

a dismal gloom over all our present connections. For my own part, this life is such a momentary thing, and all its interests have so shrunk in my estimation since, by the grace of our Lord Jesus Christ, I became attentive to the things of another, that, like a worm in the bud of all my friendships and affections, this very thought would eat out the heart of them all, had I a thousand; and were their date to terminate with this life, I think I should have no inclination to cultivate and improve such a fugitive business.—*Cropper.*

A Romanist Reading the Bible.

At the last anniversary of the American Tract Society, the Rev. Mr. Stevenson related the following: "A Roman Catholic man obtained a Bible, which he used to read to his wife, for an hour every evening. At the end of a week he said to his wife, 'If this is true, we are all wrong.' The next week he said to her, 'If this is true, we are lost.' The third week he said, 'If this is true, we may be saved.' And he resolved to seek salvation through a crucified Redeemer, and not by the priest."

WESLEYAN MISSIONS.

Southern Africa.—Cape of Good Hope.

CAPE TOWN.—Extract of a Letter from the Rev. Benj. Riddale, dated Jan. 6th, 1849.

When stationed in the interior, I was deeply interested in my Namaqua societies; and since my appointment to this Town, I have found it very delightful to mingle with English members, and to preach again in my own language to English congregations; and as the first year of my residence here has just closed, my mind has been glancing over the various occurrences that have transpired during its course. The review has been, on the whole, encouraging, and has awakened emotions of gratitude.

Frequently during the close of the year, I have been much impressed with the importance of the Cape-Town Mission; and as I have laboured in it so short a time myself, I can speak more freely than some would like to do who have for many years, both in the literal and figurative sense, "borne the burden and heat of the day." It would be very incorrect to estimate the value of this Mission merely by the numbers it reports as accredited members or candidates; for although that is, on the whole a tolerably correct standard by which to judge of the societies in England, it is one that is scarcely at all applicable here. In most English towns the population is stationary; but here it is continually shifting. Vessel after vessel arrives in the bay, and lands its passengers, some of whom are not unfrequently members of our Connexion; so that, occasionally we have a flow into the society from various parts: they remain for a short time, and then, finding openings of a temporal kind in other directions, they leave Cape-Town, and branch off to various parts of the colony. Multitudes of strangers who have landed at the Cape utterly regardless of their souls' interests, have received deep and probably lasting impressions under the Wesleyan ministry, and have just been gathered into the fold, when circumstances have compelled them to leave at the very commencement of their Christian career. This has often been the case with regard to soldiers stationed at the Cape, who have, after a while, embarked for India, or returned again for England. Many children of pious parents, who had left their native land and launched forth upon the world without religion, have been arrested here by the mighty hand of God, and from this part of the extreme African continent have sent home to their distressed and anxious parents the joyful intelligence of their "translation from darkness to light, and from the power of Satan unto God." And were all who have been brought to a knowledge of Christ (and of those only who have visited the Cape to stand forth, I am confident, from what I have heard as well as from what I have seen during my residence in this Circuit, that they would form a mighty host. There are still many with us to whom we could point in proof of the above statement; and were Mr. Hodgson, our estimable Chairman, even now to note down every individual case of the kind that has come under his personal observation during the many years he has spent in this Town, it would form a most interesting and important document, and could not fail of greatly cheering his own mind and the minds of his various colleagues who have laboured and suffered together with him. He would find in that list at least one Minister, besides Schoolmasters, raised even from amongst the soldiers of the army,—two of whom were Sergeants, who purchased their discharge, and now serve in Wesleyan ranks.—Local Preachers, Class-Leaders, and many private members, who in their turn, have been instrumental in effect-

ing much good. But many who were thus brought to the Lord have died in the faith, whilst many more who still live are scattered abroad in various parts of the world.

Previous to, and for some time after, the commencement of the year 1848, a cloud of darkness rested upon this society; but, like many that preceded it, it at length dispersed; and from that period a blessed influence has generally attended the services of the brethren. I have heard of individuals being deeply convicted of sin, and of others being converted, amongst soldiers and civilians, English and coloured people. But the closing week of the old year was one of unusual blessing and interest, and formed a delightful contrast to the agitation and distress that prevailed in the society during the latter part of 1847. In the early part of the week two young men who had joined the society were, after a short but earnest seeking of salvation, enabled to close in with Christ, and to "believe with the heart unto righteousness." This occurrence, so joyful in itself, is rendered increasingly so by the circumstance, that they are the children of two of our interior Missionaries in this District, who a few months ago returned from the District-Meeting to their distant Stations, leaving their sons in Town, so doted with much anxious solicitude, and with many prayers on their behalf. But now they will be cheered in their distant toils by the intelligence, that their children, who had lived under the influence of their prayers even from infancy, and whom they felt it their duty to leave behind on this occasion, have "passed from death unto life," and "are now adopted into the family of the God of their fathers." "Instead of thy fathers shall be thy children," is a declaration most delightful in a father's ear: it has many times received its accomplishment, and I trust that in its most extensive sense it will also in this instance. One very pleasing circumstance connected with the conversion of these youths, is the desire they have manifested for the good of others. One felt impelled at once to endeavour to do something, and commenced distributing Tracts in the public streets, an employment from which he would have shrunk with the utmost reluctance a day or two before. The other, hearing of several young men in the society, who for a considerable time had been seeking "redemption in Christ's blood, the forgiveness of their sins," and who of late had met at an appointed time in order to pray for that specific blessing, took the opportunity of relating to them the manner in which he was enabled by the Holy Spirit to trust in the Atonement: he invited them to his room, and, together with others, earnestly united with them in prayer for their salvation; and after being thus engaged for a considerable time, first one, and ultimately the whole three, arose, feeling that they had peace with God, and that they stood "accepted in the Beloved." These events have diffused a feeling of joy throughout the society, and have awakened to increased earnestness other members who have been too negligent in seeking what they have long professed to desire. Whilst writing on this subject, I ought not to forget to mention, that at an earlier period of the year, during a very dangerous illness, the son of an honoured Minister in our Connexion, and the Chairman of an English District, was also brought to an experimental knowledge of Christ; so that, during the year 1848, the Cape-Town Mission was made instrumental in bringing to salvation no less than three sons of three different Wesleyan Ministers. On their account many thanksgivings have redounded to God; and many are the prayers that have been offered for their establishment in the faith.

What has occurred during the past year is, as far as I can learn, only a specimen of what has often occurred in preceding years. The Missionaries who have laboured here, have not laboured in vain. The amount of good that has been effected since the commencement of the Mission, and the benefit that has resulted from the labours of the individual Ministers that have been stationed here, can never be fully known, or correctly specified in this world; but that day to which we all look will reveal all the blessed effects of this mission, and then shall every man have praise of God, and rejoice in knowing the true extent of his own personal usefulness.

The watch-night services throughout the Circuit were unusually well attended, and appear to have been seasons of great solemnity and power.

This morning the Ministers' meeting was held at our house. It is an Evangelical Alliance in miniature, and was originated by a suggestion of the Rev. Mr. Blair, of the Established Church, seven years ago. It is held every fortnight at the house of each Minister in rotation, and this morning, according to the regular plan, it was held at the Mission-house. There were present the Rev. Dr. Philip, now extremely feeble; the Rev. Mr. Faure, the principal Minister of the Dutch Reformed Church; the Rev. Mr. Morgan, of the Scottish Kirk; the Rev. Mr. Elliott, of the London Missionary Society; the Rev. Mr. Ireland, a young Missionary on his way from America to Natal; the Rev. Mr. Hodgson, and myself. The Rev. Mr. Lamb, of the established Church, and the Rev. Mr. Beck, of the South African Missionary Society, who also are members of the meeting, were not present.

On the occasion. In this brotherhood are included English, Scotch, Irish, and Dutch Ministers. The Minister at whose house the meeting happens to be held conducts it throughout, and thus all in turn preside. A portion of Scripture is first read, and the remainder of the hour is occupied in singing and prayer, during which a most blessed unction often descends upon us. At the close of the service all take breakfast together, and then part, understanding and loving each other better, and appreciating each other's labours more correctly, than we otherwise could do. It will be seen, that the ministers at Cape-Town have practically anticipated the great Evangelical Alliance by several years. They meet together in social prayer, at the domestic table, mutually assist each other at the public meetings connected with the several Churches; thus setting an example of true Christian unity to their respective flocks, an example that exerts a quiet but powerful influence upon them, as is evidenced by the fraternal feeling that exists amongst the members of the various religious societies in the Town.

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CORRESPONDENCE.

Original Matter is particularly requested for this Paper. Such as, Local Intelligence—Biographical Notices of the Introduction, rise, and progress of Methodism in Circuits, Revivals, and remarkable Conversions—Articles on education, temperance, literature, science, and religion—Illustrations of Providence—Sketches of Scriptural characters—Interesting anecdotes—Descriptions of natural scenery—Papers on any prominent feature of Methodism, &c. &c. Articles, as a general rule, should be short and pithy; as judicious variety in each number is the secret of newspaper popularity and usefulness.

NOTICES OF NEWFOUNDLAND.

[No. 7.]

In furnishing a series of "Notices" on the commencement, progress, and present position of that form of Christianity called Wesleyan Methodism, in Newfoundland, I am indebted to the assistance rendered by my brother missionaries and other friends. At present very little has been published in reference to the history of the colony, I cannot therefore avail myself of much information derived from books. Mr. Philip Toque, a native of Conception Bay, Newfoundland, published a simple and unassuming little volume, fully justifying the character of its title,—"Wandering Thoughts." The author does not profess to give a consecutive history of the colony, but simply "to afford instruction and entertainment to the youth of his native country." (Preface.) It is dedicated, by permission, to His Excellency Sir John Harvey, who at the time of its publication administered the government of Newfoundland, and has met with a very extensive sale. From this volume we learn that the first Episcopalian missionary of the Church of England was appointed to Newfoundland in the year 1705. The first Wesleyan missionary in the year 1765. The first Congregational or Independent missionary in 1775. I am not aware of any date being furnished of the first missionary of the Presbyterian Kirk of Scotland, but his appointment was very recent compared with the above. Wesleyan Methodism was very early introduced; and is thus described in the above work. "The first Wesleyan Missionary who visited Newfoundland was the Rev. Lawrence Coughlan, in the year 1768, respecting whom Mr. Miles says, 'In the year 1765, Mr. Lawrence Coughlan was a travelling preacher in connexion with Mr. Wesley. He was in the year 1768 ordained by the Bishop of London, at the request of the Society for the Propagation of Christian Knowledge, that he might be qualified for the office of a missionary in the island of Newfoundland. He accordingly went forth, and for three years and upwards he laboured in Harbour Grace and Carbonear, without any apparent success, and in the midst of great persecution. He was persecuted in the chief court of the island, but escaped the fury of his enemies. In letters to the Society for the Propagation of the Gospel, he was accused of almost everything that those methods were not sufficient to remove him, they employed a physician to poison him, who was soon afterwards converted to God, and discovered this wicked design. At length the Lord was pleased to visit this miserable people, and poured out his spirit abundantly. Many were soon turned to the Most High God. Mr. Coughlan immediately united the truly sincere in classes. On this the persecution grew hotter; till at last he was summoned before the Governor; but the Governor declared in his favour, and appointed him a Justice of the Peace, on which the persecution ceased, and he laboured for four years in much quietness and with great success. He then returned to England for want of health. On Mr. Coughlan's departure, Mr. Stretton, a local preacher from Limerick, and Mr. Thorney, another local preacher, both in connexion with Mr. Wesley, and at that time merchants on the island, undertook the care of the societies which Mr. Coughlan had formed; but these gentlemen being much engaged in mercantile business, the societies soon fell into decay. Some years after this, Mr. Wesley appointed Mr. John McGeary

as a missionary to Newfoundland, who went over accordingly. Mr. McGeary, who had returned to England, was appointed a second time to that island, with two travelling preachers from the United States; they were rendered useful to the people. In the year 1791, a favourable change took place in their behalf. Mr. William Black, who was born at Huddersfield, in Yorkshire, A. D. 1760, visited Nova Scotia. His labours were attended with great success. In the year 1792 he was appointed superintendent of the whole work in British America, during which period he visited Newfoundland." Page 368—369. From this very important and interesting extract, we learn that Wesleyan Methodism, when introduced into Newfoundland, had to "endure" like that primitive christianity, of which it is a beautiful development, "a great fight of afflictions." Its history in one place is but the simile of its history in another. It meets with no new form of opposition, for "there is nothing new under the sun." There is no new devil; no new carnal mind; and Methodism has no new religion. The united and blended elements of Satanic and human depravity and guilt, may receive new modifications, and present new modes of attack and defence; but they are essentially the same.—"enmity against God." Rare the breast of Methodism wherever you please, it discovers honourable scars. I wonder whether we shall see "the prints of love" in the glorified body of the Redeemer. It is written, "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him." And again—"I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been newly slain." Our own poet infers this when he sings—

"The dear tokens of his passion
Still his dazzling body bears;
Cause of endless exultation
To his ransomed votive-singers:
With what rapture gaze we on those glorious scars!"

But this is certain, the chief complaint, in the day of her glorification, when introduced to the Father by the Holy Ghost through the mediation of the Son, will be "without spot or wrinkle, or any such thing." But while she is the church militant—

"With what rapture gaze we on her glorious scars!"

Methodism, in common with other Christian churches, has "fought a good fight." And though among her venerable dead and departed saints, none may be found in "the noble army of martyrs," nor "in the goodly fellowship of the prophets," nor "in the glorious company of the Apostles," yet she has instrumentally joined thousands "to the spirits of just men made perfect;" and at this moment numbers as many thousands in "the holy church" throughout all the world." Following the steps of these good men, Coughlan, McGeary, Black and others who fought for Christ in Newfoundland; pausing as I have done many times in the places above mentioned, I have felt something of the like interest as Christina and her sons felt when Mr. Great Heart pointed out to them a spot where Christian fought with Apollyon. "See," said Mr. Great Heart, "here are broken darts, arrows made headless as they struck the adamant shield, stones split in the encounter, and the ground still red with blood!" Yes, my beloved brother missionaries in Newfoundland, our fathers have left traces of their noble deeds. What do these "broken darts and headless arrows" figure? Persecution in all its various forms destroyed. And these "split stones?" Difficulties, and rocks of stumbling and offence removed. And these "drops of blood?" The pioneers gone before, and the way so opened and smoothed that even the timid mother and children with Mr. Ready-to-hand and Fear-not may travel on—

"The New Jerusalem to find."
"Other men laboured, and ye are entered in to their labours." J. B.

The Catholicity of Methodism.

MR. EDITOR.—The earliest operations of Mr. Wesley were marked by the utmost catholicity of spirit towards the religious bodies then existing, and the same generous spirit has been evinced toward the whole brotherhood of evangelists by his followers. This peculiar characteristic of Methodism has called forth expressions of grateful acknowledgment from distinguished men of the Established Church in England, and of other religious denominations in this and other parts of the Empire. I have not been an inactive observer of the recent attacks of the Wesleyan Conference by a part of the secular and dissenting Press, but I have also with pleasure read the extracts from week to week from other portions of the Press which have taken the right view of the case that has excited so much attention, and which have fully justified the decision and act of the British Conference. As you have, I am sure, abundant materials in your possession, would it not be well to favour us from time to time with the expressions, given

in favour of the truly unsectarian character of Methodism by parties who can be supposed interested but towards the Wesleyan? These testimonies would bring prominently before your readers the truly christian and catholicity of Methodism, and would manifest to all who love the Lord Jesus Christ in truth, though not agreeing with us on what is the minor points of theology? I regret that an effort is making by some, for better things might be expected, to injure the reputation of Methodism; but I am not displeased with the judicious stand you have thought proper to take in repelling wanton attacks of those, who, with a view to friendship on their lips, are using a sneer to bring discredit on our ecclesiastical system. You have nothing to fear from counter, because you have truth and your side. I am confident you will be friendly terms in the true spirit of friendship with other religious bodies, but as watchman, you must not allow imprudently to be taken with our interests, which the battle to the gate.—You will liberty I have taken in transmitting testimonials for publication in your interest, but I thought the present aspect of affairs for them. They are however at your disposal as you see fit.

A TRUE W.

October 11, 1849.

Our Correspondent will see from a copy of our paper that we had almost a suggestion, as the extract from the Hon. Fox Maule, which we were in type before his communication. We are obliged to him, however, and shall endeavour to bear it.

TEMPERANCE.

The Peace Congress and Temperance.

Of the resolutions adopted at the time by the Christian patriots of other lands, there are none more noble than those of Temperance. The two great evils to which the antagonism are, beyond all count most dire and terrible under which mankind groans. To destroy the intoxicating drink, and to extirpate from the breasts of men, an immense magnitude are being. The Temperance cause has long been the object of various large associations. The year 1846 had its "World's Fair." The Peace movement is now larger share of attention than has been bestowed upon it, and the August, 1849, will long be associated most important benignant achievements.

The Peace Congress recently had more bearings than one. In the case with most philanthropic their influence radiates in most. It were impossible for the prominent object having a humbler or chief, to confine its influence in a direction. The resurrection principle often leads to the many others; and hence is breadth of benevolent character displayed by some of the world's active spirits.

The congeniality which exists between Peace and Temperance questions is illustrated by the character of individuals who assembled in Paris to give utterance to the Saviour. They were not, as hearts had room for more than they had not only read of their war; but they had perused the barbarous inflictions on the drunkard's drink. They had also shed tears of pity over the victims of intemperance more than three-fourths of the population of the Congress from England were teetotalers, and were known to each other by name in that department of benevolence as the advocates of peace. The of their meeting under such circumstances a source of the highest gratification will doubtless prove to stimulate greater exertion in after life.

In proportion to the number which any individual constitutes in that degree will be surrounded atmosphere of purity and power himself the centre of good influence. It was fortunate, for the example that so large a number of these in Paris were known abstemious fiery spirits which are the mores of social and domestic life has ever known; and there is hence to prove that they have a originating, and carrying on

of spirit towards the religious bodies then existing, and the same generous spirit has been evinced toward the whole brotherhood of evangelists by his followers. This peculiar characteristic of Methodism has called forth expressions of grateful acknowledgment from distinguished men of the Established Church in England, and of other religious denominations in this and other parts of the Empire. I have not been an inactive observer of the recent attacks of the Wesleyan Conference by a part of the secular and dissenting Press, but I have also with pleasure read the extracts from week to week from other portions of the Press which have taken the right view of the case that has excited so much attention, and which have fully justified the decision and act of the British Conference. As you have, I am sure, abundant materials in your possession, would it not be well to favour us from time to time with the expressions, given

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