

MISSIONARY INTELLIGENCE.

(Proceedings of the Missionary Conference, July 2.)

W. O. Holden, Secretary.

Report of a letter from the Rev. W. O. Holden, Secretary, dated New York, January 19th, 1849.

At the close of the service I met the class, and was glad to find that since my last visit four Kafir youths had found peace with God through our Lord Jesus Christ. A man and his wife were also present, in whose case before I had taken deep interest: God had called him, and he wished to obey; but he had long been engaged to take a Kafir girl for a second wife, the friends of the parties wished him now to take her, and he had not courage to refuse; the wife he had also desired him to take the second, as this would make the household larger; he took her, and gave the marriage cattle. But God did not allow him to rest: so to-day he wished to join the class, but I would not enter his name until he had finally put away the girl, who was now absent with her friends, and whom he would immediately return. His first wife was also present, and desired to become a member, being willing for the house or family to be as large as God chose to make it. These different services, with the directions, &c., which I had to give, occupied about four hours, when I and the Native Teacher who was with me started on our way home; a heavy thunder-storm soon overtook us: the thunder and lightning were terrific, and the rain was very heavy; but God preserved us: after three hours' hard riding, we reached home in safety; but, weary as I was, I was obliged to preach to the coloured people in the evening. Thus, in three days I have preached six times, met two large classes, spent many hours in imparting useful instruction on various subjects, and ridden fifty miles.

On the 24th of September I also baptized five young men connected with the town society: these had been meeting in class about twelve months, and were selected from amongst about forty, who were on trial; they have for some time professed to be saved characters, and have given satisfactory proof of their conversion. As they are servants in the town, we have had abundant opportunities of ascertaining their manner of life; and although they are surrounded with daily temptations, yet they have brought forth the fruits of good living, their employers being witnesses. The congregation was large and the people attentive, whilst I at length explained the nature of this subject, and the new relation in which the persons to be baptized would be placed: this was the more needed as this was the first public administration of the ordinance in this place. I had for some time explained privately to the persons to be admitted all that it was needful for them to know on the subject. Deep seriousness pervaded all minds; and never was English congregation more devout than this company of reclaimed Heathens: nearly one hundred of those present were either seekers of salvation, or already saved.

"What hath God wrought!" Eighteen months ago they were wild, dark, depraved, naked creatures; now they were clothed, clean, and devout worshippers of the God of heaven. I felt that what God was doing was worth living to accomplish as an instrument. I felt humbled and thankful whilst I consecrated these our first-fruits in this town to God the Father, God the Son, and God the Holy Ghost: may they live forever! Six others are now being met by the preparatory to baptism.

Amongst the coloured people speaking the Dutch language (Hottentots and late slaves) God has also been displaying his power and grace. When I came to this place these people were in the lowest state of moral degradation: they were semi-civilized by having been long mixed with Europeans; but they had gratified the white man's vices on the black man's stock, and were become twofold more the children of the devil than before. At first, when I began to speak to them in the streets, they appeared careless, whilst they were without hope; but at length I induced two or three to attend the service, which number has now increased to about forty: twenty meet in class, and a few profess to be saved. With God all things are possible. A short time ago one of these, a very old man, died. He had been seeking the peace of God about two months before; but in his last illness, which was only of six days duration, he had been instant in prayer; the morning before he died he sent for me and said he was greatly tempted: God said he would be saved and go to heaven; Satan, that he would be lost and go to hell. I conversed and prayed with him, and he was relieved. In the evening I was again sent for: I found him happy in God, baptized him, and commended his spirit into the hands of Christ. He died in great peace.

almost striking my oppressed body to the ground, whilst before my eyes were spread a dark cloud of human flesh, every part of which was instinct with life, and told me in impressive language that deathless souls were there. I preached unto them Jesus and the resurrection; may He who is the resurrection and the life breathe upon these slain! At the close of the service I met the class, and was glad to find that since my last visit four Kafir youths had found peace with God through our Lord Jesus Christ. A man and his wife were also present, in whose case before I had taken deep interest: God had called him, and he wished to obey; but he had long been engaged to take a Kafir girl for a second wife, the friends of the parties wished him now to take her, and he had not courage to refuse; the wife he had also desired him to take the second, as this would make the household larger; he took her, and gave the marriage cattle. But God did not allow him to rest: so to-day he wished to join the class, but I would not enter his name until he had finally put away the girl, who was now absent with her friends, and whom he would immediately return. His first wife was also present, and desired to become a member, being willing for the house or family to be as large as God chose to make it. These different services, with the directions, &c., which I had to give, occupied about four hours, when I and the Native Teacher who was with me started on our way home; a heavy thunder-storm soon overtook us: the thunder and lightning were terrific, and the rain was very heavy; but God preserved us: after three hours' hard riding, we reached home in safety; but, weary as I was, I was obliged to preach to the coloured people in the evening. Thus, in three days I have preached six times, met two large classes, spent many hours in imparting useful instruction on various subjects, and ridden fifty miles.

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There are now about one hundred natives, chiefly Kafirs, meeting in class in this Circuit: these have all been brought out of heathen darkness and depravity within the last eighteen months; many of them are already saved, and I hope all are seeking so to be. There has not a week passed for some time without either some new ones beginning or some of those who had begun obtaining pardon: it is the most interesting work with which I have been acquainted in South Africa. It is the work of God,—nothing human could accomplish it,—and is another modern demonstration that the religion of the Bible is divine. In its accomplishment there has been no noise or confusion; those who have been in deep distress on account of their sins, have gone to the bush, and prayed and fasted until they were pardoned. We have not, either, told God how he was to work, but have allowed Him to work in His own way; we have not told Him that these people could not understand the plan of salvation by faith in Christ until they were enlightened and civilized, but we have done as he has told us, namely, taught them that they were guilty, depraved creatures; that God was angry with them, and that unless they repented they would perish; but that Christ had come to save them, and they were to seek him with their whole hearts, and he would be found of them. They have done as they were directed, and God has saved them. May the number increase! There have arisen many cases of delicacy and difficulty: but I have been very careful how I touched the ark of God. I have made my request known to God in everything, and asked him to interpose when needful, so that I have often had to mark His hand, admire His wisdom, and adore His goodness.

We commend ourselves with our work to your sympathies and prayers.

WESLEYANA.

Under this heading we design to introduce selected articles, illustrative of the policy and doctrines of Wesleyan Methodism—the Christian expression of its Church-Members—with occasional Anecdotes, &c. &c. &c.

Extracts from the British Conference Address to the Methodist Societies—1848.

BELOVED BRETHREN,—

It affords us satisfaction to observe, that amidst all the changes which are taking place around us, we have no change to moan. From our Rules of Society we have no word to erase, and scarcely would we add one to them; not from a superstitious regard to that document as proceeding from the pen of our Founder, but because the precepts inculcated therein are so obviously and directly taken from the word of God, and refer so entirely to catholic, as distinguished from sectarian, Christianity, that their authority remains unimpaired and unaltered in all the varied progress and perturbation of human society. Whatever questions of public interest may be raised and discussed, we as a people, are unquestionably pledged, by our standing Rules, to the avoidance of evils such as the following:—profaning the Lord's day, the indulgence of sinful luxury at the table, especially the sensual use of stimulating liquors, unbecoming costliness or extravagance in dress, angry contention, dishonesty in business, and defrauding the revenue, speaking evil of brethren and of Magistrates, covetousness, reckless borrowing, and conformity to the world. Those Rules, also, bind us continually to do good in such ways as are implied in the following courses:—feeding the hungry, clothing the naked, instructing and repressing the spiritually ignorant, sympathizing with and aiding the household of faith, diligence both in the fulfilment of relative obligations and in the spiritual service of God, self-denial, and a constant attendance upon all the public and private means of grace. These are such immutable duties of Christianity, that their omission could never be suffered without compromising Christian integrity, and putting our final salvation in peril; and that they may be continually brought before us, we wish, nay, we affectionately enjoin, that, not only a copy of the "Rules" be put into the hands of every new candidate for membership, but that the document itself be frequently and carefully read by each Leader in full class-meeting, selecting, as the best time for that purpose, the first week after each Quarterly Visitation.

We are so far from thinking that Wesleyan Methodism ought to oppose itself to that prevailing desire of mental advancement and social improvement, which now actuates all classes, that we believe its humble but sacred destiny is to contribute towards the sanctification of the whole. But it has a sphere of progress of its own, and we exhort you here to accelerate that progress; not by removing the "ancient landmarks" of a godly discipline which has hitherto so safely bedged us in; not by refining upon doctrines which have had upon them the Holy Spirit's seal and

approbation through a century of eventful religious history, and which are powerful in proportion as they are held and taught with unostentatious simplicity; not by indulging in uncertain religious speculations which distract, rather than create, faith: not by forsaking, from views of civil polity, a position in relation to other communions which long experience has shown to be the best for carrying out the design of our original calling: but by yourselves rising on the wings of spiritual affections into closer communion with God; assuming the dignity of "a chosen generation, a royal priesthood, an holy nation, a peculiar people;" and then, by expanding breadth-wise in ardent love to man, and in all labours which give form to, and embody, that love. There is much spiritual land yet to be possessed, as to our individual experience. There is much territory on earth now covered with darkness, which yet remains to be won to Christ. Here is our world, and sphere of progress.

During the agitations of the year, and while disloyal and disaffected men have been endeavouring to allure the humbler classes of our fellow countrymen to take part in their schemes, and have sought to excite them against their rulers, it has given us unspeakable pleasure to behold your spirit and conduct so entirely on the side of order and attachment to the throne and constitution. You have responded to the prayers and intercessions which have been offered in public worship for the welfare and peace of our beloved Sovereign, the Queen, for the preservation of her rule, and for the divine blessing upon the counsels of her Government, and its defence against faction and violence. You have offered similar intercessions in your own social and domestic worship; and while you have thus united with the contrite and devout of other churches in approaching the throne of grace, and laying open the sorrows and interests of your country there, prayer has been heard; God has defended this land for His name's sake, and saved us from anarchy and social tumult.

We exhort you, beloved brethren, to continue in this course. In doing so, you obey the plainest precepts of Scripture, and follow the example of our Founder. In the troubles and agitations which were consequent upon the first French Revolution, and coeval with the wars of the Continent, our societies and their Ministers then rendered no small service to the cause of loyalty, good morals, and religion, in "walking by the same rule." To this, at the present period, we believe that by divine Providence we are especially called. We are bound to the British Constitution by many ties of strong attachment. We regard it as a wonder of wisdom, and raised up for more than a secular purpose; combining a very large amount of liberty to the individual, with security to life and property, and the unity and good government of the whole. Still, beloved brethren, commend your country to the mercy and direction of the King of kings. In prayer be our preservation and defence. Confess before God our national transgressions; lament the sins of your country as your own; deprecate deserved wrath; and appeal to the great Intercessor for a continuance of that favour which has been, alas! so justly forfeited. At the same time, in your loyalty to the Sovereign of the British empire, remember you are bound in supreme devotion to the Lord Jesus Christ, His regal person, and spiritual kingdom. In all the anxieties of the times, abide in His supreme and remedial way, knowing that all things are subject to Him, and that "He must reign till He hath put all enemies under His feet;" that he sitteth "upon the flood, yea, the Lord sitteth King for ever;" and that it is characteristic of His administration, "with righteousness" to "judge the poor," and "reprove with equity for the meek of the earth." If you are in sorrow and trouble, you are cast, not only upon our sympathies, who are "bound with you," but upon the compassion of our exalted and sympathizing Intercessor, who, in the ways of his inscrutable Providence, will either work out your temporal deliverance, or make affliction itself subsidiary to your sanctification and salvation.

In exercising your functions as Christian citizens, that is, in maintaining what you believe to be right, and seeking to alter or amend what you believe to be wrong in the administration of civic and national affairs, we exhort you to yield yourselves rather to the spirit of prayer, and entire deference to the teaching of holy Scripture, than to the bias and theory of any party. Do not needlessly run into the arena of political controversy. Long experience has shown, that in such a sphere few can preserve their purity and peace uninjured. When a fit occasion presents itself, honestly, peaceably, and humbly act your part; and then leave the issue with the wise Disposer of all things, and go back into your own tranquil course of religious duty,—that of doing and getting good.

Romanism and Infidelity are gathering darkly around our borders; and we have a right to our own allotted vantage-ground, and would use it by imploring all parties to exercise forbearance and self-restraint in everything but preaching and teaching Christ, and exhibiting the power of godliness. With this supreme object in our own minds, suffer us farther to exhort you to such practical courses as may now be more minutely stated.

Sacredly observe the Lord's day, as you the same things" to us grievous," but, because of the duty which exists for so doing. The spirit of modern legislation, averse to any civil enactment the violation of the Sabbath, the intimate connexion of this public order and morals, and trading and labour are general unremunerative and fraught with injury in the fact, that a Bill for sale of liquors on the forenoon has recently passed both Houses thus giving evidence, that the Legislature is now partially directed. The people of God are to exhibit a strong and practical truth on this very point, in order powerful moral influence, and far as possible, the lack of Christ all household labours, the open letters, the taking of needless long on railways, and the use of late carriages, as far as it can be sacred day; and, in reference and disputed points of practice, spirit of the Sabbath,—be, with the Spirit on the Lord's day,"—you right as to the letter. "We your mind and lessons your del you is vain. The Sunway News Garden or Promenade, among be so much as named. Let the delight, and honourable;" let it be very influential and strike families; "worship the Lord in holiness," in the morning as well service; and you will not or sedness which infidelity and can never yield, but hold up a solemn lesson to that infidelity and carn

We desire to encourage you affectionate care of our Sunday from a conviction that your own (or may be greatly improved by department of duty. We regard as being, in the present state of the church, and effective as intelligence and piety are by on their management, and as it harmonize in their operation a ship, and all other paramount a tuted ordinances. We enjoin u brethren in the ministry, espee as far as their time will allow, once; both by personal visits dresses in, the schools, and by f or communication of evangelist the Teachers, when they requi astly exhort those of you who na with a good education, whether to join in this great and good d station in society will give you your circumstances may enable effect to those benevolent and h ings of the heart towards the poor, which are sure to be awak association. You will endure t self-denial, it is true; but who c h without the experience of b you will have the rich reward of those young persons whom yo of comforting, saving, and as strengthen the tie between the er classes of our Christian peop sacked men are, alas! too oft sever; you will be benefactors t more efficient auxiliaries to y preparing yourselves for the ca life, of the honourable positio mothers in Israel. In the Cl has been no unfrequent circ sons of title and exalted i themselves to the work of t state to the ignorant among the w allow ourselves to be excused by those whom we deem to be i gross error? To you, chiefly compelled to look for co-operati and maintaining those Classes, religious awakening of young pe called Catechumen Classes; th ular institution of which was a last Conference. Already th operation; and yield, when the bided, very hopeful and pleas it is desirable to augment those should be conducted by persi dent love for the souls of youth study of Scripture, and a facili ting what they know and feel a doctrine. These qualities may acquired if we begin in time, a upon God; and to their acqui urge and encourage you, both f for Christ's sake. Thousands c wait to respond to your effor res hasten to make known C then; while a wide field of hark ordinate, toil is spread before y land, where you may reap rich up unto eternal life. At the must never supersede the zeal efforts of Christian Parents t children, even to the period of