

stry, were subjects of interesting
 son. While stationed in the St.
 ireuit I was deputed by the District
 an annual tour on the north shore
 ption Bay for the purpose of assist-
 rethren on their various circuits in
 sionary meetings. On one occa-
 spending a few days at Black
 til the brethren appointed to assist
 arrive, I walked out into the forest
 barrens for the purpose of medita-
 to speak, if opportunity occurred, a
 the way-side. During my walk I
 one distance a neat cottage built
 e shelter of a rock facing the sea,
 eared and cultivated garden was
 n the south side, in which two young
 re digging up potatoes. I felt a
 sire to enter the cottage; but being
 stranger and having no person to
 me, I walked away. A thought
 e that I might just ask the young
 sort of a crop of potatoes they
 probably it might lead to conversa-
 etter things. I therefore returned
 up for the garden. No sooner did
 g men see me coming than they
 wn their tools, came out of the gar-
 met me at the gate exclaiming
 e sir! Welcome! You are come to
 ged father I suppose," said the el-
 ave you a father living? I asked,
 e sir," answered the elder, "but
 y weak in his limbs and not able to
 reh." We told him that the stran-
 e from St. John's and preached
 Sunday, and he wishes he could
 and we would have asked you but
 like to make so bold. But come
 e in." Other expressions indicat-
 high state of filial regard existing
 earts of the sons, together with a
 n that God had guided my steps
 ming, caused me to wipe away a
 I entered the house.
 e interior was very clean and neat.—
 man sat in an arm chair, and was
 e act of putting down his specta-
 e Bible which lay on a little board,
 der the window, serving as a table
 est for his elbow, when I entered.
 up as he gave me his hand to wel-
 and after one or two observations,
 p his Bible, and opening the place
 had been reading prior to my en-
 e said, "I have met with a verse
 ing which has done my soul good."
 —pointing to the 8th verse of
 Psalm.—"It's those words 'tho' the
 hat's touched my heart—*show to
 know this of God by experience.*"
 "I have found my best friends
 s a little bit quick in the temperas
 v sir we are all apt to be hasty.
 kes a deal to move the Lord! I
 when I consider, how many's the
 served him that He has not bin
 nper w' me. But He's *slow to
 a sure He is,*" said the good old
 ith deep emotion, and his eyes
 eloquently as his words, "for He
 still!"
 your readers Mr. Editor could feel
 ment the joy I felt while sitting at
 christian's feet. He was a living
 of "the true vine" and he bore
 "fruit," and like Israel in the wil-
 tasted of the grapes of Canaan by
 "When were you brought to
 Lord Jesus as your Saviour?" I
 "Many years ago when parson
 me into these parts," he answered,
 as a terrible alarm among sinners
 me. We were afraid to hear the
 I went nothing afraid of the man
 thing he said scared me terribly!
 self a new man that night. *I said
 angry w' me then, and I cried for
 Nor did I rest till I knew that his
 s turned away and that Jesus
 d to save me." I could do but re-
 re from him in reference to Mr.
 but this to me was highly inter-
 not then read the Memoirs of Mr.
 t I recorded the circumstance in
 al, as probably it might interest
 future time. Since then, I have
 leisure of being introduced to des-
 of that venerable man. Martin*

Black, Esq. kindly furnished me with a
 number of copies of his late father's Memoirs
 for gratuitous distribution. In reading a
 copy I could not but be struck with the coin-
 cidence between what I had heard of and
 what I read of Mr. Black. The Rev. Mat-
 thew Richey thus writes, "The remarkable
 outpouring of the Holy Spirit which attend-
 ed his labours, transient though they were,
 in that Island, (Newfoundland) formed a
 new era in the history of his ministerial use-
 fulness, and was among the most refreshing
 reminiscences with which the gay remem-
 brance of a life well spent, solaced the even-
 ing of his days." Pages 268-9.
 Mr. Black's presence in Carbonar was
 as cheering to John McGeary, the resident
 missionary, as was Titus's to Paul in Macedo-
 nia. It appears that McGeary was at
 that time in some such state of mind and
 circumstances as some of his brethren in
 Newfoundland have been since—"ready to
 abandon the field as irreclaimably sterile."
 Page 269. But "the Lord heard him in the
 day of trouble," and in Mr. Black, sent him
 "help from the sanctuary;" and in the re-
 markable outpouring of the Spirit which
 followed, "strengthened him out of Zion."
 The following extract from Mr. Black's journal
 will best show the character and fruits of
 his ministry.—"On Thursday the 23th,
 Brother McGeary and I set off in a small
 boat for Black Head. We arrived in time to
 give a word of exhortation to a few who had
 come together expecting us, and appointed a
 meeting for the following evening. This
 was a time long to be remembered. Acts 11,
 15, was my text, and it was indeed fulfilled.
 The Holy Ghost fell upon the people, both
 as a Spirit of bondage to fear, and as a Spirit
 of liberty and love." Page 272. Let the
 simple relation of individual experience I
 have given so extracted from my own journal,
 illustrate the above, and afford sufficient
 evidence that the moral soil of Newfound-
 land is not "irreclaimably sterile." "To
 describe all the occurrences of interest that
 transpired during this wonderful visit," writes
 his biographer, "or even to advert to the
 numerous cases of conversion in which Mr.
 Black gives the names of individuals, would
 draw out these details to a disproportionate
 length." "The result" (of this visit) "in
 the words of the Rev. Richard Knight, sev-
 enteen years of whose highly useful mis-
 sionary life were spent in that scene of
 labour," was a large accession to the Metho-
 dist Society, and the dawn of that brighter
 day which has since shone upon our Mission
 in that Island! "No less," says Mr. Knight,
 "than two hundred souls were converted to
 God during his brief sojourn in Conception
 Bay. Nor are the fruits of that visit to be
 estimated by its immediate results. He or-
 ganized Methodism, settled the Mission
 property, and secured it to the Connexion, in-
 creased and multiplied the Society, and ob-
 tained for them the help they needed."—
 Page 274.
 The visits of such men to the various
 churches of Jesus Christ, in the wilderness
 have been styled "Angel-visits." They are
 here. The ministry of angels are of an in-
 ferior order to the christian ministry. "A
 multitude of the heavenly host" declared
 "feelings of great joy to the shepherds
 and to the world, and the theme, the joy of
 these tidings was 'Christ is born.' But as
 great a multitude of 'preachers' have de-
 parted and are now publishing greater tid-
 ings, Christ has died; you rather is risen
 again." And the song of "Babylon's" babe
 and David's heir, we proclaim the Cross:—
 "So far as the office and times of John the
 Baptist exalted him above all prophets
 "born of women," inasmuch as he was the
 forerunner and herald of the Messiah, and
 pointed him out to the world—"Behold the
 Lamb of God which taketh away the sin of
 the world!"—so the office and work of the
 Christian Missionary exalts him above the
 prophets. What is an angel in the den shut-
 ting the Lion's mouth compared with Paul
 going Nero? Or in the Assyrian camp to
 Peter at Pentecost? How numerous the
 slain of the Lord in the camp of Missions!
 God raises up some men for special purposes,
 He elects them from their mothers' womb to
 accomplish his purpose. He re is our Wes-
 leyan Calvinist. Such men are burn-
 ing and shining light. They give a new
 impetus to the march of truth. They
 introduce a new order of means, and
 cast out darkness. They give a charac-

ter to the age. You follow their steps and
 exclaim "See! A man of God went this
 way." Their steps are not on the shores of
 worldly fame washed by the ebb and flow
 of time's tide. They are traceable through
 all time. You may track them into eternity.
 Blessed men! Like Latimer and Ridley at
 the stake they humbly thought they merely
 "lighted a candle." They set "kingdoms on
 a blaze." J. B.

For the Wesleyan.
 St. John (N. B.) Circuit.

MR. EDITOR.—I am happy in being enabled
 to inform you that the popularity of the "Wes-
 leyian" is on the increase in this District. Of
 this, I have repeatedly had the most indubitable
 evidence. This to you, whose heart has been so
 long set on the utility, and therefore the neces-
 sity of a denominational organ, through which
 we might, as a religious body, hold regular com-
 munication with our Societies and congregations,
 must be highly gratifying. Moreover, the long
 and intimate acquaintance I have had with you,
 will justify me in adding my conviction, that this
 accorded commendation of your appropriately
 named periodical will not only secure your pre-
 sent editorial diligence, but stimulate you to the
 adoption of every means within your reach,
 whereby the "Wesleyan" shall take up a posi-
 tion in connection with the other religious papers,
 analogous to that which the denomination, whose
 interests it advocates, sustains with regard to
 other persuasions. Then will it need not blush
 at the recollection of either its *paternity*, its
principles, or its *professions*.

The object of my present communication is
 to furnish you with some few remarks, with re-
 ference to this important Circuit.
 This City being the place of your nativity—
 the scene of your boyhood—and the arena of
 your ripening manhood, cannot be otherwise to
 you than an object of interest. Hither will rush
 so spontaneously as to be unbidden, a thousand
 endearing associations. Your hopes and fears,
 your joys and sorrows, must alternate as prospe-
 rity heightens, or adversity depresses, all con-
 nected with its weal and woe. But as a Christian
 and a Minister, its religious advancement must
 in your estimation transcend every other con-
 sideration. Nor will it to a well-biased mind, be
 any depreciation of the interest you take in the
 prosperity of religion generally, to assume that
 the progress and stability of Wesleyanism was
 the pain of precedence in the citadel of your
 heart.

Methodism has a strong hold in this stirring
 city. For despite of the sluggishness of the
 times, it would be no easy task to keep a St.
 Johnian still. One might almost as reasonably
 hope to arrest the onward march of time, or ar-
 rest the flowing of the tides which swell around
 the business-stirring wharves.
 In this City our cause steadily progresses. It
 was really cheering to the heart to witness the
 crowded attendance at the prayer meetings on
 the day set apart, by the two Districts, for fast-
 ing, humiliation, and prayer. On the day re-
 cently appointed by the Lieutenant Governor of
 this Province as a season for general thanksgiv-
 ing, our spacious old Church in Germain-street,
 was but little, very little, less than crowded—
 and in the evening though the rain was falling
 most plentifully, our noble edifice, the St. George's
 Church, was well nigh filled. It was indeed a
 day of general thanksgiving. Business was gen-
 erally suspended, and other places of worship,
 as well as ours, opened their portals to admit the
 grateful worshippers who repaired thither to lay
 down their thankful offerings upon the shrine of
 Him, who in fulfillment of His promise had "re-
 served unto them the appointed weeks of the
 harvest." Past calamities, on that day appeared
 to have been forgotten, while present blessings
 moved the hearts, which moved the lips to the
 utterance, of the beautiful and expressive words
 of the Psalmist, "Bless the Lord, oh! my soul,
 and forget not all his benefits."

Our congregations are large, and evidently,
 even in this respect improving. Hundreds are
 found on the evenings in which we hold our
 prayer meetings assembled together to pray for
 Zion's peace.
 Never has it been my lot to labour among a
 more devoted, zealous, and enduring band of of-
 ficial members than in this city. Though we
 have no special outpouring of the Holy Spirit,
 we are adding gradually to our Society. Souls
 are being converted from the error of their ways,
 while peace and harmony shed their soul-sub-
 duing and cheering influences on all around, en-
 abling us to say, "Behold how good, and how
 pleasant it is for brethren to dwell together in
 unity!"

Our last Quarterly love feast was one of spe-
 cial interest. The spacious school room in Ger-
 main-street was filled to overflowing. So gen-
 eral was the disposition to "glorify the grace of
 God," that though we prolonged our meeting
 somewhat beyond the usual time, we had to part
 amid gathering indications that in many hearts,
 still the plow of Christian love was pressing for
 utterance. There were those present who bore
 their firm, yet humble testimony, that they were

not only faithful and just to forgive us our sins,
 but to cleanse from all unrighteousness." Or in
 other words, who professed that "perfect love
 which casteth out fear."

Within some few weeks several of our Society
 have been removed by the hand of death to their
 blessed reward, where disease and mortality can
 no longer hold dominion. These deaths have
 been in almost every case sudden, leaving be-
 hind them this solemn warning to the living—
 "Be ye also ready, for in such an hour as ye
 think not the Son of Man cometh." On the 5th
 inst. we had to follow to the house appointed for
 all the living Mr. Mark Varley, a man of retir-
 ing habits, and a model of probity, circumspec-
 tion and kindness. Though not a member of
 our Society, he was a regular attendant on our
 public service—a librarian in one of our Sabbath
 Schools, and ever ready to furnish evidence of
 his fixed attachment to us, by his liberality in
 promotion of any religious or charitable object
 we desired to see effected. His death, too, was
 sudden. I visited him, just before the "mortal
 strife was ended." He was calmly waiting the
 final moment, resting on the atonement of Christ,
 whom he designated as his *best and only friend*.
 "I have settled," he said, "both my temporal
 and spiritual concerns." There was evidence
 sufficient to convince me, that the latter, and in-
 calculably the more important of these, was in-
 deed transacted. Then, however, I was unex-
 pectedly with the full import of the former. But
 it has since been found, that in the distribution
 of his worldly treasure, he has given ample
 proof, that his attachment to Methodism was
 deeply engraven on his heart. He had expres-
 sed some few years ago a willingness to lend his
 liberal aid, in the establishment of a day School
 in connexion with the Wesleyan Church in this
 City. This by our friends here had been well
 nigh forgotten. Not so, however, by our depart-
 ed friend. The princely bequest he has made
 to the Trustees of our Church in this City, is
 the proof that he has never lost sight of the day
 school, but that it has been rather the cherished
 object of his heart. The Lord had enriched the
 labours of his hands. To use his own, almost
 dying words, he said, "The Lord has given me
 my property, and I will return it to him again."
 Hence he has left to our trustees property esti-
 mated to the amount of £5000—£2000 to be
 spent in putting up a stone or brick building,
 and the remainder to be safely invested for the
 purpose of endowing the institution. Thus has
 he "honoured the Lord with his substance,"
 and secured the blessings of the present, as well
 as unborn generations, to enliven his memory.

The names of Allison and Varley are an hon-
 our to Christianity, and will be held in grateful
 remembrance by all lovers of the Saviour, and
 of liberality in His cause, when covetousness
 shall have proved its own curse, and when the
 money-hoarding miser shall have found that he
 is the richest man who thus lays up his treasure
 in heaven. R. KNIGHT.

CONTEMPORARY OPINIONS.

The late Wesleyan Conference — Messrs
 Everett & Co.
 (From the Fermanagh Reporter.)

It is known to most of our readers that con-
 siderable excitement exists at present in the
 religious world, connected with the recent excom-
 munication of the Wesleyan Methodist body, of three
 gentlemen who were for years past somewhat
 conspicuous among the Ministers of that Con-
 nexion.

Certain anonymous publications, entitled "Fly-
 Sheets," have been, for some time past, circulat-
 ed among the Wesleyans in England, with the
 avowed object of calling attention to alleged
 abuses in the administration of the connexional
 affairs; and in those productions, which bore the
 name of neither author nor printer, not only
 were the existing institutions of Methodism cen-
 sured, but the characters of the most eminent
 Ministers in the Connexion assailed.

The Conference, at its last session, anxious to
 put a stop to so unchristian and divisive proceed-
 ings, put some questions to Mr. Everett on whom
 suspicion had fallen so heavily as to amount to
 moral certainty, relative to the authorship of
 the "Fly-Sheets." This procedure, on the part
 of Conference, was founded on a rule which has
 been in operation since the time of Mr. Wesley;
 but Mr. Everett, professing to regard it as an
 invasion of his rights, refused to answer. His
 refusal narrowed the question to a simple deci-
 sion whether Mr. Everett should or should not
 remain in Conference to act in defiance of it and
 in contravention of the rules by which he bound
 himself on entering the ministry. It was decided,
 and we have no hesitation in saying, justly, in
 the negative.

Messrs. Dunn and Griffith who had in a more
 open manner pursued the objects of the "Fly-
 Sheets," and avowed their connexion with pub-
 lications hostile to Methodism, were required to
 desist from agitating the body and pursuing di-
 vasive measures, and, on their refusal, couched
 in terms of haughty defiance, the Conference did
 what it could not avoid doing—

None of the gentlemen in question were ex-
 cluded on suspicion: their violation of the laws
 of the body was more palpable than the guilt of
 Gleeson Wilson; for it was not only proved but
 gloried in. The Conference has always exer-
 cised the power of putting to its members such
 questions as it judged expedient: this power has,
 as we have already observed, existed since the
 time of John Wesley; it was reiterated with
 clearness and emphasis in 1835, and this law the
 three men openly refused to obey. Had the
 Conference, after this refusal, retained them, it
 would have been tantamount to a declaration
 that church government among the Methodists
 had ceased; and, that Messrs. Everett, Dunn and
 Griffith were constituted an ecclesiastical trium-
 virate to rule the Connexion! Another rule of
 Methodism is, "Tell every one what you think
 wrong in him. Keep your thoughts in your own
 breast till you come to the person concerned."—
 This is the same rule which is laid down by the
 Head of the Church. But Messrs. Everett, &c.
 instead of doing this, adopting the unchristian
 plan of spreading abroad what they professed
 to be their opinions of anonymous vituperation;
 wielding the masked assassin's dagger instead of
 the Spirit's sword.

They have, since their exclusion, been mak-
 ing exciting appeals to the public on the hard-
 ship of being punished for refusing to criminate
 themselves; and stigmatize the proceedings of
 the Conference, in their case, as unusual and un-
 English. That they were not unusual is evident
 from the length of time the law by which they
 have been excluded has been in operation; and
 from the fact that in every body, like the Wes-
 leyian Conference, in which the majority rules,
 the minority must submit or go.

As respects the other clap-trap of un-English,
 we apprehend that it was by the rules of Chris-
 tianity and Methodism, rather than by Black-
 stone or Coke upon Littleton, that the gentle-
 men in question expected, when they entered
 the Wesleyan Ministry, to be judged. The
 English laws are good, but they pre-suppose that
 those for whom they are made will not be guided
 by a law of a good conscience; and take cogni-
 zance only of overt acts. The laws by which
 ministers of the Gospel are bound are different—
 they require "truth in the inward parts," and
 denounce God's abhorrence on many whom the
 law of the land would recognise as good men—
 "The ministerial character requires to be more
 than legally and technically correct—like a moral
 daguerrotypy plate to reflect the image of
 Christ, or like a still lake, in whose mirrored
 depths the things of heaven are imaged clearly,
 it should be unswayed and untroubled by the
 breath of suspicion!—This is so far from being
 the case with the three excluded Ministers,
 that a moral certainty exists as to their con-
 nexion with the "Fly-Sheets" and an abso-
 lute certainty of their having openly and con-
 temptuously despised the laws of the body to
 whom they belonged. We will only add, for
 the benefit of those easy going souls who imag-
 ine that the cause of peace would have been
 served had the Conference winked at the do-
 ings of its obstreperous members, that the wis-
 dom which is from above is first pure, then
 peaceable.

If the ex-Ministers had aught against a bro-
 ther they should have spoken to him in pri-
 vate; if that failed them there was the District
 Meeting, the Conference, and, as the last re-
 source, that which was so hastily adopted as
 the first publication.

Messrs. Everett, &c., as professed reformers,
 are greatly opposed to a union of Church and
 State; they believe that to rule the Church
 by this world's maxims is rebellion against
 Christ;—how is it, then, that they appeal from
 the Church to the world; from the law of
 Christ to the practice of secular courts; and,
 having a matter against their brethren are so
 willing to submit the case to unbelievers! Con-
 sistency is, indeed, a jewel; but it sparkles not
 in the proceedings of the would-be Lutherans of
 Methodism.

The eagerness with which newspaper writ-
 ers, who are not only ignorant of Methodism,
 but who, with the greatest nonchalance, own
 that ignorance, rush into the arena of polem-
 ics, and decide on what they are profoundly
 unqualified to speak of, would be somewhat
 amusing were the subject less serious. But
 we cannot help wishing that the journalists
 who have undertaken to amend Methodist
 Church discipline, and treat the world to a
 new edition of the gospel, improved according
 to the statute law, had confined themselves to
 some one of the subjects that they happen to
 understand. They remind us of Madame de
 Genlis' story of the French writer who pro-
 duced criticisms on Milton, and, when inter-
 rogated on his knowledge of the English language,
 confessed his entire ignorance, but expressed
 a hope that in a year or two he would know
 something of the matter!

Bishopric of Madras

The Right Rev. Dr. G. J. Spencer has intimate
 his intention to resign the Bishopric of Madras,
 and is to be succeeded by the Venerable Arch-