

ORIGINAL POETRY.

RESIGNATION.

BEAUTY has charms—when from its pallid cheek,
The rose has fled, and silent grief severe,
Sits in mute passion—not one burning tear
Its deep internal suffering to bespeak.
The snowy arm veiled with diabolical tresses;
The bursting sigh—love's best expressive token—
Each the heart's untold agony expresses!
And tells the truth—the fondest ties are broken!
But Beauty's charms beam brightest, when in grief,
The spirit lives superior to its pain,
Resigned to heaven's will in loss or gain:
Distrust—yet looking upwards for relief;
Whose faith exclaims, in sorrow's fiery test:
"It is the Lord!" what he ordains is best.

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ORIGINAL COMMUNICATIONS.

REMINISCENCES.

NO. II.

THE RISE, PROGRESS, AND ESTABLISHMENT, OF WESLEYAN METHODISM, IN THE GUYSBOROUGH CIRCUIT, NOVA-SCOTIA.

I AM happy in being able to place before the readers of the *WESLEYAN*, the following very interesting account of the rise, progress, and establishment of Wesleyan Methodism, in the Circuit of which I have now the pastoral charge. It has been kindly furnished by a worthy and an intelligent member of society, to whom I feel under grateful obligation, for the cheerful promptitude with which she complied with my request, to draw up such a history. Were each Preacher to obtain, through the kind assistance of friends, a similar account of the rise and progress of Methodism, in his Circuit: we should soon have a history of the introduction and spread of Methodism, in these Provinces,—a history, which, I must say, I have long desired to see. There are still alive a few of the first race of Methodists in these Provinces, who, if application were made, could furnish sufficient data, for a correct and interesting narrative,—such as I now refer to: but, if they are allowed to descend to the grave, without having obtained from them the accounts, which they are so peculiarly qualified to afford, the present favourable opportunity of securing a history of this character, will be lost—perhaps for ever! I hope the hint will produce the desired effect.

Guysboro', October, 1838.

A. W. M.

One generation shall praise thy works to another, and shall declare thy mighty acts. They shall abundantly utter the memory of thy great goodness.—PSALM cxlv. 4—17.

UNDER a lively conviction of the duty and propriety, of thus exemplifying the language of the Psalmist, the writer of the following article, constrained by a grateful sense of the large immunities enjoyed, thro' the medium of Wesleyan Methodism in this place, is induced to take a retrospective view of its rise, progress, and establishment,—and in so doing, is led to behold, and adore the infinite power, wisdom, and love of God, in the various connecting providences, by which these great blessings have been secured, and the salvation of souls effected: as also to perceive, that from the beginning, the cause there was made to

struggle for existence. That it was opposed to the powers of darkness, as destructive of his kingdom, which is from beneath: and, at the same time, to read in legible characters, inscribed on those providences, by which it was given to surmount counteracting influences, that—*Methodism is of God*. That the purposes of divine love and mercy are not easily to be frustrated, and that it is in the economy of his grace, who "willeth all men to be saved, and come to the knowledge of the truth," that the inhabitants of Guysborough have been permitted to receive a dispensation of the Gospel, through its instrumentality. And here, perhaps, the remark may be deemed scarcely necessary, (as one so in accordance with the general arrangements of that economy,) that in connection with these important results, He, who is infinite in power, abundant in goodness, and unerring in counsel—was pleased to call into exercise, *means*, for the accomplishment of his own glory; to take into his own hands, as it were, the creatures of his grace and mercy; and, "fixing the bounds of their habitation," bade them, (under his controlling will,) be humbly accessory to the reception of those blessings, his goodness willed to bestow.

In the spring of the year 1808, the Rev. Mr. Mann visited Guysborough, in consequence of a letter addressed to the late Rev. William Black, then stationed at Halifax, N. S., from Mr. and Mrs. James Richardson, members of the Methodist Society, with whom Mr. Black was well acquainted, and under whose ministry they had frequently sat, in former years,—lamenting the destitute state of the place, as to spiritual things, in which their lot was now cast, and asking the favour of a visit, if possible, from one of the Preachers. On Mr. Mann's arrival at this place, he was kindly received by the few interested in spiritual things; he remained six weeks, visiting the people, holding meetings for preaching and prayer, sometimes in a private house, and sometimes in the public Court House: testifying, that in a state of nature, man "is dead in trespasses and sins,"—and that "the wrath of God abides upon them; and exhibiting Christ, the only and all-sufficient Saviour, through faith in his blood. The result was, as might be expected,—an impression of eternal things was made on the minds of many, and some gracious awakenings produced, so that a Class Meeting was held, for the first time, in this place. On Mr. Mann's return to Halifax, his expenses were cheerfully defrayed, by the few particularly interested in the object of his visit. In the autumn of the same year, or the following, a short, but most acceptable visit, was received from the Rev. Mr. Bennett, which was greatly blest, to the strengthening and refreshing of the souls, who, "feared the Lord, and thought upon his name." He administered the Sacrament to one, on a dying pillow;—and his ministration of that gracious, but awful declaration, Matthew 21st. chap. 44th verse, "Whoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder,"—was accompanied with divine influence; so that many were stirred up in their hearts, to seek for spiritual blessings. It appears, from this period a recollection of the destitute state of the place, was kept alive in the