and if in a holy and unreprovable life, the vows of that solemn occasion are gratefully redeemed, then the review of the class-meeting, its interchange of Christian affection, its sympathy, its counsels, and its prayers will be greatly enjoyed and satisfactorily improved. But if, while the instructions of righteousness are despised, the ordinances of God are forsaken, and the labours of love are neglected, we endeavor to compensate for all, by attendance on the class; or attempt to calm the conscience or cheer the heart, which have justly been distressed by attempting to participate in the joys of others, or in raising the persuasion within our own breast that these comforts belong to us, we pervert a means of grace into one of confusion and dismay. The more such efforts succeed, the greater becomes our loss and self-deception. This consideration should lead us to close self-examination, and to deep searchings of heart. A joyful state of feeling is a good thing, but it is far from being all that is necessary to a right condition of heart. If the mind be kept under the influence of God's word and spirit, the conscience will become increasingly wakeful and tender, and its decisions will be delivered with unswerving fidelity and unequivocal accuracy. Emotion itself will then be properly regulated, and with the best effect will subserve the working out of our own salvation.

But while we avoid one extreme, in not implicitly relying on the aid of the class, we ought also to shun the other, and not regard it with indifference. Though conducive to the communion of saints, it is not merely a fellowship meeting. It was instituted for the express purpose of assisting those who desire to flee from the wrath to come, in obtaining every blessing connected with the power of godliness. Its grand design is still unchanged, and, in effect, our first enquiry to those who wish to avail themselves of this privilege is, Do you desire to come under our discipline, in order that you may be helped to make your calling and election sure? While therefore the earnest seeker of salvation is eligible for admission, the professed Christian can suitably retain his connection with it only so long as he is willing to be watched over in love, to be corrected as well as exhorted, and reproved, if need be, as well as consoled. The class may meet at the appointed hour, and its exercises may be pleasing, but unless the conscience has been fairly dealt with, the "exceeding sinfulness of sin" exposed, and the principle of holy zeal strengthened and directed, the one great end of that meeting has not been answered.

Mr. Wesley's idea of this matter is thus clearly expressed, "Let each leader carefully enquire how every soul in his class prospers; not only how each person observes the outward rules, but how he grows in the knowledge and love of God." The responsibilities which rest upon the leader are very grave indeed. Are they always well understood? Are they duly considered? Our own observation would lead us to conclude that the practice of enquiring, with any particularity, how the respective souls in the class prosper, has almost fallen into disuse. Is it because the class meeting is viewed differently now from what it was at first? Has it become, according to the loose nomenclature of the times, merely a "speaking meeting?" Some leaders are probably afraid of being thought forward, and do not sufficiently magnify their office. Others are deterred from making close and pointed investigation, even where it may appear needful, because when they have administered the most gentle reproof, or have simply asked the reason of a member's absence, they have met with an uncourteous rebuff. Let them not be discouraged. Though fidelity should incur the disapprobation of men, it cannot possibly lose its reward. When duty is discharged, the consequences may safely be left with God.

But for the efficiency of this institution the leader is not exclusively accountable. All the members partake in the responsibility. Yet upon many of them this burden rests lightly.—Their attendance is easily interrupted—a slight shower, the visit of a friend, an invitation out, or it may be but a disinclination to attend, and that resulting from the withdrawal of the light of God's favour, is deemed a sufficient reason for absence. But how, it may be asked, does this agree with the professed earnest desire to flee from the wrath to come, and to be saved from all sin? Or how will it appear in the day of our death, or affect us in the awards of the last judgment?

It must be painful to a leader to find that, even in the class-meeting, his position and influence are practically ignored. Yet this is sometimes the case. We have heard the members of a Class, one after another, almost without exception, address themselves to their "beloved brethren," or "dear friends" present, as if there were no authorized guide among them; and their experience, if so it might be termed, has fully corresponded with this assumption. In one instance it is vague and misty; in another rambling and contradictory. Some apparently forget that they have anything to learn, and therefore indulge in long and pointless exhortation; while, as if to vary the trials, and to test the ingenuity of the person whose duty it is to reply, the modesty of others is so great that they cannot speak audibly, or perhaps they positively refuse to open their lips! The wonder, under such circumstances, is that the class holds together, not that the members of it make so little visible improvement.

It is not difficult when the soul is truly alive to God, when we abide under "the powers of the world to come," to find something concerning our own state to say, and more concerning the goodness of the Lord to declare. The scenes of our life are perpetually changing, our wants are continually occurring, and "His mercies are new every morning." When the feelings of the heart are strong, the words of our mouth are few and well ordered. We have not time to waste on generalities. There may be bad grammar, and wrong pronunciation, but there is simplicity and power. And who thinks then of verbal criticism? Heart answers to heart; and the more than electric influence of divine love, subdues and assimilates every soul:

> "The gift which He on one bestows,
> We all delight to prove;
> The grace through every vessel flows,
> In purest streams of love."

One of the best means of preparing for a profitable waiting upon God, is by retirement and calm reflection. Where the class does not meet immediately after public service, which in many respects is a most unsuitable time, the members might find it exceedingly beneficial to repair to their place of meeting a few minutes before the hour for commencing the service. Free from the cares of the world, and distant from its attractions, they might the more readily bring their minds into a suitable frame for self-enquiry, and for the solemn worship of Almighty God. Punctuality in opening and closing the service would thus be easily attained, and the attention of more earnest minds would not be diverted by the untimely entrance of late comers.

Above all, the quickening grace of the Holy Spirit should be prayerfully sought and confidently expected. What are the best of human arrangements and efforts, if the presence and blessing of the Master be not enjoyed? Yet, if His own promise be accepted and pleaded, even two or three, gathered in His name shall receive the best proofs of His affection. He will manifest Himself to them, as He doth not unto the world. With the early believers, the Christian church of the present day may experimentally know what it is to be "filled with the Spirit." Means are good, just in proportion as they lead to this; and we cannot doubt but if those which are now in existence among us be faithfully used, peace shall abundantly be within our walls, and prosperity within our palaces. Of these means, we think that, in our own communion at least, it will be readily admitted, that the well sustained class-meeting is not of least importance.

For the Provincial Wesleyan.

Prayer for Colleges and other Educational Institutions.

Dear Mr. Editor,—

I wish to remind the readers of the *Wesleyan* that, for several years, the last Thursday of February has been observed by many Christians on this continent as a day for united prayer for the Divine blessing upon educational institutions throughout the world; and to urge all the members of the Wesleyan Church in these Provinces to join *in this concert of prayer, on Thursday the 27th inst.* I would earnestly bespeak for our Mount Allison Institutions special remembrance on that day.

It was designed by the now sainted founder of these Institutions, according to his own express declaration, that the work of education should here be conducted upon *Christian principles*—that the youth resorting hither for instruction should be *trained in the way they should go* in order to attain "honor and immortality and eternal life; and our Church, which accepted the *trust* which he committed to it, is bound to use all possible means for the accomplishment of his pious and philanthropic purpose,—it is under sacred obligation to watch and labor and *pray* that the work educational may be most successfully carried on *in the way intended.* Those who believe in the doctrines of revelation, which are held in common by all evangelical denominations, know that, in order to this, the constant presence and operations of God the Spirit are indispensable.

I would very respectfully suggest to my brethren, the ministers on the respective Circuits, the propriety of their preaching, on Sabbath the 23rd inst., upon the importance of the right training of our youth, and the responsibility of parents, society and the Church in regard to this; and of publicly calling attention to the Thursday's concert of prayer, arranging—where it is practicable—for a public prayer-meeting on the evening of this day.

We have entered upon the twentieth year in the history of the elder branch of the Academy, and the third Term of the current Academic Year, under circumstances which, so far as the business aspect is concerned, are highly encouraging. We have more than one hundred and ten names on our class lists,—upwards of eighty boarders or resident students. This is a number much above the average of previous years, and very much above what we ventured last vacation—in view of the extraordinary business depression prevailing throughout these Provinces—to expect. We were most agreeably surprised, as we entered upon our Academic Year, last summer, seeing so many students assembling in our Halls;—and the number keeps up still, as the third Term is wearing away. The average attendance for the year will be, I suppose, at least one hundred and ten. The general deportment of these has been good; and so far we have been allowed to pursue our courses of study and instruction in general good health and comfort, and with at least our usual success. We are endeavouring so to shape our year's curriculum as to prepare for a respectable inauguration of the contemplated, much needed, and too long delayed, formal Collegiate organization. If we had effected such an organization last Summer, from one fourth to one third of the students of the year would have been fairly ranked as in the Collegiate Department, although probably not more than ten or twelve would have been found, at the commencement of the year, prepared to enter as *regularly matriculated.*

I think it right to mention these indications of prosperity as I am appealing to the Christian sympathy of our Church on behalf of the Institution, and of all teachers and students connected with it. *Brethren pray for us,* that the influence of the Holy Spirit may be granted unto us all abundantly.

H. Pickard.

Mount Allison, Sackville, N. B.,
February 13th, 1862.

Labrador Mission.

Dear Mr. Editor,—As my labors on the Labrador for the present year have terminated, and, I hope, somewhat successfully, permit me to lay before your numerous readers a brief account of that mission.

Through the kindness of Stephen March, Esq., M. H. A., who was engaged by the Government to guard our fishing grounds from the inroads of the French, on the Labrador, I was favored with a passage to that place.

We left this as early in the month of June as the coast was well clear of ice; called at Little Bay Islands, on the north-west of Green Bay, where I spent a most delightful Sabbath, preaching thrice and holding a prayer-meeting. It pleased God to accompany the word with power from on high. One young person, seeing her guilt and danger as a sinner before God, sobbed aloud, fearing her end was near. She did not find peace with God till the Monday night, when, after a severe struggle with the powers of darkness, she rejoiced with great joy, resting her soul on the atoning blood. Others were broken down at the sight, and struggled into liberty through faith in Christ; many backsliders were recovered out of the snare of the devil; believers were filled with unspeakable joy: and the place in a manner was shaken. "This is the Lord's doings," and he shall have the glory.

We left this place on the Tuesday, and, after a nice passage, reached Cape Charles, on the Labrador, on the 5th July. I felt that I was in the path of Providence; and praised God that I was counted worthy to labor for his name.—Having dropped anchor, I soon found a home under the hospitable roof of Mr. Stephen and William Hayward Taylor of Carbonear. Cape Charles is a spacious and safe harbor. A few families reside here all the year round, but great numbers settle for the summer, on which account it is rendered a place of considerable importance, and ought to have rather a large portion of the minister's time. I spent a few days here—including a very profitable Sabbath—preaching thrice and holding a prayer-meeting. There is much zeal and love among this people, and they are also mighty in prayer. A few days subsequent to the Sabbath, the wind being fair, and Mr. Pike, my pilot, having fitted out our mission boat, I joined her, and started for Red Bay. We had a nice time, sailing fifty-two miles in fourteen hours. We met with a warm reception, both from the summer settlers and the yearly residents. Mr. Wm. Penney, at whose house I stayed, is a fast friend to Methodism, and so anxious is he for its prosperity that he has chiefly borne the expenses of a new chapel. After spending a couple of days here, preaching and visiting from house to house, we proceeded to East St. Modest, a distance of ten miles; the passage was rather a rough one, but a good Providence watched over us, and we were brought into harbor in good time. The few families residing here had not seen the face of a Wesleyan Minister for upwards of twelve or fourteen years. I endeavoured to improve all my time in preaching to them Jesus, and visiting from house to house. The wind being ahead, we stayed among this people four or five days, holding services almost every night. The attendance was prompt and full. On the wind being fair, we returned to Red Bay for the Sabbath.—We selected three of the largest houses in the place for the preaching, yet great numbers had to stay out of doors for the want of room. The Gospel has done much for this people, and a rather large share of the minister's time should be given to them. After spending nine or ten days with this people, the wind being fair we sailed for Chateaux and Henley, a distance between thirty and forty miles. We had almost got within sight of the former, when we were compelled, by head winds, to return to the harbor we had left. We were exposed to danger, but all ended well. As early as possible we left again, and arrived at Chateaux in good time for service. It was a precious time. I spent the Saturday on a mountain, in prayer and study for the Sabbath. It was a day I shall never forget. Spent the Sabbath between Chateaux and Henley; great numbers were present, and the power of the Lord was present to heal. Whilst we were detained here by head winds, I endeavoured to improve all my time preaching, holding prayer-meetings, meeting classes, and teaching from house to house. It would give me pleasure to enter into detail, but I forbear, as it would swell this letter to an undue length. Fair wind: onward to Cape Charles, calling at the Camps and holding a short service on our way; reached our intended post in time to hold service. Left this place next morning for Little Harbor. The latter part of our journey was rough, and we had enough to do to reach our port, but the winds were hushed by Him who "maketh the storm a calm," and we were safely anchored before night came on. This is a nice harbor; large numbers settle here for the summer. At the expense of J. J. Rogerson, Esq., of St. John's, a small chapel is commenced.—This cannot but prove a great blessing, as it will afford opportunity for a Sabbath School, meeting of classes, holding prayer-meetings, and, above all, for the preaching of the "everlasting Gospel." Away to Merchantman's Harbor,—visiting William's Harbor, St. Francis' Bight, and Fishing Ship's Harbor at the same time.—These places are contiguous to W. H. Sunday at Merchantman's Harbor was made a blessing to very many: believers were filled with joy, backsliders wept their unfaithfulness, and many looked on in silent wonder. What hath the Lord wrought? Through the kindness of Capt. Lane I was favoured with a passage to Indian Tickle. We towed our boat a short distance, but the weather became rough, so that we were obliged to loose her. My pilot harbored, and came on as soon as the weather settled. At this place a neat little chapel was built, a few years since, by Henry Warren, Esq., a merchant, and a native of England. Mr. George Warren—who now represents his brother, who has retired from business—gave us a most cordial welcome, and assured me that his brother H. would be highly pleased to learn that a Wesleyan minister had visited the Harbor. I spent about ten days in this place, among which was two delightful Sabbaths. The chapel was crowded at each service. There is deep piety among this people. A rather large portion of the minister's time should be given to them. Onward to Batteaux: arrived late at night—preached at 10 a. m. next morning—dined, and pressed on to Seal Islands. Improved all my time in visiting and preaching. Onward—wind ahead—rowed hard to get to Salt Pond; found a respectable person in trouble for her sins: preached from Matthew ii. 28;—she took comfort and prayed for faith. The next morning we pressed onward to Bolter's Rock, anticipating spending a Sabbath at Styles' Harbor. We got there in time, but it was at the risk of our lives, on account of heavy sea. Here we spent a profitable Sunday—crowds of people at each service. Monday we started for Square Islands, calling at Hawk's Harbor on our way. We found a dreadful sea on entering Square Island Tickle, and life in imminent danger. A good Providence brought us through, in good time to preach to a large number of attentive hearers. This is a very important place, on account of the large numbers who settle here during the fishing season. Endeavoured to improve all my time. The services were of a special spiritual kind, and many praised the Lord for our visit. Could not spend so much time as was needed in this place, as it was late in season. Called a second time to some of the harbors; and in most the services were truly spiritual. Onward to Petty Harbor. Here resides a number of truly pious people. I do not think if we could have spent three months amongst them, they would have thought it too much. Amidst heavy weather, having visited Spear Harbor, we pressed on to Battle Harbor; and thence to Cape Charles, our starting point for Newfoundland.—Having hauled up our boat, and put her in care of some of our Carbonear friends, the ladies began to provide me a sea stock, and in a day or two I was favored with a passage with Mr. John Mills, South of Trinity Bay. From the time of leaving this to the time of my return was about three months.

> "Thy glory was our rearward,
> Thine hand our lives did cover,
> And we, even we, have passed the sea,
> And marched triumphant over"

This mission is a very important one, and no money can be laid out to better advantage, no not in Africa. It is a mission of mercy,—a mission mostly to preserve those from falling who have received remission of sins, through the faith of the Gospel; and also to invite, and bring into the fold of Christ, those who have been redeemed by his blood,—who attend regularly the services of the Church from week to week; who support liberally the cause of Jesus, but are not yet decided to join the Church, and forsake their sins. And while the people of Newfoundland especially enjoy the benefits of the mission, the Nova Scotian, the Englishman, the man from the United States of America, and the Indian enjoy the benefits also. In proportion as chapels are built on the Labrador will the Wesleyan mission rise in importance from year to year. There are already between forty and fifty Wesleyan families residing on the shore; if their ministers do not visit them, they must be left as sheep having no shepherd. During the summer we sailed above 400 miles, visited between twenty and thirty Harbours; I preached about sixty times, and held almost as many prayer meetings; baptised twelve children, visited from house to house, teaching the things pertaining to the Kingdom of God, as time would permit. Called attention to the building of six chapels, two of which are in the course of erection, collected £15 15s., met with a most cordial welcome in every harbour, and the kindest reception; enjoyed the best of health, and what is still better than them all God was with us. The Gospel was made the power of God to the salvation of some precious souls. Three Sabbath Schools were commenced, and books chiefly furnished to them from the Rev. C. C. Carpenter; a nonconformist minister as I have been informed from Canada; who having 100,000 pages of Tracts, books, school-books, and other useful reading placed at his disposal, made presents of the same, to several of the principal harbours on the shore. But I must not omit to say that, the Methodists on the Labrador for the most part of them, observe strictly the Sabbath day; and discountenance its violation by every Harbour, and even prevent it by force where they have strength and numbers on their side. They have also led the van in the temperance cause; and eternity alone must shew the entire results of their example. At St. Francis Bight, religion and temperance have had a most salutary effect on the Indians at George's Harbor. Drunkenness, swearing, card-playing, and other evils have been abandoned in a great measure. One young woman was hopefully converted from the error of her ways; and the remainder of her tribe, are evidently serious. In conclusion, to me the past summer, labour was rest, and toil triumph. O Lord I will praise thee with my whole heart, I will give thanks unto thee while I have any being.

Yours most affectionately,

Thomas Fox.

Catalina, Newfld, Oct. 16, 1861.

P. S. The above sum of money was collected as under—

Red Bay,	£5	11	0
Chateaux,	0	5	0
Fishing Ship's Harbour,	0	5	0
Indian Tickle,	9	14	0
	15	15	0

Windsor and Falmouth Circuit.

To the Editor of the Provincial Wesleyan:

Dear Brother,—Our Missionary Anniversaries for this Circuit have been recently held, and have proved to be seasons of great pleasure and, so far as ascertained, of unprecedented success; a fact which speaks volumes for the true Missionary spirit which animates the membership of our Church here, who *peculiarly* feel the financial depression of the times. The Anniversary Sermons were preached at Windsor by Bro. Brewster, on Sunday Jan'ry 12th, when large congregations assembled morning and evening, and on both occasions had their high expectations fully realized. The routine of Circuit Meetings commenced at Windsor on the following evening. It was matter of special and universal gratification to see in the chair our dear Bro. Smallwood, and to find him so far recovered from his long and painful affliction, as to be able to address the Meeting, his voice being easily audible throughout the Church, full twenty minutes; and, from the fact that he repeated the effort with equal success, on the following night at Lockhartville, we feel encouraged to hope, that his voice will ere long be restored to him in full power, and he be re-enabled to occupy his wonted position. The Rev. Messrs. Murdoch and Weiton, ministers of the Presbyterian and Baptist Churches respectively, favoured us with their presence and adresses upon the occasion, and, with the Brethren Hennigar and Brewster, spake as became the men and their theme. The meeting here on the following night was a memorable occasion. The spirit of Missionary zeal and liberality ruled the entire assembly, and after the addresses of Bro. Smallwood from the chair, and the speeches of the Brethren Pope, Hennigar and Brewster, the congregation responded with a subscription reply, in which they declared most plainly that the harder the times, the more they would give to the Missionary cause, determined to sow more plenteously, that they might reap accordingly. The weather continued delightfully propitious until the afternoon of Wednesday, when a severe snow storm came on, necessitating us to postpone our intended meeting at Mount Denson.

Will you now permit me to acknowledge the kindness of our friends here, on the presentation to your correspondent, shortly after date of the above, of a very handsome donation! A more pleasing exhibition of their regard for us could not have been made, than that occasion witnessed. Our house was filled to overflowing with representatives from the various parts of the Circuit, who, after having enjoyed a season of festivity and cheerful social intercourse, left behind them, for the benefit of the household, in money and provisions the full value of $82. The *material* worth of this donation is and will be fully appreciated by the recipients, but the spirit of kindness which influenced our friends to this conduct is valued beyond the calculation of dollars, and we trust that the motives which prompted them to this beneficence, will render the presentation of it worthy to be estimated as was that of the Philippians by the apostle, "an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God."

We cannot omit to mention expressly the cordial friendships exhibited by our Baptist brethren upon the occasion, and to record our grateful appreciation of it.

Yours truly,

Richard Johnson.

Lockhartville, Feb. 14th, 1862.

River Philip Circuit.

CHURCH OPENING.

On Sabbath, the 26th ult., our new and handsome Church was dedicated to the service of Him, whom "heaven and the heaven of heavens cannot contain." The opening services were commenced by singing and prayer by the Rev. C. DeWolf, A. M., and the reading of the dedicatory lessons by the Minister of the Circuit; after which the Rev. Dr. Pickard preached an appropriate sermon to a crowded house, from Eccl. v. 1. In the afternoon Mr. DeWolfe officiated, the large congregation listening with breathless attention to his soul stirring exposition of Neh. viii. 6—8. In the evening Dr. Pickard closed the services of the day by an eminently practical discourse, enforcing the necessity of this day consecrating ourselves to the Lord our God. The presence and power of Jehovah attended the ministration of his servants, and to the devout worshipper it was delightfully apparent that the "Lord hath chosen Zion; he hath desired it for his habitation." His house was consecrated by Himself. On Monday morning after a short sermon by Mr. DeWolfe, the pews were sold, and the sum realized fully met the expenses of the building, and so, the indefatigable building committee hand over to the Connexion, a neat and comfortable sanctuary without debt or incumbrance.

REVIVAL OF RELIGION.

For many years, the head of this Circuit has been a most unproductive field of toil. My predecessors have long laboured and prayed, and yet with very limited success. Souls were seldom converted, and the cause of God had dwindled into comparative insignificance. But the seed sown in the days of discouragement and darkness is now springing up, and the sheaves are being gathered. Special services were commenced, in connection with the opening of the new chapel, and the result has been most gratifying. The Spirit has been poured out from on high, and not fewer than *sixty* persons, including professors, backsliders, and new converts, have publicly consecrated themselves to the service of God. Last Sabbath, *twenty-two* were received into Church fellowship, of whom twelve were heads of families.

EAST BRANCH.

The revival flame has extended to the East Branch of the river, and is now gloriously progressing in that place. At this date, *twenty-five* individuals profess to have received the quickening and converting grace of God, and others appear to be just on the point of surrendering themselves to Christ. Never, since the formation of the Church in that locality, has such a general and wide spread work been witnessed. Brother Perceival, from Sackville, has been, for days assisting me, and his labours have been acceptable and, I doubt not, profitable to the people.

"Praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, and fillest thee with the finest of the wheat. He sendeth forth his commandment upon earth: his word runneth very swiftly."

A. M. DesBrisay.

River Philip, Feb 15, 1862.

Letter from Newfoundland.

Carbonear, Newfld., Jan'y 30, '62.

To the Editor of the Provincial Wesleyan:

Dear Sir,—We have had strange doings in Carbonear lately, and, thinking that a correct account of what has been transpiring here might not be unacceptable to the readers of the Provincial Wesleyan. I venture to enclose you a brief resume of recent events, which you are at liberty to publish, should you think it adapted to your columns.

And in the first place, in order that the majority of your readers may be able correctly to appreciate the present posture of our affairs, it will be necessary for me to state a few facts relating to the history of this town and its inhabitants.—Carbonear is one of the oldest of the British settlements in America; having been settled, about the middle of the seventeenth century, by English and Irish families engaged in prosecuting the fisheries, and was a place of considerable trade and importance many years before the English had any permanent possessions in any of their present continental American colonies. It is one of the centres of the seal, cod and herring fisheries, and has now a population of about four thousand souls, of whom nearly half are the victims of Popery. For many years back the Romanists here have ruled their Protestant fellow-townsmen with undisputed sway. With a Popish stipendiary magistrate, before whom all minor cases of a local nature must come; a Popish Government, most flagrantly corrupt, supported in the House of Assembly by an ignorant and servile Popish majority; and latterly, two out of the three Judges of the Supreme Court, Romanists, in one of whom the Protestants of the Island have no confidence whatever; and, worst of all, with an iniquitous system by which the Jury box, that palladium of a Briton's liberty, was likely, in all important cases, to be packed with Papists; the Protestants of this, as well as of other settlements in Newfoundland, felt too keenly that they had small chance of obtaining justice when any dispute arose between themselves and those whose favorite maxim, and long established practice it is to "keep no faith with heretics."

In Carbonear the Romanists occupy all the centre of the town (with the exception of the business premises of the merchants, who are protestant to a man), and it has been their custom for years to pour forth in scores, and sometimes hundreds, to wreak their vengeance upon any unfortunate Protestant whose business called him to their midst, and who ventured to resent the insults with which he was almost sure to be assailed, or who had at any time rendered himself at all obnoxious to them. Neither was their violence confined to the vicinity of their own houses, but was frequently displayed in those quarters of the town inhabited almost exclusively by Protestants; and on the public highways between Carbonear and the adjacent settlements, at the ice in the spring, and in the summer on the coast of Labrador, the Protestant, however inoffensive he might be, who fell singly in their way, was compelled to submit to ridicule, insult, and frequently the most barbarous assaults. During the Christmas Holidays also, it has been an immemorial usage among them to dress themselves in female attire, and with masked or blackened faces, and armed with sticks or whips, to infest the streets in gangs by day and night, insulting and mobbing all whom they could intimidate, or against whom they cherished any ill-will, and forcing themselves into private houses, to the terror of women and children, and the sore disquietude of all orderly people. It would occupy too much of your space to enumerate particular instances of the mischiefs done by these disguised ruffians, I may remark however that a man was murdered by a party of them, about a year ago, at a place a few miles hence.

Your readers will now be not surprised to learn that the mob, which on ordinary occasions was thus permitted to outrage public order with impunity, raged with more unbridled license at General Election times. It regarded the returning of a fit and proper representative for Carbonear as its own peculiar prerogative, and failed not to visit with condign punishment any one who was hardy enough to question the wisdom of its choice.

Last spring however a united effort was made by the Protestants throughout Newfoundland to return a respectable class of members to the House of Assembly; who would exercise a wholesome control over the Provincial finances, and support a Government capable of doing justice between the various classes of the community; and an active canvass was commenced in Carbonear, for the first time since it was constituted the head of a polling district, in favor of a gentleman, who doubtless, if he had been permitted to run his election under their auspices, would have commanded the suffrages of a majority of voters within the electoral district.

On the day preceding nomination day, the Romanists of the town, together with some from Harbor Grace, to the number in all of about 500 men, headed by their candidate, each armed with a bludgeon, and literally "breathing out threatenings and slaughter," marched down into the centre of the Protestant neighbourhood, and there proceeded to gut the house of a peaceable and respectable inhabitant, and to brutally beat him in his own house, his life being saved only by the interposition of some among the crowd who were not quite so savagely disposed as their fellows. This manifestation of their evident will, and apparent power to proceed to any extreme of violence had the effect, which it was doubtless intended to have, of introducing the Protestant to withdraw from the contest, and that unfortunately at such a late period that it was impossible to nominate another in his place. On the day of election a small body of Protestant electors, who reside on the south side of the harbor, were waylaid on their way to the polling place by a body of Romanists three or four times their number, and furiously assaulted, but altho' out-numbered and unarmed they gallantly fought their way through, and finally completely routed their assailants.

On another occasion in the spring, a body of some hundreds of Romanists, armed as usual with pickets, without any provocation or apparent cause, assembled and marched down the harbor, loudly demanding that a young man, whose spirit and prowess had rendered him peculiarly an object of their malice, should be given up to them. At this time however they did not accomplish their design; a few young men having hastily armed themselves, and taken up a position across the road, very speedily brought the mob to a halt, and finally compelled it, by their resolute attitude, to disperse.

But I pass over these and other disturbances of the past year, to come to the crowning outrage which marked the first week of the present. Last spring the practice of meeting at Christmas was made the subject of legislative enactment; and as the magistracy in Carbonear had passed into the hands of a protestant gentleman, and some addition had been made to the local police, it was hoped that the late Christmas holidays would pass without the "mumming," as it is called, giving rise to as much difficulty and annoyance as heretofore. And indeed, until the very last day of the holidays, people were congratulating themselves upon the comparative order and quiet which prevailed; but the mob, supported as usual by the great majority of their co-religionists, were only reserving their energies for a final demonstration, which they made on Monday the sixth instant. Early in the afternoon of that day the prominent actors to the number of forty or fifty, some of whom had been imported from Harbor Grace for the occasion, attired in shawls and petticoats, with masked and blackened faces, assembled in the grounds immediately in front of and belonging to their *mummery*, and there, to the music of a large tomtom, performed their hideous Saturnalia for the spiritual edification of those brides of Christ whose purity of heart and life is so jealously and successfully guarded in those favorite institutions of Rome. Having drummed and danced in this enclosure for some time, they formed in procession, headed by the drum, and followed by some hundreds in plain clothes, and proceeded in the open face of day, and in bold defiance of the well understood law of the land to parade through the streets of the town. The constables in vain endeavoured to disperse them, and, on their arrival opposite the residence of the Stipendiary magistrate, they treated his command, in the Queen's name, to disperse, with equal contempt, and insisted on forcing their way down through the protestant portion of the town; here however a goodly number of determined men were assembled, many of whom would have eagerly attacked them, had they not been restrained by a few influential men. These succeeded however in staying the further progress of the mob, which was evidently not expecting to face such a formidable opposition. Nevertheless thirteen of the disguised ruffians, bent on a collison, persisted in forcing their way through the protestant crowd, and here the police, not feeling strong enough to arrest them, unfortunately overstepped their duty, and actually cleared a way for them through the hundreds of protestants who were by this time on the street, and who saw with sorrow and indignation the officers of the law degraded into marshals of an unlawful and criminal procession. After facing each other for some time the two opposing parties finally separated without having come to blows, and, as the evening of that day passed off quietly, the protestants again ventured to breathe freely, and to hope that, until the next saint's day at least, they would be allowed to pursue their ordinary avocations without more than ordinary interruption,—The mob on the other hand taking advantage of this feeling of security on the part of the protestants determined if possible to surprise the latter on the following day, and accordingly, having secreted a number of men and guns in houses adjoining the spot where they were brought to a stand on Monday, commenced operations on Tuesday afternoon by attacking and shamefully beating three protestant young men.—These, escaping as soon as they could, were followed by the mob, now rapidly increasing and giving vent to the most frightful threats against all protestants, men, women and children. The first of the men who were beaten had however given the alarm, as he passed down the harbor, and a few protestants who happened to be nearest the scene of disturbance, seeing the threatening aspect of affairs, and the, at that moment, great disparity of numbers, ran for their sealing guns, and the mob, no sooner saw them make their appearance with these dreaded weapons, then they came to a halt, as on previous occasions. Thus two opposing bodies were again arrayed against each other—the Catholic, on the aggressive, more numerous and violent—the Protestant, in defence of their homes and families, smaller but more determined.

The Stipendiary magistrate was at the time in Harbor Grace, but a few influential men, and two or three constables were interposed between the belligerents as peace makers, but unfortunately after the lapse of about half an hour there was a discharge of fire-arms almost simultaneously from both sides, and then the street was speedily cleared, each party betaking itself to the shelter of the adjacent houses and fences, and keeping up both up and down the street a straggling fire, which had the effect of preventing any large gathering, within range of each other, for the remainder of the evening. The magistrate returned from Harbor Grace shortly after the first discharge of fire-arms, and immediately upon learning the state of affairs telegraphed to the latter place for the troops who were stationed there. These were quickly despatched to his assistance and reached Carbonear about eight o'clock in the evening, in the meantime as he was going on towards his residence after telegraphing for the troops, a gun was discharged from one of the houses occupied by the Catholic mob, which lodged a charge of more than a hundred heavy shot in the back of his coat and cap, but providentially none entered his body—he was, at the time of this attempted assassination, the only person to be seen on the street. After the arrival of the troops the town was, with their assistance, but not without the utmost difficulty, preserved in a state of peace, but it was not till nearly sixty special constables had been sworn in, and a fresh accession of military and police had arrived from St. John's that either party put off their warlike attitude, or attempted to resume their ordinary occupations—in fact for more than a week the Protestants knew not what moment of the day or night their foiled but revengeful adversaries might attack them, while the Catholics were equally apprehensive that they had at last worn out the patience of their peaceable fellow townsmen, and that the latter would take the law in their own hands, and inflict upon them that punishment which they felt they so richly merited. Happily however, the active measures taken by the magistracy and the government, prevented any further collision, and after having endured the anxiety and trouble consequent upon two or three weeks of civil war, we are returning to the former, or we venture to hope, a better state of affairs.

I am, Sir, yours truly,

Veritas.

Miss Marsh at Home.

In the foreign correspondence of the *Standard* we find the following agreeable notice of the biographer of Hedley Vicars, who has been such a successful leader in the work of evangelizing the dangerous classes in Britain. The writer, who dates from London, says:—

Last week I was out in the country; took dinner, and spent the evening at Beckenham in Kent. Most of your readers, I well believe, know who lives in the rectory there. Mr. F. Chalmers, a son-in-law of Dr. Marsh, is rector of that parish; and for many years his father-in-law, Dr. Marsh, and Miss Marsh, have lived with Mr. Chalmers. Dr. Marsh is a very old man, upwards of four-score. He is very hard of hearing, and uses constantly a large hearing trumpet, which when not in use he keeps suspended about his neck. He is one of the most beautiful old men I ever saw. His countenance is quite angelic; his white hair surrounding it like rays of coming glory. He is a most heavenly-minded man, and lives close to God: possessed, too, of the most catholic spirit. Though I am a Presbyterian, and make no compromise, I live in the friendliest spirit with all Episcopalians who love the Lord Jesus Christ. I often go to Beckenham, and when there, usually preach in the school-room, or at some other meeting. The last evening I was there, we had a meeting in a room used for that purpose, where Mr. Chalmers opened with praise and prayer. I preached, and concluded with praise and prayer. A year or two ago, Dr. Marsh accepted the living of a neighboring parish, called Beddington. It is a good income, but Dr. Marsh spends the whole in paid agents of one sort or other. He occasionally preaches himself too, though his deafness is much against him in that respect. On the evening of my visit he and his wife and daughter (Miss Marsh) were at Beckenham, and we spent a very pleasant time. Miss Marsh has been greatly owned and blessed of God, in all she has undertaken. Her work among soldiers, navvies, and sailors, has been very remarkably followed by success. Her health, which had broken down under her many labors, is now completely restored, and she looks healthy, hearty, and well as ever. She has a fine commanding presence, a tendency to what the French call *embonpoint*, and is of great personal beauty, her voice being peculiarly full, rich, and mellow. I thought your readers would gladly hear that much of private gossip about one who is, among us, so greatly beloved and honoured by men of all ranks, classes, and parties.

Through the Post.

The Post-office blue book just issued tells us that there were delivered during the year 1860 an average of nineteen letters to every individual in the United Kingdom, being an average increase on 1859 of about two letters in the year for every three persons. The correspondence of the country that was immediately more than doubled by the introduction of the penny postage, has been more than trebled since the first year of that system. Ten thousand persons last year posted letters they had not addressed. Two millions of letter-writers had their letters sent back for more legible or sufficient superscription, and every day there arrived at the Post-Office more than twenty thousand letters addressed to this or that person, with no other whereabouts than London. Two hundred and twenty-five pounds' worth of postage stamps dropped off the letters after their deposit in the letter boxes and mail bags. For every eight letters there went one newspaper into the post, and for about every fifty letters a book packet. One letter in every three hundred and seventy-six was registered, and about one in seventy-six contained a money order, if the money orders all travelled by post. The money stirring through the Post-office last year near