d, under the pressure of powerful feel-
e opened his mind to the Rev. Wm.
rs, and received judicious advice. At
Conference of 1844, he was brought for-
as a candidate; he was accepted; and
n been endeavouring, since that period,
ut sinners to the Lamb of God, and to
up believers in their most holy faith.
pleased God to give some fruit to his
rs. He felt that he was in his provi-
dential path; he dared not withdraw; and,
y set apart to the Ministry, his resolu-
was, to labour with a single eye for the
ion of God's glory and the deliverance
fellow-sinners.

wm Fice, (who was heard very imper-
.) said—From the earliest childhood he
eit himself a sinner, but, in years ad-
d, he became exceedingly careless
spiritual things. At the age of 18, he
rosen down by a sickness;—he was
ed at the thoughts of eternity;—and de-
ned, if spared, to give himself entirely
d. His prayers were heard, he was
t up, and, in a short time, he was ena-
r joice in the witness of God's Spirit
his spirit that he was a child of God,
as afterwards, as we understand, much
ssed with doubts and fears, but found
dation in the assurance, that Christ is
e to save to the uttermost all that come
God by him." After labouring some-
as a local preacher, in a country cir-
e was encouraged to go forwards;—
was admitted into the Institution, for
h he should thank God through eterni-
and he should account it his highest hap-
s and honour to preach Christ and him
fied.

Newton said, the further examination
be adjourned to the following evening,
e same hour, six o'clock, when the pro-
ings would be punctually resumed. In
spect, his first Superintendent set him
ample which he had never forgotten.
was always, if possible, in the pulpit, five
tes before the hour announced for the
mencement of service. This afforded
r reflection, a little meditation, and
e exercise of personal devotion. Just
e finger pointed to the moment, up he
ld give out the hymn. And, during
y years which followed, he (Dr.
wton) never went two minutes behind the
ck, if it had given him point. His con-
n was, that punctuality was next akin
ords. If they showed it to the publish-
t service, we will commence at our an-
, and failed to keep their appointment,
most the pulpit clock? . . . . . Re-
g the proceedings of the evening, he
ve, they must have learned several
s; two or three had certainly struck
One was, that religion, in the main,
s not in his heart, in their hearts,
in every human heart, brought really
ly under the influence of truth and
. There might be a diversity of cir-
ances; but it outlines were the same.
r thing was, the influence of pious
s,—a pious mother,—a pious father,
fect of instruction given to children by
parents! How many of their young
rers, that night, had borne testimony on
ubject—and how many of his hearers
to the same! He (Dr. Newton) had
ired to be an inquirer. When between
d 17, he thought it would be an indica-
of a superior mind, to throw off the
ches (as they were termed) of childhood
d, and think for himself. At all
s he dared to try: but, from the effect
it he saw religion had upon the temper
conduct of his now sainted parents, he
could succeed:—he was sure there was
ity in religion,—that nothing but a di-
influence could have produced what he
n his parents. He called upon pious
ts to continue to pray on,—to pray for
daughters as well as for their sons,—
who could tell the result. Another cir-
tance had struck him, namely, the clear
ht which their young friends had given
eir personal conversion. Not one
g them uttered an expression like one
he had lately heard—"such a man be-
hopefully converted." "Hopefully
erted!"—Was that expression borrowed
St. Paul?—or from John Wesley? He
d not. "Hopefully converted," indeed!
these young brethren had sought till
found "the knowledge of salvation by
remission of sins;" till they had the wit-
of adoption into the family of God—the
of the Lord bearing witness with their
s that they were adopted, were put
g the children, and that the heritage
heirs. He hoped they would never stop
of this, as Ministers; and then, from
ulness of their hearts, they would be one
clare it to their people.

NATIONS.—The late Mr. Williams of
ch (Scotland), a member of the Free
ch of Scotland, has respectively bequeathed £250 to
Wesleyan Missionary Society, and £250
Wes. Auxiliary Society.

CORRESPONDENCE.

[illegible]

Articles [illegible] 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. 2.]

The natives of Newfoundland are neither black nor copper-coloured; nor do they speak a language unknown to the English settlers. But they are as beautiful in person, as fair in complexion, as lofty in intellect, and as polished in speech as the English or Nova Scotians. Who disputes this? Numbers of ignorant "tarry-at-home travellers." To them the term "*natives*" suggests the idea of something aboriginal; and they at once refer to works giving accounts of the Red Indians inhabiting the islands and continent of America. But in the colonies all children born there in are called "*natives*." Often have we seen the mantling blush of pride on the young mother's cheek as she has held up her child, fat and rosy, exclaiming, "see, here is a fine native!" There is nothing to distinguish the natives of Newfoundland from the natives of other colonies. Human nature is the same all the world over; it falls from its high and divine original into the depths of depravity and guilt, and wherever any portion of it gives a bent [illegible] of character than another, [illegible] owing entirely to the judicial dispensations of providence and grace. Considering the disparagement of those good men with which Britain and her American Colonies are so blessed, with the exception of Newfoundland, no wonder is it that intelligence and morality are so generally diffused among the natives. I speak chiefly of the natives residing in the ports and looking harbours and bays of the island. We could take you to numerous little settlements where [illegible] harbour is [illegible] safe and commodious harbour, [illegible] from the wild world of waters [illegible] shown [illegible] the [illegible] and the [illegible]

[illegible] man. I am coming to my [illegible] is [illegible] with [illegible] sympathy, and [illegible] on for his brother; he looks at his fellow grovelling with the difficulties and miseries of life, and at the same time oppressed with the galling yoke of sin; his bowels yearn with holy sympathy, he is put in motion—prompted to activity by the propelling and constraining power of holy zeal. He rushes, in the face of many difficulties, to his rescue; he taxes all the energies of body and mind, his property, his influence, if by all means he may save some. Barns onwards, in his Master's service, by the constraining power of Divine love, which sustains and invigorates his zeal, he lives in the spirit of self sacrifice—he lays his all upon the altar, and lives to do the will of God and subserve the interests of his fellow men. But levity, as a sin, operates as a blight upon his soul, and spreads barrenness and sterility through his heart, it paralyzes his zeal, and is as water cast upon the fire, it doth not extinguish it, greatly diminishes the flame of love in his heart. The consequence of this is, the man feels less for the interests of Christ's kingdom, and less for his own salvation. That holy fervour that once flowed in his heart, is now gone, his activity and laborious effort, the fruit of past zeal, are now no more. It urged now to strenuous and diligent effort for the salvation of souls, he may be ready to say, "Am I my brother's keeper?" To this awful state, many a one has been brought by levity.

The influence of levity, we may further notice, on the views and feelings of others towards us. There are some to be met with who profess to be experienced in the things of God, that seem to think it an excellent thing; that they are quite indifferent to the opinion both of the Church and the world; it is enough for them that they stand high in their own. But this feeling either argues the want of knowledge as a reckleness quite incompatible with the spirit of the Gospel. We are exhorted by St. Paul (Rom. xv. 16. Let not then your good be evil spoken of! And again (1 Cor. x. 32.) Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God. Now as regards the influence of levity on the views and feelings of others towards us, certainly it makes the impression that we have not learned the science of self government or that we are wanting in piety. We may get credit for wit and intelligence, but it will be regarded by the wise and good, that they are not established and elevated to better purposes. They will not associate with the pious, but as not really so themselves, and do not profess to be, may be amused with the levity of the profane, but will think and speak privately of it as of a low character with the [illegible] As regards the feelings of others, the exercise of levity by a professor of religion, can well regulated mind [illegible] always disgusted and offended, it [illegible] as an unusual thing [illegible] [illegible] company—a fine [illegible] have an affectionate heart, but they [illegible] was truly converted [illegible] God, at all events, it will be admitted he has little piety now. He is out of the way, and if he should open his mouth in the good cause, his counsel, warnings, and prayers will be little prized and little heeded, if he is not met with the rebuff, "Physician heal thyself."

From the above remarks, it will be seen that levity blasts the christian's character, destroys his usefulness, makes him a stumbling-block in the way of the church and the sinner, robs him of true enjoyment, saps the foundation of his piety and endangers his eternal salvation.

J. B.

Guysboro, 25th August, 1849.

WESLEYAN INTELLIGENCE.

NEW BRUNSWICK DISTRICT.

Petitcodiac, N. B

Since I came to this Circuit, I have had the privilege of taking the names of eight on trial, and more seem awakened. We shall hold "Thanksgiving Services" at the head of the lake, ("Salisbury Corner,") on the 16th Sept, in connexion with the opening of the new Chapel at that place, which is nearly finished, and I hope to reap a harvest of souls, as the Spirit of the Lord appears to be at work in some places around.

As interesting to you I would mention that we have now a neat and commodious Chapel at The Bend, and a neat and commodious Mission House, nearly completed, probably it will be finished throughout by the 25th Septr., all the work being contracted for. The whole establishment, Chapel, House, and five acres of land, &c. will have cost us when completed [illegible], of which there is paid and provided for $300; so that if we have the blessing of God in all things, what is due on the sale of pews, will be only £120. This Chapel was opened a year ago last January, when I was [illegible] the Circuit before. • • • So that our active Petitcodiac Circuit is rising [illegible].

R. A. C

August 25, 1849.

Bridgetown, N. S.

Our Fast Day has passed, and all but the Papists observed it. They, with a few exceptions, utterly refused, assigning, as the reason, the *command* given by the Government. We found it to be a good day. The congregations were large and attentive, and heard the Word of God with deep feeling. We hope the good seed will springing up and bring forth much fruit.

I am happy to say, that our cause on this old Circuit [illegible] notwithstanding the great opposition [illegible] steadily progressing. We have [illegible] excellent members, children [illegible] the Church militant for [illegible] whose faith they follow, giving [illegible] by their Christian life that their [illegible] God. I doubt not but you [illegible] to recall the scenes of your [illegible] and although you [illegible] Circuit with whom [illegible] counsel, you would [illegible] to taste and [illegible] gracious. We earnestly [illegible] that many more may become [illegible], and prove pillars in the House of our God, to go no more out.

[illegible] paper, that you no[illegible] Mrs. Doty, late of St. Ste[illegible] Bridge[illegible]. She had been [illegible] in *sixty* [illegible] I was [illegible] just before I [illegible] hopefully converted.

A. A.

[illegible] much [illegible] the St. [illegible] Church, where [illegible] Dodd fitted [illegible] do good service to the [illegible] furnished us for publication [illegible] the Minutes of Conference who had been [illegible] in Christ, and had passed [illegible] exceedingly eventful and stirring [illegible]. The materials for such a biography [illegible] be abundant and rich. Shall we be [illegible]

[illegible] At the late anniversary [illegible] Foreign Bible Society, the [illegible] (Leopoldopolis) returning to [illegible] of the new Repub[illegible] place in Paris, where up[illegible] the altar was placed a copy of the [illegible] Bible, and upon it [illegible] "*Bibles open to all the people.*"