

to Newfoundland, who went over to Mr. McGarry, who had returned, was appointed a second time to that two travelling preachers from the year 1791, a favourable change in their behalf. Mr. William Black, born at Huddersfield, in Yorkshire, A. visited Nova Scotia. His labours were very important and interesting, and earned that Wesleyan Methodist, when I went to Newfoundland, had to "endure" primitive Christianity, of which it is a development, "a great fight of affections in one place is the history in another. It meets with no opposition, for 'there is nothing in the sun.' There is no new devil; no mind; and Methodism has no new human depravity and guilt, may be modified, and present new modes and defence; but they are essentially 'enemies against God.' Bare the Methodism wherever you please, it is dismountable scars. I wonder whether we 'the prints of love' in the glorified Redeemer. It is written, 'Behold he with clouds; and every eye shall see they also which pierced him.' And I beheld, and lo, in the midst of the end of the four beasts, and in the midst, stood a Lamb as it had been new." Our own poet infers this when he

The dear tokens of his passion
fill his dazzling holy hairs;
and of endless exultation
in his rapturous words;
with what rapture gaze we on those glorious scars!"

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in favour of the truly unsectarian character of Methodism by parties who can be suspected of no interested bias towards the Wesleyan Body? These testimonies would bring prominently before your readers the truly Christian spirit which Methodism has ever manifested towards those who love the Lord Jesus Christ in sincerity though not agreeing with us on what are called the minor points of theology? I regret to see that an effort is making by some, from whom better things might be expected, to injure the reputation of Methodism; but I, among others, am pleased with the judicious stand which you have thought proper to take in repelling the wanton attacks of those, who, with a profession of friendship on their lips, are using their influence to bring discredit on our ecclesiastical system. You have nothing to fear from the encounter, because you have truth and justice on your side. I am confident you wish to live on friendly terms, in the true spirit of Methodism, with other religious bodies, but as a faithful watchman, you must not allow improper liberties to be taken with our interests, without turning the battle to the gate. You will excuse the liberty I have taken in transmitting these sentiments for publication in your interesting paper, but I thought the present aspect of affairs called for them. They are however at your disposal, to be treated as you see fit.

A TRUE WESLEYAN.

October 11, 1849.

Our Correspondent will see from another part of our paper that we had almost anticipated his suggestion, as the extract from the speech of the Hon. Fox Maule, which we have given, was in type before his communication came to hand. We are obliged to him, however, for his hint, and shall endeavour to bear it in mind.

TEMPERANCE

The Peace Congress and Temperance.

Of the questions agitated at the present time by the Christian patriots of this and other lands, there are none more nearly allied than those of Temperance and Peace. The two great evils to which they stand in antagonism are, beyond all controversy, the most dire and terrible under which poor humanity groans. To destroy the love of intoxicating drink, and to extirpate the war-spirit from the breasts of men, operations of immense magnitude are being carried on. The Temperance cause has long had its conferences of various large associations, and in the year 1846 it had its 'World's Convention.' The Peace movement is now receiving a larger share of attention than has heretofore been bestowed upon it, and the month of August, 1849, will long be associated with its most important benignant achievements.

The Peace Congress recently held at Paris had more bearings than one. In truth, it is the case with most philanthropic efforts, that their influence radiates in many directions. It was impossible for the promoters of any object having a humane or Christian tendency, to confine its influence in any particular direction. The resurrection of one good principle often leads to the awakening of many others; and hence is formed that breadth of benevolent character which is displayed by some of the world's best and most active spirits.

The congeniality which exists between the Peace and Temperance questions was strikingly illustrated by the character of the individuals who assembled in Paris to inaugurate the world with the sentiments to which angels gave utterance at the birth of the Saviour. They were not, as a whole, men and women of 'one idea.' Their large hearts had room for more than one object. They had not only read of the horrors of war, but they had perused the dark page of barbarities inflicted on the world by the drunkard's drink. They had deeply sympathized with the slain on the battle-field, and they had also shed tears of commiseration over the victims of intemperance. In short, more than three-fourths of those who composed the Congress from England and America were teetotalers, and were probably better known to each other by name as workers in that department of benevolent effort, than as the advocates of peace. The fact, however, of their meeting under such circumstances was a source of the highest gratification, and it will doubtless serve to stimulate them to greater exertion in after life.

In proportion to the number of good causes which any individual consistently advocates, in that degree will he surround himself with an atmosphere of purity and power, and make himself the centre of good influences.

It was fortunate for the cause of Peace, that so large a number of those who assembled in Paris were known abstainers from those fiery liquors which are the most fruitful sources of social and domestic strife the world has ever known; and there is abundant evidence to prove that they have had more to do in originating, and carrying on the conflicts

of nations, than many drinkers are willing to admit.

One good effect is sure to follow from the visit of so many Englishmen to the French capital. Heretofore a drunkard and an Englishman have been synonymous terms with the French. It will not be so hereafter. The hotel-keepers of Paris, ignorant of the character of their expected visitors, were anticipating a very rich harvest out of the event; but they were woefully disappointed. This was the frank acknowledgment of more than one landlord. The people of this country owe a debt of gratitude to the Congress for doing something towards redeeming their character in the eyes of our neighbours from a very foul but long deserved reproach. With the progress of temperance principles, and the frequent interchange of visits between the people of Britain and the continental nations, we may expect to see the truths propagated by the Peace Society take root in the hearts of the millions; and then will be the time when implements of warfare will be converted "into ploughshares and pruning-hooks," for men will have learned to follow war no more.—*National Advocate.*

TESTIMONY OF COL. SHAW, OF BOMBAY.

"The temperance reformation had been in existence for some years previous to my enrolling my name as a member to any society, but my not having done so did not emanate from any opinion that I entertained of its utility, but from the vain delusion under which I laboured, that there was no necessity of my taking such a step. However, as time rolled on, and having read much of the advantages to be derived from becoming a total abstinence, I gave the subject my most serious consideration, and being at all times strongly opposed to any sudden innovations without strong grounds, I deemed the more prudent course would be to give myself a fair trial beforehand; finding that the system agreed with me amazingly well, in fact, that I was, day by day, becoming more robust, I thought that I had discovered, if not the philosopher's stone, still what was of vast importance to me, the great secret for the preservation of health in this or any other country, and consequently I became at once a pledged teetotaler. And I feel thankful that I have had the resolution to hold fast to that which is good, and pray for an increase of strength to enable me to continue in the same cause which has proved of such inestimable benefit to me, and from which I hope I may never be induced to swerve during my sojourn here below."

A MELANCHOLY TALE.

Mr. and Mrs. — were a few years ago people of great respectability. They had for some years a flourishing business, and by industrious habits soon obtained the means of purchasing some property in houses, and likewise an excellent ship, which they built and called after their own name. This situation in life did not make them forget those in less prosperous circumstances, but on the contrary, Mrs. — was one of the most kind and charitable ladies in the neighbourhood. She was ever, at the call of the poor, ready to do a kind action. Her husband was an intelligent man, and every thing seemed to promise him a long and prosperous life; but alas! this happiness was only for a season. Mrs. — began to use intoxicating drink rather freely, but for a while no difference could be perceived; her house, however, which had always been a model of order and neatness, began to be neglected, and likewise the comfort of her partner, who soon drove him to seek a solace in the drink that was destroying his wretched wife. In a short time they both became miserable drunkards. Day after day was spent in drinking, and after spending all the money they had, they plunged into debt. Their property was at last sold to meet the demands of their creditors, and the business which before was brisk, now entirely decayed. This state of affairs, combined with the influence of drink, so affected the husband, that he fell sick and died. His wife, instead of taking warning by the melancholy death of her husband, still pursued her course of wretchedness, and has often been seen wandering the streets in a state of intoxication, or resting her weary frame on the cold step of some house. She has been sometimes for weeks together more or less intoxicated, and at such times, when her money has been all expended in drink, she has begged by the road side for a penny "to buy a penny worth of bread," and when she has got it, has immediately gone to the ale-house. This is the life that the wretched woman still leads. Her friends have remonstrated with her, but to little effect. She has signed the temperance pledge five or six times, but has always broken it, thus fulfilling the proverb, that a drunken man may be reclaimed, but a drunken woman is almost past all hope. Let all, especially the fair sex, take warning from this tale of misery, and

bear in mind that if they wish to be safe, they should at once resolve never to taste those accursed liquors, that have been the bane of society ever since their introduction as a beverage.—*National Temperance Chronicle.*

DECEITFULNESS OF STRONG DRINK.

M. B. was educated for one of the learned professions; his parents were respectable and opulent—his father, immersed in the cares of a large practice in the law, committed the moral training of the children chiefly to their mother, who carefully instructed them in the truths of the gospel. She was a conscientious, pious person. There was, however, a fault in their education. Surrounded with all the luxuries that wealth procures, they were not taught to deny themselves; nor to defer a present gratification for the sake of a future good. M. B. had sufficient abilities, but he was idle at school. When articled to a solicitor, he preferred pleasure to labour. Became a partner in a respectable firm, he married a lovely and accomplished young lady. Still he would not work—he spent freely, drank largely, incurred debts far beyond his means, (which were ample;) and once under the influence of brandy, he grossly ill-treated his gentle wife, and used his two little sons with harshness. He was after four years turned out of the firm for breach of the articles of partnership. Although he is now feeling deep compunction for his past conduct, he has not resolved on total abstinence from drink.

FAMILY CIRCLE.

How to make Home Happy.

The effect of Home missions and religious tracts in restoring family peace and love where these blessings had long been banished, is well illustrated in the following narrative of what occurred in the case of a farmer's labourer and his wife in England. We copy it from the London Christian Spectator:—

"Near the borders of Wales, and in a retired village a cottage stands on the slope of an extensive eminence, commanding the view of a valley stretching several miles across—a scene singularly picturesque and delightful. It is the dwelling of George C. — and his family; obtaining his and their subsistence as a farmer's labourer. There had been on his part and that of his wife no want of industry and frugality; they might have once lived one another and their children to the extent common in their circumstances, but, unhappily, kindness and forbearance as essential to domestic peace, not to say happiness, were strangers in that abode. Often did George ponder during the day on what he deemed the neglect of his wife. She did not, as he imagined, study his comfort as he ought. He meditated revenge, and if, at night, his pent-up wrath did not burst forth in oaths and curses, he growled at his wife and scowled on his children, till they alike looked for his return with dread, and considered any delay a respite from suffering. Fierce contention then rose between the husband and the wife. Words like barbed arrows dipped in the poison of slander, constantly wounded each other's hearts. The children grew up, but by what they heard, to consider their father the worst husband, and their mother the worst wife, on the face of the earth; and taught, too, not by precept, but example, to curse, and lie, and swear, they might soon have learned to steal, and have closed their days as well as those of their parents in the deepest misery and shame. There were, often, however, seasons of thought; George C. — and his wife had seen the evils that had arisen, and others hastening onward; but reason did not arrest the rising and increasing tide.

"Near to their cottage lived one who desired the moral improvement of the villagers; his education, station, and means seemed specially to qualify him for effort; and he pursued his work with patience, energy, and zeal seldom surpassed. This man constantly visited that dwelling; good advice and lessons in domestic economy were repeatedly given to its inmates, with every encouragement or inducement he could hold out, but in vain; George C. — remained—outwardly assuming all such kind and well intentioned efforts—the same wretched man; his wife the same unhappy, weeping woman.

"Mrs. C. — had received, it may be remarked, some religious impressions in early life, and remembering that it was better with her than, now, she was led, in the hope of obtaining some relief, to attend occasionally a cottage, where a home missionary was accustomed to preach. These visits quickly stirred up the enmity of her husband's heart; and he considered that he and his family were neglected, still more grievously than before. Every attempt on the part of his wife to purify herself, or to soothe her husband, only increased his high displeasure. She persisted in her course, and he determined imperatively to stop her disregard to his wishes and disobedience to his will.

"At this juncture the missionary was led to visit weekly the neighbourhood with tracts. Mrs. C. —, after reading one, begged that she might keep it a little longer; and waiting an opportunity of trying what she could further do with her husband, committed herself to God in prayer. It was not long before she asked him, on an opportunity she thought favourable, if he would go and hear the missionary. There were but few moments when such a question would have met any other response than a volley of abuse for everything connected with religion except the Bible, for which George had a traditional veneration. He now replied: 'Well, I don't mind if I do this once.' He went, and heard a sermon on the love of Christ, and of his willingness and power to save all that come to him. On his return he was serious, and as soon as his wife found that he was satisfied with what he had heard as true and good she ventured to put into his hand the sacred tract.

"That tract described an ungodly husband inflicting suffering on his wife for attendance on religious services. As George read the tract rolled down his cheeks. 'What a base fellow I am!' he said; 'I see it as I read this; I am just like this man.' The sermon had impressed his mind, and the tract was the means, in the hand of God, of opening his heart. 'I am a vile sinner, wife,' he said, 'but let us pray, for from the sermon I have heard, I learn there is mercy for such as me.' They who had often cursed each other, now prayed together for the first time; though the wife had been accustomed to pray alone for herself and her family. From that night, now two years ago, they have walked together, as 'fellow-heirs to the grace of life.' What nature and reason could not effect for years, was speedily accomplished by the power of truth and the power of the Holy Spirit. The evening's sun set on that cottage a miserable home; the next morning it arose on a family in peace and love. The fruits of that change have been seen and admired by others; and often has the voice of gladness and praise ascended for it before the mercy seat."

Woman's Office in Education.

(Extract of an Address, by James Henry, Junr. Esq.)

Not only have the farmer, mechanic, scholar, statesman, philosopher and patriot, enrolled themselves under the banner of educational reform, but woman, with all her inherent beauty and loveliness, with her innate shrewdness, aptness, patience, hopefulness, perseverance and irresistible power, has with a devotion and ardor which none but herself can feel or know, espoused this noble cause and rendered it such good service as none but woman can render.

Not only as a mother does she indelibly impress upon the tender infant mind the love and practice of the true, the beautiful, the great, the glorious, and the good, but as a teacher she has entered the once unattractive, not to say repulsive school-house, and its whole aspect has been changed as with the wand of an enchantress.

The hoary cobweb which from time immemorial has occupied its prescriptive corner or window, has been removed; the dust of ages has been brushed from the walls; the virgin loveliness of white has been once more seen upon the floors; yards have been levelled, enclosed and planted with shrubbery; windows, tables and mantle-pieces, are surrounded by pots of flowers; graceful festoons of overgreens, maps, paintings, and drawings adorn the walls; in a word, that perfect cleanliness, order and beauty, which at once endear and consecrate the domestic fire-side, have been transferred to the school-room, making it no longer the hated prison-house, but the dear chosen and loved retreat of childhood.

Woman, whose unrivalled dominion ever has been, and ever must be, in the tenderest and holiest affections of humanity, understands full well the art of addressing and winning the juvenile heart, and drawing it out successfully into ardent and constant aspirations to all that is great and noble, and pure in the universe. Well, too, has woman, by her noble actions, repelled the unnatural and unjust prejudice, once generally, and I fear even now by some entertained, that she is incompetent to preside over and direct intellectual education.

Children should Pray.

Children should be accustomed to pray daily. The impressions made on their tender minds by kneeling before God and asking his blessing will scarcely ever be effaced. Many a wanderer from God in after life has been arrested in his downward career by the remembrance of his infantile prayers. So God has connected his blessing with the means he has appointed. Parents then should encourage their youngest children to pray unto God, in hope that the seed thus sown will in after days bear fruit.

The Catholicity of Methodism.

R. EDITOR.—The earliest operations of Methodism were marked by the utmost catholicity of spirit towards the religious bodies then existing, and the same generous spirit has been ever towards the whole brotherhood of evangelists by its followers. This peculiar characteristic of Methodism has called forth expressions of grateful acknowledgment from distinguished men of the Established Church in England, and other parts of the Empire. I have not been a native observer of the recent attacks of Wesleyan Conference by a part of the non-conformist Press, but I have also with interest read the extracts from week to week in other portions of the Press which have in the right view of the case that has excited much attention, and which have fully justified decision and act of the British Conference you have, I am sure, abundant materials in your possession, would it not be well to favor from time to time with the expressions of