CORRESPONDENCE.

Original Matter is particularly requested for this Paper, such as, Local Intelligence—Biographies—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 Scripture 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 a judicious variety in each number is the secret of newspaper popularity and usefulness.

For the Wesleyan.

NOTICES OF NEWFOUNDLAND.

[No. 14.]

True Scriptural Christianity manifests in all time and place, its diffusive and aggressive character. It makes its partaker a communicator of its blessings to others. It makes him a debtor, and pointing to his perishing race says "[illegible] there." It is the infinite obligations under which it lays him, it constrains him not to preach the gospel beyond the bounds of [illegible], it at least says, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

The truth of these remarks will be seen in the instance of the converted fishermen of Grand Bank. In our last "Notice" we promised to follow them beyond their Bethel flags to the Western fishing grounds. The boats sailed to the shores in the neighbourhood of Petit which is equi-distant from Grand Bank and Cape Ray. The inhabitants were surprised to see the large blue flag floating from the mast head, and wondered what it could mean. They knew they were the Grand Bank boats and had heard of "*strange things*" happening there. Reports had reached them of the revival of religion there, but as these reports had been delivered chiefly by unbelievers and scoffers of religion, they had assumed at that distance a most [illegible] form. And the first impression on the minds of the inhabitants was something similar to that expressed by the Jews in apostolic days, "The men that have turned the world upside down are come hither also."

However one person ventured on board. Having relatives in Grand Bank, and having heard of several deaths there, he inquired who had died. The fisherman answered his several inquiries after news, and then very significantly answered that though a few had died during the winter, "many had been brought to life." Not understanding him, the inquirer asked him what he meant. The fisherman's heart yearned to tell him what a Saviour he had found, and he explained his meaning from that well-defined and scriptural explanation of the *New Birth*,—"A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby," i.e. "[illegible] in baptism,—" made the children of grace." This was his text. He was well acquainted with his Bible. And having been "made a partaker of the grace of God," he could tell "how great things the Lord had done for him." The simple story of his soul's conversion to God, so moved the prejudices of his inquirer, that he invited him to his house to relate the same to his family and hold a prayer meeting. The request was complied with and in company with other boats' crews he went on shore. The inhabitants gathered together and inquired, as those of old, "May we know what this new doctrine whereof thou speakest is? For thou bringest certain strange things to our ears: we would know therefore what these things mean."

The fisherman answered, "It is no new doctrine, but the old doctrine of the Bible and your Prayer Book." For your readers must know that that incomparable liturgy of the Church of England is in universal [illegible] Protestant fishermen of Newfoundland. He [illegible] that it was a salvation from sin, from [illegible] and dominion and [illegible] salvation was of faith in Christ. Not [illegible] tional faith as having [illegible] head; but a living faith [illegible] Ghost. A faith which [illegible] ing pardon as the gift of God [illegible] Jesus Christ. A faith which [illegible] Christ, cleaves to him for redemption through his blood, and [illegible] A faith which [illegible] which overcomes the world, the flesh and the devil.

"But," observed one, "we have heard that you Grand Bank Methodists say you know your sins are forgiven, and that you know it by your inward feelings." "We believe," was the answer, "that He who has promised pardon, will give it to them who believe in Christ, and [illegible] those who [illegible] says, 'the witness in himself.' [illegible] guided [illegible] ings, for [illegible] one spirit that we are the children of God." "But since," observed the same person, "a man can know his sins forgiven, [illegible] why do you not [illegible] it in your Prayer Book?" he asked. "[illegible] the Collect [illegible] and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than we desire, or deserve; pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid." (Twelfth Sun. af. Trinity.) And don't you read, "He pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel?" And then from this very promise don't you say, "therefore let us beseech Him to grant us true repentance, that we may truly repent, and His Holy Spirit, in order that we may have the true faith in Christ, and also that the Spirit may bear witness with our spirit, that God has forgiven us, and that the rest of our lives hereafter may be pure and holy." "But then I thought that none but the Clergy" observed the inquirer, "knew their sins forgiven?" "But," answered the fisherman, "doesn't he say 'Let us beseech Him,' meaning all His congregation?" And surely your [illegible] Clergy? And [illegible]

[illegible]

We went [illegible] prayer meeting [illegible]

The following is an extract [illegible]

[illegible]

J. B.

Rev. Mr. [illegible]'s letter.

[illegible]

receive the Presbyterian Witness, I do not always find time to read it; and many of its articles, therefore, escape my notice altogether, or are read very cursorily. I had read in this cursory manner the article headed—and, as I remarked at the time, headed very absurdly—"Methodism versus Presbyterianism." The whole article seemed to me to be very injudicious, and calculated to awaken controversy in circumstances in which it was most undesirable. But although my anticipations as to the controversy were realized, I took little interest in its progress when I found the Editor of the Presbyterian Witness stating the fact that his journal is not the organ of the Free Church.

Notwithstanding this declaration, however, on the ground that you have what you consider good authority for believing that "one of the Free Church Ministers of this city," whose name for the present you withhold, is Editor, and because [illegible] "the Editor of the [illegible] for [illegible] months, bears on the [illegible] unmistakeable marks of having been written [illegible] by a person or persons conscious of [illegible] *authority* to express [illegible] the Free Church views [illegible] so prominently [illegible] October, "We hope therefore, to hear no [illegible] of the true relation which [illegible] the Free Church [illegible] that Church, and we repeat [illegible] In like manner, as if [illegible] the Free Church [illegible] with the "Presbyterian Witness" [illegible] Evans in a letter which appeared [illegible] Saturday, he speaks of the way in which "it has been repelled [illegible] by the Free Church Presbyterian Witness" [illegible] the whole system of your doctrines and ecclesiastical polity: he says, "As [illegible] professor of Christian regard for the Free Church, I deeply regret the position in which the Witness seeks to place *it* relatively to the Wesleyan Church." And again he speaks of the Witness as being "virtually and constructively the organ of the Free Church in this Province." Allow me, Sir, to say, with all respect, that as you and Mr. Evans seem determined, notwithstanding the declaration of the Witness that it is not the organ of the Free Church, to maintain, according to your own construction, that it is, I will not take upon me to say what the Witness is, or is not, "constructively." I can however say most distinctly, that the Presbyterian Witness is not the organ of the Free Church formally, it is not the organ of the Free Church substantially, it is not the organ of the Free Church virtually. The Free Church has no more control over it than it has over the "Wesleyan." It is entirely a private adventure.

Professing to advocate generally what is understood by the principles of the Free Church, the "Presbyterian Witness" has, very naturally, a considerable circulation among the Free Church population; and, in consequence of having such a circulation, it is a convenient vehicle for the communication even of official notices [illegible] of the Free Church; but that is all. As I happen to be one of the very few "Free Church Ministers of this City," I beg to say for myself that I have no connexion with the Witness beyond that of an ordinary [illegible] I written a single [illegible]

[illegible]

I am, Rev. Sir,

[illegible]

Halifax, December 1st, 1849.

[illegible]

[illegible] clergyman and [illegible] that they [illegible] in [illegible] I have expressed [illegible] been connected with the Presbyterian [illegible] A. K.

To the Editor of the Wesleyan,

[illegible]—During my intercourse with some of the [illegible] members of the Episcopal Church of this City, I find that the opinion has [illegible] that Methodism is *opposed* to the Church of England. Now in order to remove such erroneous impressions, I beg to hand you for insertion in your next paper the following extracts which have recently appeared in the Bermuda Royal Gazette, from the writings of the Rev. Messrs. Watson and Jackson, both stars of the first magnitude in the Wesleyan firmament. [illegible]

Halifax, December 5th.

The Rev. Richard Watson, in his life of Wesley, observes:—

"The fact is, that though Methodism now stands in a different position to the Establishment than in the days of Mr. Wesley, dissent [illegible] the body; [illegible] that the [illegible] the society from [illegible] in any degree result from [illegible] by the professed Dissenters [illegible] prominent in [illegible] of Establishment [illegible] number [illegible] the communion of the Church of England to this day; [illegible] that to [illegible] that communion, is [illegible] a condition of membership [illegible] the Church, and [illegible] by any person in the Wesleyan societies, who chooses it; and they are so [illegible] by many. I may venture to say, that there is a warmer regard towards the Church among the body of Methodists [illegible] in the days of Mr. Wesley. [illegible] influence with the [illegible] prosperity [illegible] late without the [illegible] army of [illegible] train [illegible] have been, and continue to be, the light of Christendom."

The Rev. Thomas Jackson, D. D., President of the Conference of 1849, and Governor of the Theological Institution, Didsbury, formerly editor of the Methodist Magazine, writes:—

"The Wesleyan Methodists are not Dissenters, in the sense now usually understood by that term among Controversialists. They do not adopt a [illegible] worship and [illegible] for the reasons [illegible] Dissenters. They do not in general object to the principle of an Establishment, or to a national recognition and support of some system of religion. It was not opposition to the Episcopal government of the Church which led them to act as they do; nor was it dislike to her form of prayer. The Liturgy of the Church, or Mr. Wesley's abridgment of it, is read in many of our places of worship both at home and abroad; and the substance of her forms for the administration of the Sacraments of Baptism and the Lord's Supper and for the burial of the dead, is regularly used by the Wesleyan Ministers.

"The followers of Mr. Wesley, comparing the [illegible] of what the Dissenters and themselves have done or are [illegible] with what yet remains to be done in the land, are persuaded that the cause of our common Christianity so *needs* [illegible] by the *Established Church*, that [illegible] overthrown, a vast proportion [illegible] population must [illegible] in *utter destitution*, even of the outward [illegible] of religion."

WESLEYAN MISSIONS.

[illegible] *Wesleyan Notices Newspaper, October 25th, 1849.*)

SOUTHERN AFRICA.

NATAL.—*Extract of a letter from the Rev. W. J. Davis, dated Pietermauritzberg, January 5th, 1849.*

Although I address you from this town, yet the rest of letter will relate almost exclusively to the affairs connected with my own Mission-Station at Kwangubeni. At the present [illegible] care and labours of both this Circuit [illegible] devolved on me, in consequence of [illegible] to supply the place of [illegible], who left here for Cape-Town [illegible] on account of the alarmingly [illegible] of Mrs. Richards, there being no [illegible] adequate to the [illegible] of her case. My having [illegible] to divide my attention and my labours [illegible] places, not only entails a very [illegible] [illegible] Kwangubeni [illegible] Station but