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WHOLE No. 644.

Religious Miscellany.

My Guest.

I have a wondrous guest,
Who speeds my feet, who moves my hands,
Who strengthens, comforts, guides, commands—
Whose presence gives me rest.

He dwells within my soul,
He sweeps away the filth and gloom,
He garnishes fair the empty room,
And now pervades the whole.

For aye by day and night,
He keeps the portal, suffers naught
To be the temple He has bought,
And filled with joy and light.

Once 'twas a cavern dim;
The home of evil thoughts, desires,
Enkindled by infernal fires,
Without one thought of Him.

Regenerate by His grace,
Still 'tis a meagre inn at best,
For the great King to His rest,
And show His glorious face.

Yet, Saviour, ne'er depart
From this poor earthly cottage home,
Until the Father bid me come,
Whispering within my heart—

"I shake these cottage walls;
Fear not; at My command they bow;
My heavenly mansion open now,
As this poor dwelling falls."

Then my dear wondrous Guest
Shall bear me in his own right hand
Unto that far-off Promised Land,
Where in His bliss I rest.

A Word Fitly Spoken.

The daughter of an English nobleman was providentially brought under the influence of the followers of Wesley, and thus came to a saving knowledge of the truth as it is in Jesus. The father was almost distracted at the event, and by threats, temptations, and extravagances in dress, by reading, and travelling in foreign countries, and places of fashionable resort, took every means in his power to divert her mind from "things unseen and eternal." But her "heart was shielded." The God of Abraham had become her field, and her exceeding great reward, and she was determined that nothing should deprive her of her infinite and eternal portion in Him, or displace Him from the centre of her heart.

At last the father resolved upon a final and desperate experiment by which his end should be gained, or his daughter ruined so far as her prospects in life were concerned. A large company of the nobility were invited to his house, and it was arranged that during the festivities the daughters of different noblemen, and among others this one, were to be called on to entertain the company with singing and music on the piano. If she complied, she parted with heaven and returned to the world. If she refused compliance, she would be disgraced, and lose the possibility of recovery, her place in society. It was a dreadful crisis, and with a peaceful confidence did she await it. As the crisis approached, different individuals, at the call of the company, performed their parts with the greatest applause. At last the name of his daughter was announced. In a moment all were in fixed, silent suspense, to see how the scale of destiny would turn. Without hesitation she arose, and with calm and dignified composure, took her place at the instrument. After a moment spent in silent prayer, she ran her fingers along the keys, and then, with an unearthly sweetness, elevation, and solemnity, sang, accompanying her voice with notes of the instrument, the following stanzas—

"No room for mirth or trifling here,
For worldly hope or worldly fear,
If life as soon is gone as mine,
And all that's mortal must stand before
The inexorable throne!

"No matter which my thoughts employ—
A moment's misery or joy,
But oh! when both shall end,
Where shall I find my destined place?
Shall I my everlasting day
With those of angels spend?

"Nothing is worth a thought beneath,
But how I may escape the death
That never sleeps, and never dies,
How may my own election sure
And when I fall on earth, secure
A mansion in the skies?

"Jesus, thou hast a pitying ray;
Be Thou my guide, be Thou my way
To glorious happiness;
Oh! when I part from here, depart,
And when I see the Lord appear,
Let me depart in peace!"

The minstrel ceased. The solemnity of eternity was upon the assembly. Without speaking, they dispersed. The father wept aloud, and, when left alone, sought the prayers and counsel of his daughter for the salvation of his soul. His soul was saved, and his great estate consecrated to Christ.

I would rather be the organ of communicating such thoughts in such circumstances, and aid in the production of such results—would rather possess wisdom than to speak as occasion requires—that to possess all that is finite beneath. What hymn, what thought in the universe, could be substituted for the one then uttered! The time, the occasion, the thought expressed, the hallowed and sweet manner of this utterance, present full realization of all that is embraced in our idea of fitness. That surely was a word "fitly spoken."

Prayer Signally Answered.

Perhaps the most signal characteristic of the recent revival of religion in our own country, in the British Isles, in Sweden, and elsewhere is, that the gracious influence of the Spirit have been granted in answer to prayer. Revivalists and evangelists have not been employed as in former years. Christians of different names have gone directly to God by prayer, and sought him with humiliation, penitence, and faith; and he has heard, sent down his Spirit, given power to his preached word, and to the appeals of his people. In our large cities and towns, men of business have left their stores and shops at noonday for the place of prayer, and thousands have been made the subjects of God's converting power. At these meetings the most hopeless sinners have been

convicted of sin and brought into the fold of Christ. The friends of Jesus have presented relatives and associates for special remembrance at the throne of grace, and with surprising results.

One instance of the blessing of the Spirit in answer to prayer, which came to my own personal knowledge, was very striking. It occurred while I was ministering to a Baptist church in South-eastern Massachusetts, where the congregation consisted chiefly of seamen. In the winter of 1841 many were brought to Christ, and the converts were mostly of the strong men of that occupation. The most marked instances of converting power were the fruit, and made an impression on my mind and heart never to be effaced.

Among these was one in particular that seemed almost a miraculous answer to prayer. While employed in the meetings of the revival for successive days and weeks, an aged female of the church, always esteemed as a godly, praying woman, after a short illness was called to her rest above. She was remarkably sustained by her faith in the promises of God, and died in peace and triumph; but in her last hours was exceedingly anxious and distressed for her only son, then away at sea and the master of a vessel, and the last words on her dying lips were prayer for this loved son. Indeed, she remarked that she could die in peace if she had the assurance that he was a child of God and was prepared to meet her in the world of glory.

A few days after her death and burial, this son returned home, and was at once at our meetings and with the deepest interest. I soon met him at our inquiry-meeting, but in conversation with him was surprised to find him a decided and earnest Christian man. I requested him to give me a little sketch of his exercises in passing from sin and worldliness to this state of hope and joy. He informed me, that one night while on board his vessel out at sea, he was suddenly reminded of his home, and particularly of his aged and sainted mother, who had so long felt such anxiety for the salvation of his soul. He thought of her words of warning, exhortation, and prayer, and that possibly he should listen to them no more. So affecting and impressive were his reflections, that he searched for the Bible given to him by her, and opened and read words appropriate to his condition as a sinner and needing a Saviour. Such a view did he have of himself as a lost sinner before God, that he closed his Bible, fell upon his knees, confessed his sins, and gave himself up to Christ in all his guilt as his only help. Light at once burst on his mind, and joy filled his soul while thus trusting his all to the Saviour of sinners, and he arose from his knees but to praise God for the change wrought in him. I required of him the time when this occurred and to my surprise found that it was the very night on which his mother died, and the very hour when she prayed so earnestly for her son, and in which she was of conversion. I never knew, nor a more marked answer to prayer.

A few weeks after this I baptized this son, and from that time to this, nineteen years, he has honored his profession. Who can doubt the efficacy of prayer? What Christian will not receive fresh encouragement, and resort to it with more faith and earnestness?

D. C. H.

A Brief Pastoral Charge.

I charge you—my young brother, to take care of your body. Eat nothing which does not agree with your digestive apparatus—masticate it well—take regular and sufficient exercise daily—go to bed at 10 o'clock, P. M., and rise at 6 o'clock A. M., and maintain "a prudent, cautious, self-control over your animal passions."

I charge you—to take care of your mind. Discipline and furnish it daily. "Let the Word of Christ dwell in you richly with all wisdom." "Make continual and choice additions to your stores of knowledge—otherwise, constantly pouring out, as you will be called to do, your barrel will soon run empty."

I charge you—to take care of your heart. Keep it with all diligence. Be watchful and prayerful. Unless the principle of grace implanted within you is kept vigorous and thriving, you will not be happy in your sacred calling, nor successful in it, nor be a fit example to Christians, in charity, in faith, in purity.

I charge you—to take care of your Doctrine. Let it be that which was once delivered unto the saints—preserve it uncorrupted, faithfully preach it in season, out of season—contend earnestly for it—and see that your flock be rooted and grounded in it.

Taking this course—keeping your body under subjection, stocking your mind with precious prayer, keeping your doctrine according to Divine Revelation; and having to work in public and in private, in the sanctuary and from house to house, "as the rain upon the grass, and as the dew upon the tender herb"—you will make full proof of your ministry, and when the Chief Shepherd appears, will receive a crown of glory that fades not away.—Religious Herald.

Indian Summer.

Light as love's smiles the silvery mist at morn
Flaunts in notes upon the limpid river;
The bluebird's notes upon the soft breeze borne,
As high in air his carole faintly quiver;
The weeping birch, like banners july waving,
Bends to the stream, its spicy branches laving;
Beaded with dew, the witch elm's tassels shiver;
The timid rabbit from the furze is peeping,
And from the springy sprig the squirrel's gaily leaping.

Toward wild and passion-toss'd my youth may be
Toward less I still the same devotion bear;
To thee—to thee—though health and hope no more
Life's wasted verdure may to me restore—
I still can, childlike, come as when in prayer
I bowed my head upon a mother's knee,
And deemed the world, like her, all truth and purity.

Religious Intelligence.

Bermuda.

THE UNION PRAYER-MEETING AT ST. GEORGE'S. For some months intelligence has been coming across the Atlantic to the effect that in England, Ireland, Scotland, &c. Now we would read that at London, "there was an immense concourse of people gathered into many large companies of attentive listeners to preachers of all grades, from the church clergyman to the mechanic boy." Again we would read of our bishops, rectors, curates, the Presbyterian, Wesleyan, and Baptist clergy being met with thousands of their parishioners for union prayer, and that God met them in a peculiar manner. When reading those wonderful accounts of Divine manifestations, which send a thrill of joy to the heart of every lover of Christ, we have been led to ask, will this ever be the case in Bermuda? Will our clergymen follow the praiseworthy example of our bishops, yea, the example of a greater than bishops even, St. Paul, who was made all things to all men that he might by all means save some? And while we have ardently desired, and earnestly prayed that this might be so, the prospects have been few, and unpropitious, until very lately. Our churches seem to have fallen into a Laodicean atmosphere; and while we have to confess that they were not, we have to confess that they were not assisting each other as they ought, to fight the common foe. But thanks to a kind providence, that in the midst of our spiritual lethargy, Capt. Kerr, of the Engineers, arrived here filled with zeal for the glory of God and the salvation of souls. He called for union prayer. The first meeting was held in the Town Hall on the evening of the 23rd ult. At the time appointed, the hall was well filled, many having to go away without being able to enter. Capt. Kerr presided, and used the little collection of hymns met with in the special services in Dublin and Kingston, and which have produced such marvellous effects in various parts of the united Kingdom. The singing of the first hymn occupied five minutes, after which the captain offered an earnest prayer. Then he again sang for five minutes, at the close of which the captain read the Scriptures, and gave an address of twenty minutes' length. He spoke of the manner in which he was impressed with the *spiritual death* of our town, and of his desire to do something for the salvation of souls here; and in a plain, affectionate, comprehensive and chaste style he invited all to come to Jesus and be saved. Rev. W. Ryan, Wesleyan minister, and Mr. Toddings, clerk to the Church of England, followed each other in prayer, at the close of which they again sang, then all bowed before the Lord, and spent a few moments in silent communion with God, and the captain offered the closing prayer, and dismissed the congregation with the apostolic benediction. Thus ended the first union prayer-meeting held in this town; and it was one of the most reverential, solemn, and gracious meetings that it was ever our privilege to attend. Every Christian must have been blessed and strengthened for the battle of life; and if there was one soul present who felt not the power of God we envy not that callous heart. Probably a more pleasing meeting in the sight of Heaven was never held in this town before; and certainly never one that so much resembled Heaven—in Heaven all the redeemed worship together—whatever were their names on earth, in Heaven they mingle their praises together, and the meeting on earth, in which all evangelical Christians forget every name but the name of Jesus, and offer their united prayers and praises, most resembles Heaven.

The next meeting, we will not all who love God pray that these meetings may be blessed to the salvation of souls.—Bermudian.

M. Matamoros in Prison.

We have received for publication the following letter from M. Matamoros, written from his prison at Granada.

The Prison, Granada, Sept. 3, 1861.

My dear friends,—In truth I can hardly write to you to-day. I have not physical or moral force; I have not any of the needful power. I will tell you the reason of my silence, which has, I am sure, both surprised and grieved you. On the 8th of July, I was dragged from my cell, and sepulchred in a dungeon—the most distant and lonely in this horrible prison, poisonous with evil odours, and only lighted by artificial lights—and there I was placed in the most rigorous solitude.

At first I thought that there was some mistake, or, at worst, some exercise of arbitrary and petty tyranny against me; but I soon perceived that something serious had broken me. I was also placed in a vile cell, and in solitude. This alarmed me much, and still more the barbarous severity with which I was treated, and the rigorous silence to which I was now condemned. When my food was brought or my cell visited, it was no longer by a single servant, as is usual, but the servant was always accompanied by two officials of the establishment. My questions were answered in monosyllables, if at all, and the most trifling request was denied.

On the second day of this state of things, the old officers of the prison were removed (excepting the chief officer, who has always shown himself hostile to us), and were replaced by members of the Civil Guard. All this alarmed me; for though conscience may be clear and free, yet a man who is surrounded by foes, and has already suffered much, easily sees causes for fresh fears.

The unhealthiness of my dungeon, my wretched condition, my sorrowful recollections of my unhappy family, and a thousand other causes, proved too much for my strength. On the third day, a fierce and burning fever laid me low. For three days I struggled on without asking for any assistance, but the night of the 13th of July, I was called to my bed by medical aid. I asked for medicine; it was also refused. For eight days I lay there unable to rise, burnt by the fever, until the goodness of God saw fit to remove it. Then I heard of the unjust imprisonment of Alhama's family. On the 13th day of my imprisonment in this dreadful cell, on the 25th of July, at five o'clock in the morning, I was brought out to be examined by a military commission. I was for eleven hours under examination, and by the questions addressed to me, I learned of that which I had never known before.

In the first place, I was made answerable for the revolutionary and entirely political movements of the insurrection which they believed was to have broken out in Granada, and for the distribution of 6,000 dollars with this intention. In this last, they considered Alhama also concerned and responsible. All the friends who have visited us lately, were named as accomplices. The officials of the prison, and the former Governor, were also accused as accomplices, gained over by my bribes of 30,000 reals (2,300), to liberate all the prisoners, and to support the movement, and they, as well as our friends, were arrested, and some are even still in prison.

Now, I must give you an idea of the origin of this calumny, of the means that were used to prove it, and its object.

Hardly had the insurrection broken out at Loja, and before anything of its object could have been known by the Government, some newspapers declared that the rising at Loja was a Protestant movement, the rebels having cried, "Death to the Pope!" You can imagine the alarm produced by this report, and also how quickly the eyes of the Government and of the nation were in consequence directed towards us. Doubtless it was by special governmental orders that the authorities of this city made use of every possible means (I will not say to make innocent men appear guilty)—let us hope that they only desired to elicit truth, but certain it is, the following circumstances took place:—

A prisoner, whose business it was to bring water, food, &c., to our distant cell, was summoned by the Governor and Captain General, who offered him his liberty and 8,000 reals (tho' under sentence of seven years' penal servitude), if he would reveal all he knew. He spoke of this publicly here.

There are some persons who only inspire one with pity, but in whom one could never place the slightest confidence. This unfortunate and brutalized being was of this description. We had never spoken to him, not only not of politics (of which we rarely, if ever, think or speak), but not even of religion. Still it is dangerous when authorities, who should represent the laws and administer justice, place themselves in any degree in league or treaty with ignorant, wicked men, devoid of reason, heart, and conscience.

This man, after his conference with the authorities, robbed me of the letter I had received from my dear friends in Dublin, my answer to it, two letters from my family, and a letter from pastor R. He thought he had secured all that was necessary to prove my participation in the crime of which I was suspected. On the evening of the 7th of July, these papers were given to the authorities. On the morning of the 8th, I was placed in solitary confinement, and on the following day this wretched man was set at liberty; and not only this, but he was permitted to occupy my former room for the space of a week, for the purpose of examining mine and Alhama's property, to discover, if possible, some further proofs of my supposed guilt. One day he robbed me of a pocket handkerchief, and took it to Alhama's wife, asking, in my name, for "papers," and showing her my handkerchief as a token. She was surprised—told him she had no such papers; asked him I lost my senses? She declared that I had never trusted her with any such things, which was perfectly true. Notwithstanding this, the spy reported to the fiscal that she had them, which was the reason of the arrest of the whole family.

After a fortnight of examinations, declarations, anxieties, and vexations, we were released from our solitude, but were strictly forbidden to speak to any one. Alhama's wife had been set at liberty, but his mother, seventy-two years of age, is still in prison.

On the 2d of this month, the postman was arrested. My room and person were searched rigorously, but, of course, nothing was found. In my declaration, I protested against this, and declared my perfect innocence of any political question, adding, "It is not so in matters of religion. My faith calls on me to propagate the word of God, and in this I have laboured, and will labour, and accepting willingly the consequences." I fear nothing from this calumny, though one prisoner was offered 1,000 reals if he would make a declaration against me, corroborating the statement of the person already referred to. He refused to do so. A second time I was cast into the dark and horrible dungeon, and confined there for nineteen days. This was on a charge of propagating Protestantism amongst the prisoners. My case has now passed from the military to the civil Courts. This is an advantage to me; for truth is more easily heard in the latter than in the former. Still, there are many calumnies and prejudices against me, but I trust in the Lord and in the strength of my innocence. Pray for me, dear friends, and pray for my unhappy enemies, that God may forgive them, as I do from the bottom of my heart, all that they make me to suffer.

Affectionately yours,
MANUEL MATAMOROS.

—Ch. Winans.

Who are Friends.

Who are friends.—Thou mayest be sure that he that will in private tell thee of thy faults in thy friend, for he advances thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part taking in self-praise, which is one of the most universal follies that bewitched mankind.—Sir W. Raleigh.

General Miscellany.

Dr. Hayes' Exploring Expedition.

OFFICIAL ACCOUNT OF THE VOYAGE.

LETTER FROM DR. HAYES.

I have the pleasure to send you the following account of the proceedings of the expedition to the Arctic sea, under my command, subsequent to the 14th of August, 1860. My letter to Upernivik to the contributors to the expedition, bearing the above date, will have instructed you of my movements up to that time.

We sailed from Upernivik on the 16th of August, 1860; but calms detaining us on our way to Tessusauk, we did not reach the latter place until the 21st. Having there increased the number of our dogs by the addition of the interpreter's team, making a compliment of 25 animals; and having further increased my crew by the addition of two Danes and one Esquimaux hunter, we put to sea again on the 22nd, and stood northward with a fair wind. On the morning of the 23rd we entered Melville Bay. On the following day at 5 o'clock, P. M., we passed the Saladin Islands; thence we made a direct course for Cape York, which we reached at four o'clock, P. M., of the 25th.

Our passage through Melville Bay was remarkable. No field ice was seen until we reached within a few miles of Cape York, when we encountered a narrow stream, which under a full press of sail was bored without difficulty. We were only 55 hours in forcing the passage of the Bay.

Standing close in under Cape York, I kept a careful watch from aloft for Esquimaux, and soon had the gratification to discover a group of them moving down to the beach. The schooner being hoisted to, I went ashore, and was met by Hanso's, Kane's runaway boy, and other natives. Hanso quickly recognized Mr. Sonntag, and myself, and having expressed a wish to go with us, I took him, together with his wife and child, his hunting equipment and two dogs, on board, and again stood northward.

At 7 o'clock of the morning of the 26th, we were brought up by a heavy ice pack, twenty miles south of Smith Strait. There being a high sea setting directly upon the ice, and the air being still falling snow, we lost no time in plying to windward, and having obtained a good offing, hoisted to, to await better weather.

The wind soon fell to a calm, the clouds broke during the night, and on the morning of the 27th we rounded the ice, in shore, and under a light N. E. wind stood out towards the centre of the strait, which we entered at 9 P. M. Here we met a heavy pack through which no practical lead could be distinguished. Our examination of its margin with the view of finding an opening was cut short by a heavy gale which broke suddenly upon us from the N. E. The bergs being very thick about us we could not heave to; and we ran great risk of losing every exposed sail. The gale lasted with very little abatement in its violence during the 28th and 29th.

On the morning of the 30th, having carried away the foremast we were glad to reach a small cove twenty miles south of Cape Alexander, and there dropped anchor in four fathoms of water. Here I obtained an excellent view from an elevation of 1200 feet. The pack appeared to be impenetrable, and very little water was to be seen along the West shore. I determined, however, to attempt the passage.

I had scarcely returned from my journey to the mountain, when the gale again set in from the same quarter, and with a violence which I have scarcely seen equalled. On the morning of the 31st we were driven from our moorings, and in the effort to save our anchors we were forced upon a group of icebergs which had drifted in with the current, and carried away our jib-boom. The wind moderated soon afterward, and we once more entered the strait, but the gale setting in again, the fore gull was broken in steering, and being now obliged to leave to, we were a third time driven out of the strait, to seek shelter behind Cape Alexander.

Damages having been repaired we again entered the strait on the evening of September 1st. Discovering no lead through the ice to the Westward, we bore up for Littleton Island with the hope of finding near the more solid ice higher up the strait a practicable opening. The gale still continuing to blow with great force, and being under reduced canvass, we made but little headway.

Littleton Island was reached September 2nd. Being unable to penetrate the ice to the Westward, I determined to work up the coast to Cape Hatherton, with the hope of there finding the ice more open. The undertaking was necessarily attended with considerable risk to the vessel, on account of the heavy fields of ice lying off Littleton Island. The schooner frequently came in collision with the ice fields from 15 to 20 feet in thickness. The quarter-inch iron plate on the cutter was soon off, and the false stern was carried away. Turn afterward we encountered a severe "nip," and before the rudder could be shipped, the two lower pintals were broken off.

In this regard it was impossible to make further headway, and, after extracting ourselves from the ice, we ran down into Hartstein bay and anchored. During the 3d, 4th and 5th of September the wind blew with great violence from the same quarter as before. On the 4th, I reached with much difficulty Littleton Island in a whale boat, and obtained a view to the Westward from an elevation of some 400 feet. The ice was very thin to the West and South West—a thick impenetrable pack—but to the North and North-east, and the temperature continuing to fall, I deemed it imprudent again to enter the bay, and accordingly we went into winter quarters on the 9th in a hut, at the head of Hartstein bay. The schooner was moored by four hawsers, forty yards from shore, in seven fathoms water. The sails were unbleached, and the topmasts hoisted; and after giving the crew a holiday, our winter preparations were completed. The stores were deposited in a house built for the purpose on shore. The hold was converted into a comfortable room for the men, and the upper deck was hoisted over with boards. Owing to bad weather the three weeks elapsed before these arrangements were completed.

Our winter harbour, which I named Port Foulke, in honour of Wm. Parker Foulke, Esq., of Philadelphia, was well sheltered, except to the Southwest. Observations made by Mr. Sonntag, at the observatory, erected on shore near the vessel, gave its position, lat. 78 17 41 N., long. 72 30 57 W., twenty miles further south than Dr. Kane's winter quarters, and distant from it by the coast 90 miles.

I need hardly say that I deeply regret that we could not attain a higher latitude with the vessel, particularly do I regret that we could not reach the west coast. That coast was wholly unapproachable with a sailing vessel.

The weather continued boisterous throughout the autumn; and, indeed, during the greater part of the winter. In consequence of the frequent gales the water off the harbor was not frozen over until March, so that sledge travelling was impracticable during the month of October, at which time I had expected to carry out provision depots for use in the spring. Mr. Sonntag made an attempt to reach Resolute Harbor in November, and although the darkness of winter had then set in he was baffled by the open waters.

While the daylight lasted, we were profreely employed. A survey of the harbor and adjacent coasts was made by the joint labours of Messrs. Sonntag, McCormick, Dodge and Kaddifin. In September, Mr. Sonntag put up in the observatory the fine pendulum apparatus, constructed expressly for the purpose by the Messrs. Bond, of Boston, and a full set of satisfactory experiments were subsequently placed in the same building, and observations were there made from time to time on shore, and observations were there recorded three times daily, with several instruments. A half-hourly record was kept near the vessel, with a single instrument. I may mention that all the instruments have been well compared. A survey of John's glacier was made by Mr. Sonntag and myself in October. The glacier, which was discovered and named by Dr. Kane, approaches the sea through a deep valley, and its face is two miles from the sea. The angles, not yet reduced, obtained in October were repeated by myself last June, and they show a considerable movement of the glacier. The survey of this glacier was further continued by me late in October, with a party of five persons; I ascended to the *serac* of the ice, and travelled eastward fifty miles. Our greatest elevation was 4,500 feet, the temperature at which elevation was 15 degrees lower than at the level of the sea.

The winter was passed in health and comfort. We were fortunate enough in capturing upward of 200 reindeer, which kept both ourselves and the dogs constantly supplied with fresh food.

The winter brought, however, some serious misfortunes. A disease which had been prevailing in North Greenland during the last few years broke out among the dogs, and of the fine pack which I had taken from the Danish settlements only eleven remained alive on the 29th of December. You are well aware that my plan of explorations was wholly based upon dogs as a means of transport across the ice, and situated as I was—on the East side of the strait and ninety miles further South than I had anticipated, I became seriously apprehensive for the success of the approaching effort.

My party being necessarily small, I could not send into the field more than a boat's crew of able-bodied men, and these I had always considered as merely auxiliary to the dogs, and without the dogs altogether unavailable for the services to be performed.

My anxiety was fully shared by Mr. Sonntag, the astronomer of the expedition, and my able second in command. He early volunteered to go South to endeavor to open communication with the Esquimaux of Northumberland Island, with the hope of obtaining dogs. His former experience when with Dr. Kane had familiarized him with all the phases of Arctic travel, and no one could have been better fitted for the task. Besides the usefulness of the proposed journey, it was peculiarly in harmony with his active and enterprising spirit. His offer was accepted, and he left the vessel on the 22d of December, with a sledge and nine dogs,

accompanied by the Esquimaux Hans, intending to make the journey and return during the moonlight period then setting in. It is my sad duty to inform you that he died when absent.

It is a singular circumstance, that the immediate cause of Mr. Sonntag's death was cold. Hans, upon his return, stated that they travelled the first day to Sutherland's Island, where they encamped in a snow hut, and where they were detained two days. Their next camp was at Sorfalk, a deserted Esquimaux station on the coast, fifteen miles below Cape Alexander, where they built another snow hut. They set off next day for Northumberland Island. The ice, although covered with light snow, appeared to be sufficiently strong. Mr. Sonntag walked in advance of the sledge, and when about five miles from the land he came upon thin ice and broke through. Hans assisted him out of the water, and they immediately put back for Sorfalk. Before that place was reached Mr. Sonntag was insensible, and he died soon afterwards. His remains were subsequently brought to the vessel, and were interred near the observatory.

Having succeeded in reaching the Esquimaux huts over driving and injudicious management, five of the dogs were killed, and the remaining four were permanently injured. I had now only six animals. The Esquimaux came to the vessel six weeks later, and from them I obtained by purchase, a sufficient number to make two teams of seven each.

It was not until late in March that ice formed around Cape Ohlsen, and the land being too mountainous for sledge travelling, I was not, until that time, able to set out Northward. At that period I made a preliminary journey to Fog Harbor, and there established a provision depot. I availed myself of this opportunity to visit Resolute Harbor, Dr. Kane's winter quarters. No vestige of the Advance was discovered. She had probably drifted out to sea with the ice. During this journey the coldest temperatures of the cruise were recorded. On one day the thermometer sank to 69 degrees, and on another to 68 degrees below zero. We camped at night, on this as well as on all subsequent journeys in the snow hut of the Esquimaux.

Active preparations had been making since January, for the Spring campaign, and we were ready for the final start on the 4th of April. The chief equipment consisted of a metallic life boat, twenty feet in length, mounted upon runners, provisions for a boat's crew of six persons for five months, provisions for seven persons and fourteen dogs for six weeks, together with a careful allowance stock of fuel for the above named period. We started from the vessel on the above date, with our entire equipment, the boat and its cargo being drawn by the whole available ship's company and fourteen dogs. Mr. Haddifin, with two men, was left in charge of the vessel.

Upon reaching Fog Harbor we made nearly a due north course, intending to reach the west coast, and travel thence upon the land ice. We soon encountered hummocked ice of extraordinary thickness, through which it was often necessary to break a passage which was often very narrow, and at which time the snow beneath the foot of the ice was often very soft, and the boat would sink, and the crew would be obliged to wade. It finally became evident, from the slowness of our progress, that the entire summer would be consumed in reaching the west land, even if the boat could be transported to it at all. Being well assured that nothing could be accomplished with the boat expedition, I sent the main body back on the 29th of April, and continued northward with three companions and two sledges. The ice grew worse as we advanced, and we were fourteen days reaching the west coast, a distance in a direct line of only forty miles. From this fact you can form some estimate of the character of the ice over which we travelled. The severity of the labour broke down the dogs, and I was compelled to feed to them a double ration, thus consuming rapidly the provisions, and proportionally shortening my northward journey. Reaching the west coast at Cape Hayes, we travelled along the land through Kennedy Channel until the 19th of May, when our provisions being exhausted, we were compelled to turn our faces southward. The latitude attained upon that day was 81 deg. 35 min., a degree of nothing which I believe not to have been exceeded or equaled by any explorer, except Sir Edward Parry. The land was taken possession of in the name of the United States with the usual forms, and the flag which was used upon the occasion has covered the most northern known land upon the globe.

Although thus early in the season, the ice in Kennedy Channel was everywhere much decayed and unsafe, and in some places was entirely gone. In one extensive pool a flock of waterfowl was discovered. I entertain no doubt that the ice of Kennedy Channel was broken up and dissolved at a very early period of the summer. It was in this channel that Dr. Kane discovered an open sea at a period six weeks later, in the summer of 1854. Before reaching the vessel I lost all but seven of the remaining dogs, and the ice having broken up around Cape Ohlsen, further exploration to the northward was impossible during the present season.

The six weeks subsequent to my return to Port Foulke were occupied in preparing the vessel for sea, in completing some unfinished stores, in making magnetic and other observations, in collecting specimens of natural history, in photographing the scenery, and objects of interest in the vicinity. The schooner had been much damaged by the ice encounters of the previous summer, and it was found impossible to restore her original strength. Being without a carpenter, a large share of the labour or repair fell upon Mr. McCormick, the sailing-master of the expedition, of whose ready ingenuity and practical skill I cannot too warmly express my acknowledgements. The ice broke up around the vessel on the 10th of July, and we put to sea on the 14th.

After much difficulty and two trials we reached the west coast, twelve miles south of Cape Isabella, and being unable to pass the Cape we dropped anchor, and on the 29th I made a journey to the north side of the Cape in a whale boat, and from an elevation of six hundred feet obtained a view to the northward. In that direction, fifteen miles above Cape Isabella, the ice was solid and unbroken as far as the eye could reach. To the eastward the pack ice was heavy and impenetrable. To penetrate the strait under these circumstances with the view of reaching a practicable point for future sledge operations with my reduced force (as I had only five

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ings) was clearly impracticable, and believing I was not justified in incurring the heavy expense of a corresponding journal without a prospect of corresponding results, I reluctantly abandoned the field and turned southward.

Taking Whale Sound on the way I completed the survey of that remarkable inlet, and obtained there an excellent set of magnetic determinations and some photographs of the natives, glaciers and other objects of interest.

After boring through the ice of Melville Bay for 150 miles we reached the southern water, and entered the harbour of Upernivik on the 14th of August. There we remained ten days, engaged during this time in various scientific explorations. On the 1st September we reached Gorham or Lively, and were there similar occupied. We were ready for sea again on the 9th, but a succession of N. W. gales detained us until the 17th, when we again put to sea, and having a fair wind, we on the 22nd 200 miles to the southwest of Cape Farewell. From that time until the 10th of October we encountered constant southerly weather, with frequent gales. When off Halifax we sustained serious damage, and were obliged to put into port for repairs. We are now again ready for sea and expect to leave this port to-morrow.

I have to regret that we could not accomplish a greater nothing, but situated as we were with Smith's Strait to cross, and with a smaller force at command, I can but regard the small explorations as fortunate and successful. The field of research, although more limited than I had anticipated, was, however, new; and my observations in different departments of physical and natural science will, I feel assured, meet the approbation of the patrons of the expedition.

I am well satisfied that they will be found fully to justify the labour and expense which they have cost. The unfortunate accident which occasioned the untimely death of Mr. Sonntag, caused a serious loss to the expedition. The system of observations and experiments which we had planned in concert had already accomplished important additions to Arctic science, when death deprived me of his invaluable assistance; and with the duties incident to Arctic exploration in the field constantly pressing upon me, I was not always able to execute the plans which he had devised. My officers, however, on all occasions, contributed their best assistance, and I am by them relieved of many onerous duties. I was especially indebted to Mr. Reddick, assistant astronomer, for his zealous assistance in the work at the observatory, and for assistance in taking photographic views; and to Messrs. Knorr and Starr I owe obligations for valuable aid in collecting specimens of natural history and other scientific duty.

I will mention, in conclusion, that I am still of opinion that Smith Strait can be navigated with steam. Under such I am satisfied that it cannot. It is my hope to be able to renew the attempt with a small steamer. With this view I have left some stores at Port Foulke and at Upernivik.

With the hope that this will find you in the enjoyment of health and happiness.

I remain, very sincerely,
Your friend and servant,
J. J. HAYES.

ingly comfortable through the service, not having been conscious of a moment's pain, and that she was very thankful for such freedom. During all the following week she continued to feel tolerably well, but she talked a great deal to me and others about the goodness of our blessed Saviour, and about going home, &c.

"On Sunday, the 4th August, she was not able to attend public service. I remained at home with her in the evening. She talked in a most heavenly strain of her home above, and sang a few verses of several hymns, and the whole of the hymn, 'Ye virgin souls arise,' &c. I then began to think that she was indeed going home, but yet did not think it was to be so very soon. On Monday she seemed about as usual. In the course of the forenoon I took her out for a drive; but when out she seemed to become more distressed, and we hurried home, and in a little while she seemed better; but about four o'clock in the afternoon she went to bed, from which she did not rise again until her Master called her up to the higher state. During all the week she continued to get worse, suffering a great deal, but never murmuring; anxious, indeed, to be at rest, but being willing to wait, as she repeatedly said, her Saviour should see fit to take her. The calmness with which she talked of death seemed indeed surprising, and led one of her physicians to say to her, 'My dear woman it is no trouble for you to die.'"

"On the 13th, early in the morning, she sang with me, 'There is a fountain filled with blood,' &c. and 'I am going home to die no more.' About ten o'clock the Rev. Mr. McMurtry administered the Lord's Supper to her, her mother, aunt, and myself. It was a scene of the triumph of Christian faith which I cannot describe: it seemed, indeed, 'quite on the verge of Heaven.' Soon after this, our good friend, Mr. David Collins, called. She told him she could not talk much, but asked him to pray with her, and after prayer to sing one of her favorite hymns. 'My heavenly home is bright and fair,' he began, but after getting through with one or two verses was overpowered by feeling and obliged to desist, when she took up the tune, and sang the whole of the next verse. Throughout the whole of this day she seemed to be comparatively free from pain, and she told us her prayer was answered—she had prayed that, if it were her heavenly Father's will, she might at last be freed from intense pain, and have the use of her reason. About four o'clock, P.M., our eldest son—who had been summoned home from the Mount Allison Academy to see his mother once again ere she died—arrived. Fearing the shock of seeing him would be too much for her, I sought to prepare her for it by telling her that I thought the train would be soon in. She said, 'I think it is; I heard the whistle some time since, and Michael should be here now.' It then brought him in, and with the manifestation of intense love and earnestness, she gave her dying charge as he hung weeping to her neck. After this she lay quietly for a little while, and then asked to be turned. As we were attending to this request, she said, 'I fear I am complaining too much, and giving you too much trouble.' I replied, 'No, my dear, you are not. Your Saviour groaned upon the tree.' 'Yes,' she said with an heavenly smile, 'sweet Jesus; and he never turned any way that came unto him.' After this, when I urged her to take some stimulating mixture which her physician had left for her, she said with a sweet smile, 'Ah! George, why do you try to keep me any longer, will you not give me up now, will you not let me go home now?' From about ten o'clock she lay quite quiet—after asking if her parents had gone home, and speaking about the children going to bed. She talked but little after this until two or three minutes after twelve, when she gave a slight sigh; I stopped over her and asked if she knew me. She answered faintly, 'Yes.' I asked her if she found her Saviour with her still? She pressed my hand, closed her eyes, and all was still. 'She was not on earth, for God had taken her to the home for which she had been longing. May the Lord help me and all of us to follow Christ as she did. Amen.' I might write much highly eulogistic, and at the same time strictly true of our now sainted sister. She was lovely in life; she now sleeps in Jesus, and he will doubtless bring her with Him when He comes in glory.

H. P.
Sackville, N. B., Oct. 1861.

"When those cravings for the hopes that lie beyond the tomb, beyond the things that die—
Is heaven this? Is this the crown that we wear?
Or that I find no kinder heart to share
Than this, which, these few days, I wear?
Seems to please, sharper, sorer still—
But I am homesick."

Mrs. SAMUEL WILLIAMS, of Harris Bay, Bermuda, died on the 9th of October, 1861, aged 72 years.

This dear, aged mother in our Israel, in her maiden life, known as Ann Skinner, and is supposed to have been very kind in person and disposition, active and persevering in temper, and always delighting to clothe and feed the orphan and comfort the friendless ones. She was brought up in the Episcopal Church and followed after the truth so far as she had received light, but was blind to the doctrine of justification by faith, and that scriptural holiness which is the privilege of the believer to enjoy; and considering that worldly pleasure and religion were not incompatible with each other, was an earnest promoter of social assemblies and the most happy of the thoughtless. Hearing, occasionally, the Wesleyan Ministers, it pleased the Lord through the word in 1828 to convince her of sin, and she immediately invited the late Rev. Mr. Horne to preach in her house. He joyfully accepted the invitation, and was made the instrument of her conversion.

At that interesting period of her religious life she manifested her usual energy, broke through every obstacle and gave herself to the Lord and his despised people with her whole heart and soul. From that time the cause of God lay near her heart; she prayed that it might prosper, and gave of her substance freely and cheerfully that it might be sustained. The means of grace were her delight, and nothing did she enjoy more than to entertain her ministers and Christian friends—and it was through her that we are indebted for the pretty little "Centenary Chapel," which is our sanctuary at Harris Bay, and the home of our dear Lord, and many in that sanctuary since, within the general assembly and Church of the First Born will praise His God that she introduced the Wesleyan Mission into that parish to preach the Gospel of salvation.

For many years Mrs. Williams was a great sufferer; but protracted and severe as were her sufferings, so great were her zeal and ardor in the service of her Master, that until within the last three years of her life she walked on the Sabbath to " Zion Chapel," Hamilton, a distance of three miles; to unite her songs with the multitude that kept holy day—and when unable any longer to undertake so long a walk, how thankful was she for a conveyance to the house of God. She had always humbling views of her own experience, but truly thirsted after a clean heart, and to be filled with all the love of God. In June last her strength began more rapidly to decline, and she continued to sink until the 9th

of October, when she entered into the joy of her Lord. On speaking to her of heaven, one evening just after her medical attendant had visited her, she said "O my dear Mr. Moore, I am so disappointed, I thought that I was nearly home, but the doctor says that I may linger here for some days longer yet." Her class-leader Mrs. Vesey asked her if she had anything to say to those around her, she said "No." It appeared as though she had done with everything earthly—her last words were, "Lift my soul up from earth to heaven." The nature of her sufferings prevented her giving those dying counsels which otherwise she would have done; but her life had glorified God, and her zeal for Him through years of trial spoke with emphasis to all who knew her.

She leaves in this vale of tears an aged partner with whom she had lived for more than half a century. Several children and many friends, whose hearts are better and happier for her virtues, upon whose faithful bosoms, when her strength failed, she fell as a precious weight, which they loved to bear until God removed it. As a church she fell her severely.

Adieu, dear sufferer, patient mother. There are no more sleepless nights and no more days of pain for thee—Undying joy and everlasting usefulness are a part of thy inheritance. Feeble as thou wert on earth, thou art no burden on the bosom of infinite love. There thou hast found thy longed-for rest and thy eternal home, and thou hast drawn our souls more fondly around to the service of our Saviour, and the worship of our God. We shall see thee again and have fellowship with thee, for the tie is not broken that made us one.

"In the high world which lies beyond
Our own, surviving love endears,
And there the cherished and the loved,
The eye the same, except in tears.
The day of reappearing, how it speeds!
He who is true and faithful speaks the word,
Then shall we ever be forever with the Lord."

F. W. MOORE.
Hamilton, Bermuda, Oct. 27th, 1861.

ESTHER MARIA CURRELL.
Died on Friday, the 4th of October, near Bridgetown, Antigua, aged 21 years, Miss Esther Maria Currell, of Diptheria, after an illness of five days. She experienced converting grace in February, 1859, at a revival of religion at Bridgetown, in meetings held by Rev. Michael Pickles. She had been under concern of mind on account of sin for eighteen months previous. She was powerfully awakened for her condition as a sinner, when she was sitting in the house, and near a window against which the tempest and rain beat with violence; by the application of these words to her mind and heart—"The harvest is past, the summer is ended, and I am not saved."—The impression of this continued until she found peace in the revival. She joined class, and received her first ticket in the winter of 1859; was very attentive to the means of grace, and never omitted meeting in class where she could attend. She retained the knowledge of her acceptance to the time of her death. Two weeks before her decease she penned several sentences declaring her purpose of being fully consecrated to God: She recorded her conviction that she had lived before her privileges, and been too contented in remaining without full salvation, but expressed strongly the hope that she would in future be more alive to her eternal interests.

She had a clear manifestation of God's love to her soul, attended with a remarkable degree of joy, and strong confidence in God, the night before she was taken ill. About eleven days before her death, she was requested to pray in a social prayer meeting, she responded to the call, and expressed herself as having been much blest in the meeting. This was the last public means of grace she attended, as she became ill the next Sabbath. She for some time had an impression that her life would not be long, she was in delicate health for three or four years. She was of a sympathetic mind, and manifested a lively interest in the sorrows of others, and desire for their welfare. On her death-bed she evinced much concern for the salvation of a young lady, an intimate friend, who had experienced religion, but whom she feared had been unfaithful; she urged this young lady, with great earnestness, to regain the blessing.

A short time before her death she expressed her belief that the sisters around her would fill all men in heaven, and appear to be in an ecstasy of mind at the thought. She called her Brothers, and Sisters, and parents to her bed and gave them a solemn charge to meet her in heaven; and also sent a message to a Christian friend, saying,—"that she had often been benefited by his prayers, and expected to meet him in glory." For some time before her departure she was anxious to have a greater manifestation of Divine love to her soul; she obtained the fulfillment of this desire about three hours previous to her death. She listened with great delight to the singing of hymns on death and heaven, sung by her sisters and other friends. She repeated the fifth, and six verses of the hymn commencing, "I know that my Redeemer lives and ever prays for me,"—and declared that she had now no tie to bind her to earth. Thus peacefully and triumphantly did this young shadow go down into the valley of the shadow of death, fearing no evil; and with a heart formed for friendship and love of her relatives, did she obtain the grace to leave the scenes of this life for the glories revealed to her faith in the better land.

May her early death, and her attachment to the cause of her Redeemer, long be remembered by her companions and friends, and tend to promote in them a love for that religion, that can alone prepare us truly for the life that now is, and for that which is to come.

T. H. I.
Bridgetown, Antigua, Oct. 21, 1861.

CAROLINE SUSAN CURRELL.
Died, near Bridgetown, the 10th of October, Caroline Susan, the youngest daughter of John and Athaliah Currell, aged 11 years. She was taken ill of Diptheria, a few days before her sister that had died previously to her decease. She was a child in years, but much of a woman in conduct, expressing during her severe illness submission to God's will, either for life or death. She was particularly desirous to have the psalms of David read to her. Her Sister asked her why she wished the psalms especially. She said because they were so beautiful, and she had heard her teachers often explain them. We have cause to believe that this young person died trusting in the atonement of her Redeemer, and has gone to be forever with the Lord.

T. H. I.
Bridgetown, Antigua, Oct. 21, 1861.

MARGARET ANN CONNORS.
Died, at Tupperville on the Bridgetown Circuit, aged 20 years. Miss Margaret Ann Connors, daughter of William and Eliza Connors. She died of consumption, after an illness of more than three years. During this period, her mind was more or less exercised about her interest in the Saviour of sinners, and she obtained a hope of salvation through the merits of Christ, but did not attain to the assurance of faith, until about twelve days before her death. After this hope she remained in a peaceful state, strongly hoping

for the rest of the grave as to her suffering body; and the rest for the soul which remains for the people of God. She died with a firm reliance on Christ, and with a joyful expectation of being with him forever.

T. H. I.
Bridgetown, Antigua, Oct. 21, 1861.

Provincial Wesleyan.

WEDNESDAY, NOVEMBER 13, 1861.

In consequence of the official notice, which was published in the Conference of Eastern British America, we require that Originals, Reviews, and notices addressed to us from any of the Circuits within the bounds of the Conference, 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.

Revivals:—the best means of obtaining them.

A revival of religion may be defined as a renewal of spiritual life in the souls of believers, and an enlargement of their number by the conversion of the unregenerate. A revival of religion in this sense, is a perpetual necessity of Christianity. Its grand purpose—the preparation of the soul for endless bliss—cannot be accomplished without it. Nothing can compensate for its absence. A Church may be distinguished by an orthodox Athanasian in its precision; her ministry may be learned, and eloquent; and active; her temples, beautiful, commodious and gorgeous, may be crowded with the wealthy, the fashionable and the polite; her influence on the progress of a nation in humanizing its legislation, ennobling its literature, elevating its character, and strengthening its sense of obligation, both human and divine, may be salutary in a high degree; yet, if spiritual life be wanting to her—if the hearts of her members be void of sanctifying grace, and her ministrations barren of converting power—she has failed in her highest work—her most essential work.

In proportion as a Church rightly comprehends her providential mission, and is anxious to discharge her most exalted functions, will she be tremblingly alive to the subject of revivals.

Prominent for the most part, as yet, this question has been with ourselves, ardently as we desire continually to share in the largest manifestations of reviving mercy, it may, nevertheless, be questioned whether our views, generally, regarding the best methods of attaining this end, are all-wise, and in accordance with the will of God. It is scarcely needful for us to avow our belief that all spiritual life and power is directly from God, or to state that we recognize no limitations to the exercise of the Divine Sovereignty, which, by covenant and by promise, the Divine Being has imposed upon His own rule, and such as we take to be His own will. His nature as a God most holy, merciful and wise. Our remarks will have reference to that power of choosing both ends and means, which is granted jointly by man's moral agency and by the economy of redemption. All efforts tending to secure a revival may be classed under a twofold form—those addressed to the Deity and those directed toward man. All the former may be summed up in the word *prayer*;—all the latter in the word *persuasion*. Now the problem is, how to offer that prayer, and how to press that persuasion so as to obtain the largest possible good mingled with the smallest possible evil. It is our conviction that the *faithful use of the ordinary means of grace* with which we are blessed, and of the opportunities for usefulness with which we are favoured, would ensure to us the best kind of revival. The *faithful use of means* and of opportunities implies the earnest, persevering performance of duty toward God and man by all the ministers and members of the Church. Let such holy living, fervent zeal and united endeavour as this imports be steadily exhibited, and the spiritual life of the Church will be constantly renewed, and its membership be continually multiplied. The success of such effort would, doubtless, be varied, in different places by the character of the field of labor and by the relative adaptation by the principal workers to their work—varied, also, at different times, in the same place by peculiar concurrences of favourable or unfavourable circumstances, not within the control of God's people. Yet we believe such faithful, ordinary exertion would be always successful. Why should we doubt it? Will it be said that some excellent ministers of Christ were never intended to be useful in direct conversations? Can we suppose God calls a man to preach the gospel, and yet without fault of his, sternly refuses to render that minister's well-directed efforts successful, by withholding the needed and much sought blessing? We yield credence to no such assertion. On the contrary, we contend that all Christian ministers must, and will be revivists if their labours are wisely and persistently directed toward the conversion of God's people. But remembering the old by-words—"There is nothing like trying"—with much faith and zeal the purpose was accomplished, and the great satisfaction of the Ladies who so kindly and admirably provided for the occasion. Though in the Autumn the Gracious Providence smiled upon the endeavor and favored us with as many a day as had been for months before. A goodly number of friends of different denominations was present, who sat down to tea about half-past three in the afternoon. We have been to many tea meetings at different places, but we hesitate not to say that for variety, quality, neatness and abundance, we have seen nothing exceed that which appeared on the tables on the above named day. Indeed, Sir, the Ladies of Musquodoboit Harbour were favoured with a most interesting and profitable meeting, which was then closed by singing and prayer. This one series of Missionary meetings were brought to a close. And here we desire to record our gratitude to the great Head of the Church for the favourable circumstances with which we have been favoured during the course of these meetings, especially for the deep religious influences which have attended them, which have led us sincerely to hope that while we have been labouring to excite a feeling of sympathy for the perishing heathen, that such strong religious influences have been at work upon the hearts of the people, as must tell powerfully for good upon our home congregations. Another feature which has impressed our mind in connection with the meetings has been the number of young persons in attendance. If these can be fully imbued with a Missionary spirit when young, what a blessing they may become to the world, when they are called to the doxology and prayer by Rev. Mr. Brewster. The people retired to their homes we believe perfectly satisfied with the enjoyments of the day—leav-

ing us a sum full as large as we anticipated—which will be a great help towards removing the burden on our next little Church in this place.

Yours truly,
S. B. MARTIN.
Nov. 4, 1861.

Hopewell and Coverdale Circuits.

MR. EDITOR:—There are many important subjects, claiming the attention of every thinking intelligent man, in these days in which we live; but none more noble or more worthy the attention of man than the great missionary enterprise—an enterprise which calls for the united prayer and effort of all God's people. Each year as it passes into eternity should bear with it the most unmistakable evidence that the Church is increasingly anxious to carry out its "Great Commission," by the hearty support which it gives to this great and glorious work.

At our Financial District Meeting, held at Point de Bute, the Missionary Meetings for these Circuits were arranged to be held during the month of October; and the Rev. James Tweedy, of Bay de Vert was appointed as "the deputation" to attend the same.

Accordingly we held our first Missionary Meeting at Coverdale on the evening of Tuesday the 15th instant. The evening was delightfully fine, affording to the inhabitants a good opportunity to attend—a privilege which a numerous congregation availed themselves of. Speeches were delivered by the Rev. Robert Tweedy, Superintendent of the Circuit, Rev. James Tweedy, the deputation, J. N. Chapman, Esq., of Coverdale, and the writer. We trust that our meeting here, apart from the principal object for which we assembled, will prove fully for good upon the minds of the congregation. Our next meeting was held at the pleasant and thriving

VILLAGE OF HILLSBOROUGH on the evening of Wednesday, the 16th. The Baptist Church had been kindly furnished for the occasion, in which we had the pleasure of meeting a large congregation. Our meeting here, which was a very interesting one, was presided over by the Hon. W. H. Stevens. Speeches were delivered by the Superintendent, the deputation, and the writer. Other speakers had been expected, but circumstances prevented their attendance. Nevertheless we had a good Missionary Meeting, and the collection and subscription at the close were such as to give us great encouragement.

On the following day we drove to the MINES, distant about five or six miles from Hillsborough, and were hospitably entertained at the residence of J. Byers, Esq., Chief Superintendent of the mines, to whom we feel much indebted for the kindness and courtesy manifested towards us on the occasion. The "Albert Mining Company" have collected around their valuable works a little community of three hundred souls or upward, among whom we have a small but thriving society of lively members. Our hearts were cheered during the day by learning from the brethren that the Lord was still working among them for good; two souls having been brought into the liberty of the children of God at a recent meeting; so that we anticipated having a good time in the evening—and we were not disappointed. Our meeting here was presided over by Brother W. Shenton, a tried friend of Methodism, who opened the proceedings of the evening with an appropriate and touching address. Then followed speeches by the Superintendent, the deputation, the brethren Bliss and Ross, and the writer. Here, too, we were encouraged in our work by the liberality of the people. To God be all the praise.

On the following day, Friday, at half-past ten o'clock, we repaired to the Wesleyan Chapel at Cape de Morell Creek, where a sermon was preached by the Rev. James Tweedy; after which we drove to Hopewell Hill, where our Missionary Meeting had been appointed for the evening. Up to this day we had been favoured with delightfully fine weather. During the day, however, light showers had occurred, and the time appointed for the meetings was had a perfect rain-storm, which prevented many from attending. Nevertheless we had a good meeting, and laboured just as hard as if we had been favoured with a thousand hearers. On the Sabbath following Missionary Sermons were preached at Hopewell Hill and Hopewell Corner, by Rev. James Tweedy. We held services also at Cape de Morell Creek, the Mines, and at Hillsborough. Our next Missionary Meeting was held on the evening of Monday, the 21st, in the Wesleyan Chapel at HERVEY.

Here we again favoured with delightful weather and an unusually large congregation. In addition to our usual help we were favoured with speeches from the Rev. Messrs. Chase, Marshall, and Charlton, Baptist Ministers, and E. H. Duval, Esq., Inspector of Schools, who did us good service on the occasion. Altogether our meeting at Hervey was an interesting one.

On the following day we drove to Salmon River, about 14 miles from Hopewell, where we had arranged for our meeting in the evening, and although the congregation was smaller than we had expected, yet we had a good time, and those present gave us a strong proof of their interest in the great object which we met to advocate. In addition to our usual speakers we were favoured with an address from Bro. John Alcorn, full of meaning and just to the point.

On Thursday we returned to Hopewell Corner, where we were to hold the last of our series of meetings, on the evening of that day. We had anticipated a large congregation here, and had expected the presence and assistance of two or three Baptist ministers. But the evening proved to be very wet, and likewise deprived us of the valuable assistance of our Baptist friends. But we were not discouraged, but went to work with a hearty good will, and found that the best of all was, that we had the presence and help of our divine Master. Our meeting was ably presided over by A. R. McLellan, Esq., M. P. P., who gave us an appropriate address, after which the Superintendent, the Deputation, and the writer addressed the meeting, which was then closed by singing and prayer. This one series of Missionary meetings were brought to a close. And here we desire to record our gratitude to the great Head of the Church for the favourable circumstances with which we have been favoured during the course of these meetings, especially for the deep religious influences which have attended them, which have led us sincerely to hope that while we have been labouring to excite a feeling of sympathy for the perishing heathen, that such strong religious influences have been at work upon the hearts of the people, as must tell powerfully for good upon our home congregations. Another feature which has impressed our mind in connection with the meetings has been the number of young persons in attendance. If these can be fully imbued with a Missionary spirit when young, what a blessing they may become to the world, when they are called to the doxology and prayer by Rev. Mr. Brewster. The people retired to their homes we believe perfectly satisfied with the enjoyments of the day—leav-

ing us a sum full as large as we anticipated—which will be a great help towards removing the burden on our next little Church in this place.

Yours truly,
S. B. MARTIN.
Nov. 4, 1861.

British and Foreign Bible Society.

The Annual Meeting of the Halifax branch of this Society was held on Wednesday evening, after having been postponed three times on account of stormy weather. The attendance was better than usual, the body of the Temperance Hall being fairly filled. His Worship the Mayor presided. Rev. Mr. Addy offered up the opening prayer. S. L. Shannon Esq., Secretary, read the Report. An outline was first given of the success attending the operations of the parent Society whose total issues now amount to 30,313,226. Russia, Prussia, France, and almost in all countries except Spain and Portugal where previously power still excluded the Word of God. The Halifax Branch had lost its venerable President, Dr. Twining, and its Treasurer, Mr. Black, since its last Annual meeting. The Agent, Mr. Smith had visited the western part of the Province during the summer—had held 45 meetings, made 3 tours and collected upwards of £200, being more than he had collected on any previous occasion in the same district. £200 sterling had been remitted to the parent Society. 3178 copies of the Bible had been distributed during the year. The Ladies Association had employed colporteurs whose duty it was to carry the Bible into distant and unfrequented districts. Mention was made of Mr. Russell's diligence and success in his labours. The parent society had granted £100 sterling in aid of colportage in this province. The Secretary, Rev. R. E. Vanicko as Dr. Twining's successor in the Presidency of the Society, was elected.

The Rev. Mr. Vanicko moved the first resolution—that the Report be adopted, and printed and circulated under the direction of the Committee. He stated that for 38 years he had been connected with the Bible Society and that some of the happiest hours of his life were spent with his brethren of other denominations in aiding the cause of Bible circulation. He alluded with deep feeling to the infidelity developed in the beloved Church of England and contumacious by such men as Dr. Temple and Professor Jewett. He dwelt at some length and with affecting pathos on the loss sustained by the Society in the removal of Mr. Black, who had been one of its mainstays from the beginning. The resolution was unanimously adopted.

The second resolution was moved by the Rev. Mr. Crawford, expressive of thankfulness for the success attending the operations of the Society during the past year. Mr. C. passed in rapid review the main benefits arising from Bible circulation. This resolution was seconded by Rev. C. Churchill who intimated that the late Treasurer of the Society had left a legacy of \$500.

He also dwelt on the recent conquest of the Bible and augured bright things for the future. We regretted to hear him say that this would be the last occasion on which he could be present at the Bible Society's meeting in Nova Scotia—it being his intention to proceed to England before the end of another year.

Rev. P. G. McGregor moved the third resolution, thanking the Auxiliaries in this Province. He made special mention of the Ladies' Association. This resolution was seconded by Mr. Smith, the Agent of the Society in a very pleasing speech. He gave a sketch of his own travels during the year and of the progress made in Bible distribution during the last few years. He mentioned with special gratification the labours of Mr. Russell the Colporteur of the Ladies Association. 13 years ago there were but 26 societies in the Province; now there are between 70 and 80, all of which had been organized by Mr. Russell. He related the following interesting incident which is to be found in the Tenth Annual Report of the parent Society.—In 1812 a Box of Bibles was shipped from London to Martin Gay Black, (the late Treasurer)—worth £27 10s. This was the year of the American War, and the vessel containing the Bibles was captured by an American Privateer, taken to Boston, and sold at auction. The Bibles too were sold. After some time the directors of the Massachusetts Bible Society found out what had happened, from falling in with the Bill. They immediately raised the money, £67 10s. and wrote to Mr. Black asking him whether they would remit it to him or to the Society in London? Mr. Black wrote back requesting them to send the money to London. This was a graceful act on the part of our Boston brethren which should not be forgotten. It also serves to show the long term of service rendered to the Bible cause by Mr. Russell. Mr. Smith is now engaged to spend a year or two in New Brunswick. The usual officers were elected and the meeting adjourned after singing the Doxology, the Benediction being pronounced by the venerable President.—*Prob. Wit.*

Bermuda.

To the Editor of the Royal Gazette.
LAYING THE FOUNDATION STONE OF THE WESLEYAN CHAPEL, STONESET.

Agreeably to advertisement this interesting ceremony took place on Wednesday last the 23d instant; and gave the greatest satisfaction to all who had the happiness to attend.

The "packet" with the Royal Ensign floating at the mast head left the wharf at Hamilton at 11 a.m., freighted with between sixty and seventy persons of both sexes; and after a delightful sail across the Great Sound entered the picturesque waters of Mangrove Bay, preceded by a Pinnace which Capt. Hutton, R. N., had alloted to convey the children of the Ireland Island Sunday School to the scene. The children were marshalled under their Superintendent Mr. J. G. Grose of H. M. Dock Yard, and after a walk of about three quarters of a mile through the lovely scenery of Somerset, a display of bunting and groups of people told us that we had arrived at the spot. A few steps further and we discovered that a foundation had been laid 43 ft. in length by 37 ft. in width and that shears, decorated with flowers and banners, were to sustain the Eastern corner of the Building.—Everything being ready, the Rev. Mr. Moore and Mrs. Moore, accompanied by the Trustees, proceeded to the point of interest, a choir of twenty young people of colour singing the national anthem.

Mr. Moore then gave up the hymn beginning "Thou who hast in Sion laid, the true Foundation stone," offered a suitable prayer, and read the 84th Psalm. The square, plumb, and level were then put into Mrs. Moore's hands who tried the stone and pronounced it to be true, another hymn was sung while the stone was raised to a considerable elevation and there was deposited under it a sealed bottle containing (as Mr. Moore announced) a copy of the "Watchman," the organ of the British Conference, containing the stations of the Ministers of that Body for the present year—a copy of the "Minutes of the Eastern British American Conference" for the year 1861—the latest number of the "Bermuda Royal Gazette"—a written paper containing the

names of the 14 pieces of new cut stone and delivered progress of the work. We showed us Mr. Russell's diligence and success in his labours. The parent society had granted £100 sterling in aid of colportage in this province. The Secretary, Rev. R. E. Vanicko as Dr. Twining's successor in the Presidency of the Society, was elected.

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On Sunday, the 4th August, she was not able to attend public service. I remained at home with her in the evening. She talked in a most heavenly strain of her home above, and sang a few verses of several hymns, and the hymn, 'Ye virgin souls arise.' &c. I then began to think that she was indeed going home, but yet did not think it was so very soon. On Monday she seemed about as usual. On Tuesday she did not rise at her usual time.

On the 13th, early in the morning, she sang with me, 'There is a fountain filled with blood, &c.' and 'I am going home to die no more.' About ten o'clock the Rev. Mr. Murray administered the Lord's Supper to her, her mother, aunt, and myself. It was a scene of the triumph of Christian faith which I cannot describe; it seemed, indeed, 'quite on the verge of Heaven.' Soon after this, our good friend, Mr. David Colvins, called. She told him she could not talk much, but asked him to pray with her, and after prayer to sing one of her favorite hymns. 'My heavenly home is bright and fair,' he began, and after getting through with one or two verses was overpowered by feeling and obliged to desist, when she took up the tune, and sang the whole of the next verse. Throughout the whole of this day she seemed to be comparatively free from pain, and she told us her prayer was answered. 'Father, she said, 'I feel as if I were being relieved of many onerous duties. I am especially indebted to Mr. Radcliffe, Assistant Astronomer, for his zealous assistance in the work at the observatory, and for assistance in taking photographic views; and to Messrs. Knorr and Starr I owe obligations for valuable aid in collecting specimens of natural history and other scientific duty.'

On the 14th of August, she was able to attend meeting in the Germain Street Church, where we heard Dr. Conroy preach. After we came home she told me that she had felt exceedingly comfortable through the service, not having been conscious of a moment's pain, and that she was very thankful for such freedom. During all the following week she continued to feel tolerably well, but she talked a great deal to me and others about the goodness of our blessed Saviour, and about going home, &c.

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On the 16th, she was able to attend meeting in the Germain Street Church, where we heard Dr. Conroy preach. After we came home she told me that she had felt exceedingly comfortable through the service, not having been conscious of a moment's pain, and that she was very thankful for such freedom. During all the following week she continued to feel tolerably well, but she talked a great deal to me and others about the goodness of our blessed Saviour, and about going home, &c.

On the 17th, she was able to attend meeting in the Germain Street Church, where we heard Dr. Conroy preach. After we came home she told me that she had felt exceedingly comfortable through the service, not having been conscious of a moment's pain, and that she was very thankful for such freedom. During all the following week she continued to feel tolerably well, but she talked a great deal to me and others about the goodness of our blessed Saviour, and about going home, &c.

On the 18th, she was able to attend meeting in the Germain Street Church, where we heard Dr. Conroy preach. After we came home she told me that she had felt exceedingly comfortable through the service, not having been conscious of a moment's pain, and that she was very thankful for such freedom. During all the following week she continued to feel tolerably well, but she talked a great deal to me and others about the goodness of our blessed Saviour, and about going home, &c.

Provincial Wesleyan.

WEDNESDAY, NOVEMBER 13, 1861.

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

Revivals:—the best means of obtaining them.

A revival of religion may be defined as a renewal of spiritual life in the souls of believers, and an extension of the number by the conversion of the unregenerate. A revival of religion in this sense, is a perpetual necessity of Christianity. Its grand purpose—the preparation of the soul for endless bliss—cannot be accomplished without it. Nothing can compensate for its absence. A Church may be distinguished by an orthodox Athanasian in its precision; her ministry may be learned, and eloquent, and active; her temples, beautiful, commodious and gorgeous; may be crowded with the wealthy, the fashionable and the polite; her influence on the progress of a nation, in humanizing its legislation, ennobling its literature, elevating its character, and strengthening its sense of obligation both human and divine, may be salutary in a high degree; yet, if spiritual life be wanting to her—if the hearts of her members be void of sanctifying grace, and her ministrations barren of converting power—she has failed in her highest work—her most essential work.

In proportion as a Church rightly comprehends her providential mission, and is anxious to discharge her most exalted functions, will she be tremblingly alive to the subject of revivals. Prominent for the most part, as yet, as this question has been with ourselves, ardently as we desire continually to share in the largest manifestations of reviving mercy, it may, nevertheless, be questioned whether our views, generally, regarding the best methods of attaining the object of reviving power, be entirely just, and our selection of means and instrumentality in this behalf, be always wise. On one point, we trust, we are both unanimous and accurate in our judgment—we are all of the belief that a true revival at any period, through any instrumentality, in any way, is greatly preferable to none at all; and much as we are desirous to see this general agreement being reached, it is still open to enquiry, of all methods practicable, through which a revival may be successfully sought, which, in view of all perceivable results, is the most excellent one? Our own impressions on this head, derived from experience, observation and reflection, we will briefly set forth.

It is scarcely needful for us to avow our belief that all spirital life and power is directly from God, or to state that we recognize no limitations to the exercise of the Divine Sovereignty, save such as are imposed by covenant, and by promise, the Divine Being has imposed upon His own rule, or such as necessarily result from His own nature as a God most holy, merciful and wise. Our remarks will have reference to that power of choosing both ends and means, which is guaranteed jointly by man's moral agency and by the economy of redemption. All efforts tending to secure a revival may be classed under a twofold form—those addressed to the Deity and those directed toward man. All the former may be summed up in the word prayer—all the latter in the word persuasion. Now the problem is, how to offer that prayer, and how to press that persuasion so as to obtain the largest possible good, mingled with the smallest possible evil. It is our conviction that the faithful use of the ordinary means of grace with which we are blessed, and of the opportunities for usefulness with which we are favoured, would ensure to us the best kind of revival. This faithful use of means and of opportunities implies the earnest, wise, persevering performance of duty toward God and man by all the ministers and members of the Church. Let such holy living, fervent zeal and united endeavour as this imports be steadily exhibited, and the spiritual life of the Church will be constantly renewed, and its membership be continually multiplied. The success of such efforts would conduce to the harmony, solidity and prolonged vigor of the revived Church.

Sixthly—special religious efforts, successfully put forth by ordinary instrumentality, are more likely to stimulate the church generally to hopeful emulation than those carried on by extraordinary agents. Seventhly, the general and vigorous activity of our common instrumentality would prove inconceivably more useful, on a large scale, than the labours of foreign, irresponsible, extraordinary agents, however peculiar or distinguished they might be. We can pursue the subject no farther here, but we commend it to the prayerful consideration of our entire connection.

First Tea Meeting at Musquodoboit Harbour.

MR. EDITOR.—The Ladies of the Wesleyan Congregation at the Head of Musquodoboit Harbour held their Tea-meeting according to announcement, on Wednesday the sixteenth ult., for the purpose of realizing funds for the liquidation of a debt on our Church in this place. It was the first thing of the kind that ever had taken place here, and when about to undertake it, there were many doubts and fears as to the result. But remembering the old by-word—'There is nothing like trying'—with much faith and zeal the purpose was accomplished, to the great satisfaction of the Ladies who so kindly and admirably provided for the occasion. Though in the Autumn the Gracious Providence smiled upon the endeavors and favored us with as fine a day as had been for months before. A goodly number of friends of different denominations was present, who sat down to what we had half-past three in the afternoon. We have been but many tea meetings at different places, but we hesitate not to say that for variety, quality, neatness and abundance, we have seen nothing exceed that which appeared on the tables on the above named day. Indeed, Sir, the Ladies of Musquodoboit Harbour are of the right stamp to prepare for a tea-meeting. After the friends had satisfied themselves at the tables; the Church doors were opened, and the seats were soon occupied by those whose faces gave indications of their anxiety to hear the speeches for the evening. A hymn was sung and prayer by Rev. Alex. Stewart—after which the meeting was addressed by the following Rev. Gentlemen—Rev. Mr. Coombes, student of Walfville College; Rev. Mr. Brewster from Halifax, lectured on the progress of the Bible, from the earliest manuscript ages to the present day, the illustrated fifteen large Diagrams, which was delightful, and which will be remembered by those who were present for years to come. Rev. Mr. Stewart also addressed the meeting—after which the Lady committee passed round the refreshments. The meeting was closed by singing the doxology and prayer by Rev. Mr. Brewster. The people retired to their homes we believe perfectly satisfied with the enjoyment of the day—leav-

ing us a sum full as large as we anticipated— which will be a great help towards removing the burden on our next little Church in this place. Yours truly, S. B. MARTIN. No. 4, 1861.

British and Foreign Bible Society. The Annual Meeting of the Halifax branch of this Society was held on Wednesday evening, after having been postponed three times on account of stormy weather. The attendance was better than usual, the body of the Temperance Hall being fairly filled. His Worship the Mayor presided. Rev. Mr. Adly offered up the opening prayer. S. L. Shannon Esq., Secretary, read the Report. An outline was first given of the success attending the operations of the parent Society whose total issues now amount to 39,313,226. Marked progress had been made in Italy, Austria, Russia, Belgium, France, and almost in all countries except Spain and Portugal where priestly power still excludes the Word of God. The Halifax Branch had lost its venerable President, Dr. Twining, and its Treasurer, Mr. Black, since its last Annual Meeting. The Agent, Mr. Smith had visited the western part of the Province during the summer—had held 45 meetings, made 3 tours and collected upwards of £200, being more than he had collected on any previous occasion in the same district. £200 sterling had been remitted to the parent Society. 3178 copies of the Bible had been distributed during the year. The Ladies Association had employed colporteurs whose duty it was to carry the Bible into distant and unfrequented districts. Mention was made of Mr. Russell's diligence and success in his labours. The parent society had granted £100 sterling in aid of colportage in this province. The Secretary stated that it had been agreed unanimously to elect Rev R. F. Uniacke as Dr. Twining's successor in the Presidency of the Society.

On the following day, Friday, at half-past ten o'clock, we repaired to the Wesleyan Chapel at Cape de Mores Hill, where a sermon was preached by the Rev. James Tweedy, after which we drove to HOWELL HILL, where our Missionary Meeting had been appointed for the evening. Up to this day we had been favoured with delightfully fine weather. During the day, however, light showers had occurred, and a perfect rain-storm, which prevented many from attending. Nevertheless we had a good meeting, and laboured just as hard as if we had been favoured with a thousand hearers. On the Sabbath following Missionary Sermons were preached at Howells Hill and Howells Corner, by Rev. James Tweedy. We held services also at Cape de Mores Hill, Mines, and at Hillsborough. Our next Missionary Meeting was held on the evening of Monday, the 21st, in the Wesleyan Chapel at Hervey.

On the following day, we drove to Salmon River, about 14 miles from Howells, where we had arranged for our meeting in the evening, and although the congregation was smaller than we had expected, yet we had a good time, and those present gave us a strong proof of their interest in the great object which we met to advocate. In addition to our usual speakers we were favoured with an address from Bro. John Alcorn, full of meaning and just to the point. On Thursday we returned to Howells Corner, where we were to hold the last of our series of meetings, on the evening of that day. We had anticipated a large congregation here, and had expected the presence and assistance of two or three Baptist ministers. But the evening proved to be very wet, which made our congregation small, and likewise deprived us of the valuable assistance of our Baptist friends. But we were not discouraged, but went to work with a hearty good will, and found that the best of all was, that we had the presence and help of our divine Master. Our meeting was ably assisted over by A. R. McLellan, Esq., M. P., who gave us an appropriate address, after which the Superintendent, the Deputation, and the writer addressed the meeting, which was then closed by singing and prayer. Thus our series of Missionary meetings were brought to a close. And here we desire to record our gratitude to the great Head of the Church for the favourable circumstances with which we have been favoured during the course of his meetings, especially for the deep religious influences which have attended them, which have led us sincerely to hope that while we have been labouring to excite a feeling of sympathy for the perishing heathen, that such strong religious influences have been put upon the hearts of the people, as must tell powerfully for good upon our home congregations. Another feature which has impressed our mind in connection with the meetings has been the number of young persons in attendance. If these can be fully imbued with a Missionary spirit when young, what a blessing they may be to the world. Another feature we will mention, and that is the liberality displayed by the people. Notwithstanding the "hard times," the scarcity of money, &c., the people have a

Obituary Notices.

MY DEAR MR. EDITOR.—A few weeks only have passed since our late Conference at Saint John closed, and yet how many changes have taken place. Two of our Brethren in the ministry have passed away from earth—and several who were then members of our Church beneath have gone to the Church above,—among these is included my exceedingly kind and excellent hostess during the weeks of the Conference.

Mrs. REBECCA THOMPSON, third daughter of Mr. William Dunham, was born May 21, 1822. Although of a remarkably cheerful disposition, yet from early childhood she manifested a serious turn of mind and a marked inclination to take part in many of the frivolous amusements in which children of her age usually so much delight. She was ardently attached to her Sabbath School, and was always very unwilling to be detained from it or public worship, no matter how boisterous the weather might be. When she was about twelve years of age she gave herself to the Lord, and it is believed found acceptance in His sight through faith which was enabled to exercise in the Lord Jesus Christ—and the covenant which she then made she ever kept in mind.

On the 30th of July, 1845, after an acquaintance of several years, she was united in marriage to Mr. George P. Thompson, who after more than sixteen years of connection with her in the most intimate relation of life says, "I cannot call to mind when she ever uttered an unkind word or even cast an unkind glance."

About ten years ago Mrs. T. suffered from an attack of rheumatic fever, which, lasting four months, severely shook her constitution—from it she, however, so far recovered, as to be able to devote herself again most industriously and most successfully to continued effort to promote the comfort of her family, with only occasional brief interruptions until a few days before her removal to another world.

Early last summer her health seemed to be more impaired and her strength to be failing; this, of course, occasioned much anxiety to her husband and other friends, especially when it was ascertained that she was suffering from disordered action of the heart; but it was still hoped that by care her life might be protracted many years.

During the weeks of the Conference when I was allowed to be a member of her family, she was able to give attention to her domestic duties, laboring with self-forgetting earnestness to promote the comfort of myself and other members of the Conference who entered her house, as well as of the regular members of her household. It was not, however, judged prudent for her to expose herself to the excitement which might result from attendance upon the public services in connection with the Conference, and it was evident to any one who closely observed her tone of conversation, that while she was at the farthest remove from everything like gloominess, she felt that continuance of life was with her a very uncertain thing, but that what she found each hour to do, should be done in the kindest, most cheerful, pleasant and best manner possible.

Early in the month of August it became evident that the disease had taken fatal hold of her system, and she was compelled to give up her family charge—to lie down upon her bed, to suffer severely a little while, and then to die.

On Wednesday, the 14th of that month, I received the touching telegraphic message which could only be written under the blessed, glorious light of Christianity—"She went home last night." I have since received from her verily bereaved husband a letter giving me a most delightful report of some of the incidents in the latter hours of her life—from which I will now give some extracts—as they furnish another evidence of the power of the gospel to divest death of all its terrors—Says Mr. T.:

"On Sunday, 28th July, she was able to attend meeting in the Germain Street Church, where we heard Dr. Conroy preach. After we came home she told me that she had felt exceedingly comfortable through the service, not having been conscious of a moment's pain, and that she was very thankful for such freedom. During all the following week she continued to feel tolerably well, but she talked a great deal to me and others about the goodness of our blessed Saviour, and about going home, &c.

On the 15th, she was able to attend meeting in the Germain Street Church, where we heard Dr. Conroy preach. After we came home she told me that she had felt exceedingly comfortable through the service, not having been conscious of a moment's pain, and that she was very thankful for such freedom. During all the following week she continued to feel tolerably well, but she talked a great deal to me and others about the goodness of our blessed Saviour, and about going home, &c.

On the 16th, she was able to attend meeting in the Germain Street Church, where we heard Dr. Conroy preach. After we came home she told me that she had felt exceedingly comfortable through the service, not having been conscious of a moment's pain, and that she was very thankful for such freedom. During all the following week she continued to feel tolerably well, but she talked a great deal to me and others about the goodness of our blessed Saviour, and about going home, &c.

On the 17th, she was able to attend meeting in the Germain Street Church, where we heard Dr. Conroy preach. After we came home she told me that she had felt exceedingly comfortable through the service, not having been conscious of a moment's pain, and that she was very thankful for such freedom. During all the following week she continued to feel tolerably well, but she talked a great deal to me and others about the goodness of our blessed Saviour, and about going home, &c.

On the 18th, she was able to attend meeting in the Germain Street Church, where we heard Dr. Conroy preach. After we came home she told me that she had felt exceedingly comfortable through the service, not having been conscious of a moment's pain, and that she was very thankful for such freedom. During all the following week she continued to feel tolerably well, but she talked a great deal to me and others about the goodness of our blessed Saviour, and about going home, &c.

On the 19th, she was able to attend meeting in the Germain Street Church, where we heard Dr. Conroy preach. After we came home she told me that she had felt exceedingly comfortable through the service, not having been conscious of a moment's pain, and that she was very thankful for such freedom. During all the following week she continued to feel tolerably well, but she talked a great deal to me and others about the goodness of our blessed Saviour, and about going home, &c.

On the 20th, she was able to attend meeting in the Germain Street Church, where we heard Dr. Conroy preach. After we came home she told me that she had felt exceedingly comfortable through the service, not having been conscious of a moment's pain, and that she was very thankful for such freedom. During all the following week she continued to feel tolerably well, but she talked a great deal to me and others about the goodness of our blessed Saviour, and about going home, &c.

