

believing heart seemed to respond; one consensuous stream of silent fervent prayer ascended for the gift of the Holy Ghost; and, judging from my own feelings, it seemed as if in that moment the very windows of heaven were opened, and a copious shower of the gracious influence came down and rested upon us. The whole congregation appeared to be moved; and though as yet there were no audible expressions of emotion, all seemed to feel the solemnizing and hallowed power of the sacred visitation. I soon after closed the services, and gave out the first and fourth verses of the 137th hymn. After having sung the fourth,

"Lo, at thy feet I fall," &c.,
 or, as it is in Dutch,—
 "Aan uw voeten, Heer!
 Ik val en zaligheid,
 Ik hoor U, en al zuchtend zeer
 Ik kom, och my bevred!

In a few words I exhorted them at once to act in accordance with the language they had just used, and then called on one of our people to pray; but scarcely had he commenced, when deep and bitter cries and mighty prayers ascended to heaven from every part of the chapel. Thinking that in many instances the crying and praying was only the result of an excited state of feeling amongst some of our pious members, and being decidedly opposed to anything irreverent and tumultuous in the house of God, I endeavoured at once to moderate the noise and excitement as far as practicable; but as it was impossible to make my voice heard, I went to the person who was praying and stopped him, requesting him at the same time to assist in restoring something like order. We attempted to sing, but our voices were drowned in the overwhelming cries that filled the place; all our efforts to exercise control were just as vain as it would have been to attempt to chain down the waves of the ocean. At first I felt ashamed and grieved, because I could not divest myself of the impression that much of the audible praying proceeded from those who had long lived in the enjoyment of salvation, and who were thus unnecessarily adding to the confusion. But after disparaging some of our most pious and judicious people amongst the congregation, to whisper counsel and instruction into the ears of all who were seeking mercy, I went round myself, and was gratified to see that our pious members were as orderly and reverent as I could wish, and that the strong crying and tears proceeded only from those who were deeply convinced sinners. "The arrows of the Lord stuck fast in them; His hand pressed them sore: so that they roared by reason of the disquietude of their heart." I was then perfectly satisfied; for though I cannot tolerate anything irreverent or artificial in the house of God, yet it seemed so appropriate in itself, and so much in accordance with the divine intention, that the "sinners in Zion should be made afraid," that even when they "roared out" for agony under the terrible pressure of a guilty and alarmed conscience, I could rejoice with great joy, for I felt that that was a kind of disorder "that becometh His house for ever." Such a scene I never witnessed. It reminded me of a battle field, for many were "the slain of the Lord." Whilst some with lifted hands and streaming eyes, were praying for salvation in the most imploring and affecting manner, utterly regardless of everything that was transpiring around, or of those who went to aid and instruct them; others were kneeling at the seats with their heads buried in their hands, weeping and groaning, and praying, in deep distress. Everywhere in the chapel, the seats and floor were wet with penitential tears. I was filled with wonder and amazement and adoration at this outpouring of the Spirit, and was much moved; for though I had often seen this congregation considerably affected, I had never before witnessed so universal and apparently so deep a conviction produced as in an instant on the minds of a whole congregation. In less than an hour, many who had sought with the bitterest distress, were rejoicing in God their Saviour; some, carried away with rapture, were praising Him just as mightily as they had before prayed to Him for salvation; whilst others who had sought with less poignancy of distress, but with no less sincerity, were more calmly and seriously "joying in God through the Lord Jesus Christ." One youth who was seeking salvation especially attracted my attention by his deeply anxious and solemn appearance, and by the piteous and imploring tones in which he prayed for mercy. His earnestness was so extreme, that though I went several times to speak with him he never ceased his supplications for a moment, allowing nothing to divert his attention from the blessing he so anxiously sought. Some time after, on looking towards him from another part of the chapel, I saw him with uplifted hands, his face turned heavenward, and his eyes closed, praising God in a calm and joyful manner, having found redemption in Christ's blood.

When many had obtained mercy, and prayer was in a good measure turned into praise, I gave out,

"De zafghied O bly oeklanck,
 "Salvation, O, the joyful sound," &c.,

which was sung with gratitude and joy by all who could sing; after which all who had obtained mercy either came at my request, or were brought up, to some seats in front of the communion rail that had been vacated by others, for them to occupy. All being seated, I spoke to them individually, when no less than twenty clearly testified that they had obtained pardon, and felt themselves to be the children of God. Several still remained under deep conviction; but as it was growing late, I thought it advisable to dismiss them, after having engaged them all to meet me on the following evening at the house of one of our Leaders. The promise was readily made by all, when, the benediction being pronounced, we parted; but several were so weak as to be unable to walk to their homes without assistance. This service closed one of the most remarkable days I have ever witnessed; and, on the whole, I can only say, "This is the Lord's doing, and it is marvellous in our eyes." There was nothing employed during the service for the purpose of exciting emotion, save the pure truth of God; no shouting, nothing boisterous or artificial. The same may be said of the prayer-meeting that followed, if, indeed, it can be called, in the ordinary sense of the term, a prayer-meeting; for the first petition that was publicly offered was soon drowned in the overwhelming cries of the penitents themselves: both prayer and singing, as usually engaged in, were entirely precluded on the present occasion, until near the close of the meeting, when, most who had sought mercy having found it, greater tranquility was restored. The chapel in which this gracious work transpired being our small one, the congregation did not at most exceed ninety persons, two-thirds of whom were members; and when it is remembered that twenty persons found peace, and several others were under deep convictions, it will be seen that very few could have escaped the influence of this remarkable visitation. On this one day, including the ten conversions that took place in our Sydney-street and Loop-street Sunday-schools, and the twenty amongst our coloured people at night, we had to rejoice over no less than thirty souls delivered from their captivity.

Since the above date, the gracious work has continued to proceed, though in a gentler and more quiet manner. The influence has everywhere been felt, and conversions have taken place, not only in the public means of grace, but also in the classes, at the family altar, and whilst the penitent seeker of salvation has been wrestling with God in private; so that during this gracious season upwards of seventy persons, of all classes and of all ages, have been brought to an experimental knowledge of Christ. Many of these were before in the society, and some are as yet too youthful to be reckoned, in our report, as members of the church of Christ; but all who have been brought to salvation have been secured, and distributed amongst the various classes; whilst the younger portion of the converts have been taken under the special care of some of the most judicious Leaders of the society, who meet them at separate times in classes by themselves. For the reason just mentioned, though so large a number have been brought to the enjoyment of the grace of God, there will not be so large a numerical increase to the society as might have been supposed; we are thankful, however, for the increase we shall have to report, and especially for the increase of spiritual life we enjoy as a society, and now that so many who were included amongst its members have been made vital members of Christ himself.

During the whole of this blessed revival, our Class-Leaders generally have acquitted themselves like Christian men, and have been deeply interested in the work. At the same time that they have been truly zealous in their labours, their zeal has been so admirably controlled by a sense of what is becoming and reverential, that scarcely the least approach has been manifested towards the injurious extravagances that so often prevail on such occasions. They are worthy of all praise, and we cannot be too thankful for the very useful part they have taken, and are still taking, in the work.

It is scarcely necessary to remark, that our esteemed Chairman and Superintendent, Mr. Hodgson, has been cheered unspeakably by "the times of refreshing" which I have briefly described. He has himself witnessed many a delightful scene, during their continuance, and nothing could have given him greater satisfaction and joy, than to see the word of the Lord thus prospering in a town in which he has spent so many years of ministerial toil, and in which he has sowed so much of the seed of life. For many years Mrs. Hodgson has held a kind of catechumen class for the children of members, and many a time they have felt deeply, and have wept much, under her instructions, and now she has had the happiness of seeing the seed so long before sown spring up and bring forth much fruit; for many of the young people who have been converted of late were formerly under religious instruction for years together as members of her class.

At this period last year, our society in the Circuit had to endure a great fight of affliction; and it is remarkable, that just at the same time, in the present year, God should in this striking manner turn again our captivity, and make us

glad according to the days wherein he had afflicted us." Since that time of trial we have, generally speaking, prospered, both in a temporal and spiritual respect, prospered, at least in the town; though very little can be said as to Rondebosch. During the year our principal chapel has been much improved by the introduction of gas, towards the expenses of which our people cheerfully contributed as much as they were able. And lately, as a still further advance, a fine-toned German Seraphine has been purchased by the people for the chapel, and has already very materially contributed towards the improvement of our congregational singing. It is very gratifying to us to find that, at the same time that many of the churches in England, and the Wesleyan amongst the rest, were calling special attention to that important and delightful part of public worship, we were doing the same in this part of South Africa, from our own conviction of its necessity and propriety. Indeed, on the Sunday previous to the arrival of the December Number of the Wesleyan Magazine, we had opened our Seraphine, and distributed amongst the members of our congregation Mr. Wesley's "Directions for Congregational Singing;" so that on perusing the article in that Number of the Magazine, entitled "Wesleyan Psalmody," we had the satisfaction of finding that we had already circulated the "Directions" referred to. It is only justice to our people to add, that they have contributed liberally towards the purchase of the instrument, so that no expense has been incurred to the Society by its introduction into our worship.

Towards the end of last month, the Rev. J. Freeman, one of the Secretaries of the London Missionary Society, arrived in the "Lady Flora." At our next Ministers' Breakfast Meeting, which was held at Mr. Hodgson's house, he, together with nine other Ministers of various denominations, attended; and on the following Sunday evening, kindly preached in our Burg-street chapel, from Rev. xxii. 17: "The Spirit and the Bride say, Come," &c. The spirit and language in which the sermon was preached, and the manner in which it was delivered, were characterized by an influence so melting and persuasive, that the overflowing congregation could not fail of being delighted and blessed; whilst the fervour of the salvation of the Gospel was so vividly and fully exhibited, that our people generally were gratified in a high degree.—*Wesleyan Notices Newspaper of Sept. 27th.*

CORRESPONDENCE.

Original Matter is particularly requested for this Paper, such as: Local Intelligence—Biographies—Notes of the Introduction, rise, and progress of Methodism in Circuits, Revivals, and remarkable Conversations—Articles on Education, Temperance, Literature, Science, and Religion—Illustrations of Providence—Sketches of Scriptural characters—Interesting anecdotes—Descriptions of natural scenery—Poems on any prominent feature of Methodism, &c. &c. Articles, as a general rule, should be short and pithy; as a select variety in each number is the secret of newspaper popularity and usefulness.

For the Wesleyan.

NOTICES OF NEWFOUNDLAND.

[No. 4.]

It is doubtful whether any persons are alive at this day who remember the Rev. William Black's visit to Newfoundland.—His biographer, the Rev. Matthew Richey, A. M., dates that visit in the year 1791, and records it as "one of the most memorable in Mr. Black's life." Fifty-eight years is a long period for memory to carry back the mind in review of the incidents of youth. Much must necessarily be forgotten. As the mind traverses the past, long dark intervals, like desert wastes, lie between the incidents which memory has pillared up as monuments by the way-side of life. And over these how often are the aged seen to weep or to rejoice according to the inscribed character of their events! For such is the capriciousness of memory that it has frequently a better recollection of the incidents of youth than of the events of yesterday.—Whether the mind's journal gets filled, or whether life loses its interest as its beauties and realities become clouded by the intimacies of age, we must not inquire just now. But nothing interests the aged so much as recollections of the past.

A few years ago there were several persons resident in Conception Bay who had a grateful remembrance of Mr. Black. The late Mrs. Chaney, who died in St. John's 1846, had a very clear recollection of him. The last year or two of her life the intimacies of age confined her to her room, and during the happy hours spent in my pastoral visits, she would sometimes relate at large the things of the past. She delighted to speak of Mr. Black. His person, manners, christian conversation, but above all the hallowed influence of the Spirit which attended

his ministry, were subjects of interesting conversation. While stationed in the St. John's Circuit I was deputed by the District to make an annual tour on the north shore of Conception Bay for the purpose of assisting my brethren on their various circuits to hold missionary meetings. On one occasion, while spending a few days at Black Head until the brethren appointed to assist us could arrive, I walked out into the forests and open barrens for the purpose of meditation and to speak, if opportunity occurred, a word by the way-side. During my walk I saw at some distance a neat cottage built under the shelter of a rock facing the sea. A well fenced and cultivated garden was laid out on the south side, in which two young men were digging up potatoes. I felt a strong desire to enter the cottage; but being an entire stranger and having no person to introduce me, I walked away. A thought struck me that I might just ask the young men what sort of a crop of potatoes they had, as probably it might lead to conversation on better things. I therefore returned and made up for the garden. No sooner did the young men see me coming than they threw down their tools, came out of the garden and met me at the gate exclaiming "Welcome sir! Welcome! You are come to see our aged father I suppose," said the elder. "Have you a father living?" I asked. "We have sir," answered the elder, "but he is very weak in his limbs and not able to go to church." We told him that the stranger was come from St. John's and preached to us last Sunday, and he wished he could see you and we would have asked you but we didn't like to make so bold. But come in sir, come in." Other expressions indicative of a high state of filial regard existing in the hearts of the sons, together with a conviction that God had guided my steps that morning, caused me to wipe away a tear ere I entered the house.

The interior was very clean and neat.—The old man sat in an arm chair, and was just in the act of putting down his spectacles on his Bible which lay on a little board nailed under the window, serving as a table and a rest for his elbow, when I entered. He rose up as he gave me his hand to welcome me, and after one or two observations, he took up his Bible, and opening the place where he had been reading prior to my entering, he said, "I have met with a verse this morning which has done my soul good. It is this"—pointing to the 8th verse of the 103d Psalm.—"It's those words it's the middle that's touched my heart—*slow to anger.*" I know this of God by experience," said he. "I have found my best friends sometimes a little bit quick it's the temperance you know sir we are all apt to be hasty. But it takes a deal to move the Lord! I wonder, when I consider, how many's the year I've served him that He has not bin out of temper w' me. But He's *slow to anger, I'm sure He is,*" said the good old father, with deep emotion, and his eyes spoke as eloquently as his words, "*for He loves me still.*"

I wish your readers Mr. Editor could feel at this moment the joy I felt while sitting at that aged christian's feet. He was a living "branch" of "the true vine" and he bore rich, ripe "fruit," and like Israel in the wilderness, I tasted of the grapes of Canaan by the way. "When were you brought to know the Lord Jesus as your Saviour?" I asked. "Many years ago when person Black came into these parts," he answered. "There was a terrible alarm amongst sinners at that time. We were afraid to hear the man. But I went nothing afraid of the man but something he *scold* scared me terribly! I seed myself a new man that night. *I seed God was angry w' me then, and I cried for mercy.* Nor did I rest 'till I knew that his anger was turned away and that Jesus Christ died to save me." I could alight nothing more from him in reference to Mr. Black. But this to me was highly interesting.

I had not then read the Memoirs of Mr. Black, but I recorded the circumstance in my journal, as probably it might interest me at a future time. Since then, I have had the pleasure of being introduced to descendants of that venerable man. Martin

"The Newfoundlanders in the outpost stations generally call the chapel the 'church,' and the missionary the 'parson.'"

Black, Esq. kindly furnished a number of copies of his late father's gratuitous distribution. In copy I could not but be struck with evidence between what I had heard what I read of Mr. Black. The Rev. Richey thus writes, "The outpouring of the Holy Spirit w'ed his labours, transient though in that Island, (Newfoundland) new era in the history of his ministry, and was among the most reminiscences with which 'the gl'iance of a life well spent, solacing of his days.'" Pages 208—9.

Mr. Black's presence in Caras cheering to John McGeary, a missionary, as was Titus's to Padonia. It appears that McGeary that time in some such state of circumstances as some of his Newfoundland have been since abandon the field as irremediable. Page 269. But "*The Lord heard day of trouble,*" and in Mr. Black "*help from the sanctuary;*" and a remarkable outpouring of the Holy Ghost followed, "*strengthened him on.*" The following extract from Mr. Black will best show the character of his ministry.—"On Thursday Brother McGeary and I set off on boat for Black Head. We arrive give a word of exhortation to a few come together expecting us, and meeting for the following evening was a time long to be remembered. It was my text, and it was *Psalm The Holy Ghost fell upon the p' as a Spirit of bondage to fear, a Spirit of liberty and love.*" Page 27 simple relation of individual case have given so extracted from my own illustration the above, and also evidence that the moral soil of land is not "irremediably steepened" all the occurrences of it transpired during this wonderful visit—biographer, "or even to admit numerous cases of conversion in Black gives the names of individuals draw out these details to a disproportionate length."—"The result" (of the words of the Rev. Richard, fifteen years of whose highly missionary life were spent in that Island, "was a large accession to the Society, and the dawn of the day which has since shone upon that Island." "No less," says than two hundred souls were converted during his brief sojourn in Bay. Nor are the fruits of that outpouring by its immediate result gained Methodism, settled the Colony, and secured it to the Christian and inspired the Society to thank them for the help they Page 271.

The visits of such men to churches of Jesus Christ, in the have been styled "*Angelic visitations.*" The ministry of angels—before order to the christian multitude of the heavenly host, and things of great joy to the and to the world, and the them these tidings was "*Christ is born!*" a multitude of "preachers" and are now publishing this "*Christ has died!*" years ago. An old song of Bath and David's heir, we proclaim it. So far as the office and times. Gagest exalted him above a "beam of woman," inasmuch as fore-runner and herald of the 3 printed him out to the world— I only of God which taketh away the world,"—so the office and Christian Missionary exalts it. 2000. What is an angel in the the Lion's mouth compared to one Nero? Or in the Assyrian Peter at Penece? How in chain of the Lord in the camp. He raises up some men for speed. He elects them from their midst, accomplish his purpose. He re- from Calvinist. Such men are and shining light. They upsets to the march of t introduce a new order of out out of Asia. They g