brilliant hues of enduring virtue? O that man's heart might harmonize with the arrangements of nature and grace. Then how much pleasure would the seasons bring as they roll their onward course! Did we vie with the summer in scattering blossoms of moral beauty, the reflections that followed would bring no tinge of sadness. No shadows would fall from a troubled heart over the sunny pathway of the departed summer. We should be prepared to enjoy the calm soberness of the fall and winter in anticipation of another spring-time, that we might gather freshness and vigour to begin "anew the journey of our life."

CORRESPONDENCE.

Original Matter is particularly requested for this Paper such as, Local Intelligence—Biographies—Notices of the foundation, 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. 6.]

During the last three years the prosperity of Newfoundland has greatly declined. Poverty and debt—twin genii which play their victim into each other's hands—sorely press the majority of our fishermen. The system of trade, the great expense and risk in prosecuting the fishery, and the various calamities which have of late afflicted the colony, have been the united cause of our present distress.

The fisherman has seldom any capital or stock in trade, beyond his boat, and in many instances not that. Let us look at him in the Spring of the year. He repairs to his merchant who supplies him with provisions, fishing gear, salt, and every thing necessary to prosecute the fishery during the summer. He is now in debt. Between the first week in June and the last in October he must kill and cure as much fish as will pay his merchant, and, if he be a planter, his servants' wages, and other expenses; besides as much as will buy provisions for the long winter. With an anxious heart he commences operations in the Caplin shoal, or skull, as it is pronounced. This is the fisherman's harvest. But suppose a storm wrecks his boat; or it is so damaged as to require time and expense to repair it. Plank and nails are a mere trifle compared with the loss of the time. Time is gold now. The mighty shoals of ocean's teeming wealth are filling each bay, and creek, and cove; but not for any long period. Perhaps in another six weeks' time, or even a month, not a single codfish will be caught. Or the planter loses a man or two by death. They were lost in a storm. Where can he ship men now? All are engaged. Or suppose affliction seize his men. At this moment, while I write two boats' crews are laid aside from work with festered hands. The hook tore them, foul fish water of the boat venomed the wound and they are racked with pain day and night. One month with these men is lost. Another month out of the four may be lost by rough weather, or in seeking for bait, or in following the emigratory fish to the different fishing grounds. Or suppose the fishery fail altogether? The fall of the year has come and where is the Planter? Over head and ears in debt. His merchant must be paid. But he has scarcely as much fish as will pay his men's wages, unless they engaged "on shares," as it is called, each man having half his catch of fish be it little or much, leaving the other half for the planter. Does his merchant sieze his boat? Very rarely. He takes into consideration the whole circumstances, and is guided in a great measure by the man's moral character. If the planter, or dealer, is honest and gives to his merchant all his fish and oil, it is a rare case for a merchant to complete his ruin by selling his boat. To do that would be to take the lame man's crutches from him and leave him on the high road to shift for himself. But should the fisherman fear to meet his merchant and sell his fish, rogue like, to any other merchant, or to a trader who passes by in his coasting vessel, he is a ruined man. The fish has purchased him provisions for the winter. But the spring comes and he wants supplies again. Now where is he? He dare not see his robbed merchant. No other respectable merchant will supply him. He is, in many instances, left to the mercy of petty pedlars who supply him with inferior goods at a most exorbitant price. Misfortunes overtook the man; he had not the moral courage to cast himself and his wrecked fortune on the mercy of his merchant, and he is ruined for ever. But what, if one universal calamity befall the fisherman, and at the end of the year, scarcely a single dealer pays his merchant? Take for instance the failing fisheries of 1846, and 1847. The merchants were at their wits' end. How many a married and honest fisherman was turned off without a cake of bread for winter's supply! And during the years of prosperity the natives saved nothing.

If I have spoken of native benevolence I would now speak of extravagance and want of economy and care. The Newfoundlanders have had as fine crops as ever grew in the meadow, but they know not how to make hay while the sun shines. For several seasons latterly, God has swept their coasts of their accustomed wealth. Their fine flour is changed for the barrel of Indian meal. Economy is now the order of the day. God in providence is tutoring them. A new leaf has been turned over in the book and they are spelling out in tears the admirable lessons in economy.

The calamities of the colony commenced with the fire which burned the city of St. John's on the 9th of June 1846. All the merchants' stores, with one exception only, from River Head to the foot of Garrison Hill were burned down. The Post Office, Bank, Commercial Rooms, Custom House, Theatre, and Cathedral church—all were consumed to ashes in less than seven hours. The Roman Catholic School House and Nunnery, situated upon a hill commanding a view of the town, were also burned. They were used as the receptacles of goods saved from the fires. But some carpets, enclosing smouldering ashes, set them on fire. This was about ten o'clock in the morning. Four thousand men beside women and children were engaged in the two lower streets in attempting to stop the progress of the fire, when, lo, the invincible enemy was seen on the hills. The flames from the two buildings shot fiercely to the skies. A strong west wind took the whole mass of burning timbers and flung them on all the city beneath. Panic seized the people. Soldiers abandoned their engines to the flames, and fled. Sir John Harvey, Colonel Law, and other gallant officers appeared as heroes in the battle, rushing into the very flames to encourage their men. But the fire was behind and before, and they were obliged to retreat. What a moment in that city's history! Mothers with infants in their arms flying to the hills for life. Others fainting in the streets, their little children crying "*do help my mother, sir!*" There the aged and bed-ridden were carried on the shoulders of their sons and relatives. There you might see the corpse hurried along for fear its grave should be in the funeral flames. Other sensitive minds or conscience-stricken wretches were seen upon their knees, and with hands outstretched to heaven crying for mercy. Such a sight would have spoiled a Nero's fiddling, or checked his song at Troy's destruction!

On the 19th of the September following a storm raged round the whole coast and strewed the shores with the wrecks of the hardy fishermen's property. This was a greater calamity than the fire. It was more extensively felt. Its sufferers were not so able to bear its effects as the sufferers by the fire. St. John's has arisen like a Phœnix out of its own ashes. But who shall restore the lost property to hundreds of fishermen who were ruined by the storm? Who shall give to the disconsolate widow and bereaved families the husbands and sons that found a watery grave. Following this calamity was the loss of the potatoes by disease. The fishery also failed that year, and thousands of the people were flung upon the government for relief. The fishery failed to a more alarming extent the following year, and then the colony sounded the lowest depths of ruin.

But I am aware, Mr. Editor, Newfoundland is not suffering alone. Of late, God has been shaking the world. He "arose out of his holy habitation," "stretched out his arm," and at one withering stroke, vegetation was diseased. A nation's food was destroyed in a day. Ireland was the greatest sufferer because the potatoe was the staple food of her peasantry. But all nations felt the blow to a greater or lesser degree. Had such a famine have been inflicted a hundred years ago Ireland would have wanted grave diggers. But in this age of the world when the light of Christianity shines directly or indirectly on all the earth, the smallest suffering portion is immediately seen. A spirit of benevolent excitement seizes all nations and they haste to relieve the distressed. Christian, Anti-Christian and Mahommedan nations sympathized with Ireland. And though "the famine was sore in" each "land," yet like Canaan, they afforded to send "of their fruits;" "*a little balm and a little honey.*" Poor Ireland! How has the God of Jacob blessed thee! He took away thy potatoes and gave the balm and the honey of a world's benevolence. Put away thy wafer-god, and He shall give thee "the bread of life;" yea, "He shall feed thee with the finest of the wheat." God "arose" a second time "to judgment," and His hand was upon all the Banking and Commercial Establishments of Europe. Old and venerable firms fell to ruins. The great body mercantile staggered as a man struck to the heart. Circulation stopped. God struck a third blow; and "Kingdoms were moved." "Thrones were cast down." And among the royal fugitives a great and mighty Potentate was seen to fly with fearful haste, nor pause to breathe and look around till he reached *the world's "city of refuge;"* then lifting up his hands to heaven he exclaimed "Thank God, I am once more on Britain's shore:" To talk therefore of the calamities of a single colony, in this age of universal calamity, may appear to some a grand impertinence. Go to, Newfoundland! Ascend the mount of observation: Survey

"Woe's wide empire; where deep troubles toss;
Loud sorrows howl; envenomed passions bite;
Ravenous calamities our vitals sieze,
And threatening fate wide opens to devour:"

And ask—

"What then am I who sorrow for myself?"

When all the world is in tears and every kingdom out begging for sympathy and help, be sure there are none for thee! Stop at home and live on your own grief, it is as good a meal as David's when he said, "My tears have been my meat day and night." Mr. Editor, in my last "Notice," I begged your readers' patience, because I know that Nova Scotia has had her sorrows, and I feared that she was so involved in her own distress that she could not sympathise with Newfoundland. But "there is honour among thieves" it is said. And I am sure there was sympathy among beggars when the blind man carried the cripple! The one had legs and no eyes, the other had eyes but no legs:—

"And a begging they did go."

J. B.

For the Wesleyan.

Halifax County Circuit.

The Services connected with the erection of a Chapel at Peggy's Cove.

On August the 23d the Rev. Ephraim Evans, Chairman of the Nova Scotia District, complied with the urgent request of our friends at the Cove, and visited them, accompanied by John H. Anderson, Esqr., (who by the way expressed his pleasure by enlarging his liberal subscription for the Chapel's erection.) for the purpose of holding a religious service upon the day a Methodist chapel was to be raised.

The morning was as bright and favourable as warm hearts could wish.

The people began to assemble at the Cove from adjacent harbours at an early hour, and continued gathering until they composed the largest company, it is said, that had ever been assembled in that place.

From the mast-heads of the vessels and other conspicuous places, waved in the cooling breeze the bright coloured flags.

At ten o'clock A. M., the people having gathered in and around a large unfinished house, the Rev. Mr. Evans arose to address them on the occasion. In so doing he offered some gratulatory remarks upon the delightful occasion of their meeting. He stated his feelings upon entering the Cove while he observed the living crowds, the waving flags, and other indications that that was a day of rejoicing—he rejoiced with them, because increased means were about being provided in order that the Gospel might be preached, the souls of men saved, and the name of God glorified.

Mr. Evans went on to state that as Methodism was, to many of them, comparatively a new thing, and as they were about to erect a place for that denomination to preach the word of Life, it might afford them some satisfaction to know what doctrines would be there exhibited. The Rev. gentleman then proceeded to give an interesting and succinct definition of the doctrines of Christianity as including—

The existence of one living and true God—that in that God-head there were three persons—known unto us under the names of Father, Son, and Holy Ghost, and that these three persons is the one God, self-existent, independent, and holy Jehovah; Jesus Christ the second person in the glorious Trinity was exhibited as

The Co-*eternal Son* of *God*,
The *mortal Son* of *man*;

And the Holy Ghost as God, convincing the world of sin, of righteousness, and of judgment. The fall of man, and his total depravity, were plainly stated strongly maintained and demonstratively proved.

The glorious atonement made by Christ Jesus was defined and illustrated with great perspicuity, energy, and divine influence, and here a foundation was laid sufficiently firm to sustain every immortal soul when earth's foundations melt away.

Repentance, faith, pardon, and holiness, were cardinal truths also, and which should have a prominent place in the services of the house they were about to build for the Lord.

The general resurrection, the future Judgment, the eternal happiness of the righteous, and the everlasting punishment of the wicked, were represented as immutable truths of the word of Jehovah.

The two, and the only two, sacraments of divine appointment; viz Baptism and the Lord's Supper, were very clearly and fullly defined; after which the congregation was urged in a kind and affectionate manner to dwell together in unity and to hold the common christian faith in the bonds of peace and righteousness of life.

Two verses were then sung of that hymn on the 665th page, beginning with

"These walls we to thy honour raise," &c.

Prayer was offered by the Rev. Richard Smith, after which this interesting service closed.

The people with cheerful hearts erected the frame with a graceful tower in a few hours. A sumptuous dinner and tea were provided for the company.

An Observer.

For the Wesleyan.

Barrington Circuit.

Visit of the General Superintendent.

Our highly esteemed and much beloved friend and brother did us the honour of a visit during the past week.

He arrived from Shelburne on Saturday evening last, and preached in the Chapel at Barrington Head on Sabbath morning, and at the Passage in the afternoon.

On Monday evening there was a public examination of the children belonging to the Barrington Wesleyan Sabbath School, when a dialogue was rehearsed between two boys on the benefit of Sabbath Schools; and another on the evil of Sabbath breaking, by two others. Both dialogues were repeated with great accuracy, and considerable pathos.

One little boy about eleven years of age delivered an oration on the Life of the Rev. John Wesley. Several other pieces were also repeated, both in prose and poetry. Certain portions from the Conference Catechisms were then recited, and the children still further examined by a variety of important questions on Theology and Scripture History; to which they gave the most prompt and satisfactory answers.

Mr. Joseph A. Doane, the respected superintendent of the school, then gave a report which shewed the number of children to be 77; average attendance 65.

The children were then addressed by the Rev. Messrs. Evans and Crane; and also by the Superintendent of the Circuit.

On Tuesday afternoon our official Circuit meeting was held when a most elaborate and deeply interesting address was delivered by the General Superintendent on the laws and usages of Wesleyan Methodism. In which he pressed home upon his hearers our *Connexional* character; explained with great perspicuity the constitution of our different Church-meetings; accurately distinguished and defined the duties and powers of Quarterly meetings; Leaders' Meetings; and Trustee meetings; the duties of our Circuit, Society, and Chapel Stewards; the nature, objects, and vast importance of our different connexional funds and the duty of our people to contribute to those funds as being essential to the permanent existence and extension of our system.

He justly deplored the introduction and practice in many Circuits of this District of the plan of raising contributions for the support of the ministry almost entirely by the issue of a subscription paper near the close of the methodistic year. He shewed that this plan was irregular, unmethodistic, and inefficient. That it should be superseded by the introduction of our own rule of "weekly contributions in our classes; and of quarterly subscriptions at the renewal of tickets."

He demonstrated that if this were done, and only the lowest average raised, which is one penny weekly, and one shilling quarterly from each member; considerably more would be raised for the support of our ministers in this District, than the aggregate of all other sums now raised for the like purpose. He also shewed the practicability and importance of introducing this plan, and recommended its immediate and universal adoption. He still further pressed the necessity of introducing immediately all our rules and usages as being preparatory to an event in Methodism which cannot now be remote; that is, the organization of a Colonial Conference for the lower provinces of British North America.

His address was listened to with deep attention, and all present seemed edified thereby; and expressed a willingness to the utmost of their power to carry out his suggestions.

On the evening of the same day he again preached to a large and deeply attentive congregation; and on Tuesday morning took his much regretted departure from us.

His visit to this place will long be held in grateful remembrance. His preaching was characterized by a seriousness and manliness of manner peculiarly his own: by a clearness of thought, readiness of expression, and an affectionate earnestness that told powerfully upon the minds of his auditory: while the wisdom of his counsels, his urbanity of manners, his gentlemanly and ministerial deportment, have endeared him to the Wesleyan Society and many others in this Circuit.

William Wilson.

Barrington, Sept. 18th, 1849.

For the

Wallace Circuit.

Rev. and Dear Sir,

I have just got through the Qu
sitation of the Classes, and am g
it in my power to say, that there
a very punctual attendance on th
means of grace, but an evident
piety—a more general knowled
leyan Methodism—and a greater
doctrines, discipline and usages.

The most of those reported o
quarter, have been received in
nexion, and about *fifty* received
ter, as candidates for church m
The congregations are large and
and pay marked and serious atte
word preached; and we hope so
it in our power to report a furthe
of the Kingdom of Christ in t
May the living Lord visit all the
this District with the same benig
venly influence He has this.

The "Wesleyan" is well re
we hope the *fifty-one* copies alr
lated in this Circuit will tell fav
the moral, spiritual and financial
Wesleyan Methodism in this Ci

Yours, truly,

Wesley C

Wallace, Sept. 27, 1849.

To Rev. A. W. McLeod.

For the

Amherst Circuit.

Rev. and Dear Sir,

I have much pleasure in a
that the Wesleyan Newspaper
editorship, is very generally app
this part of the country; and I
that nothing prevents a great
subscription list, but the straite
stances of the people.

That such a paper was much
our churches and congregation
all will admit—a non-official
and a religious publication withe
bigotry! May you be generally
in your labours of love.

I have been pleased and ed
communications of your nume
pondents, and very sincerely r
have nothing of peculiar interes
nicate for the edification of oth
however add, that I have just c
tour of this extensive part of We
sionary labours. I should suppo
few readers of our Annual R
any idea of the extent of in
many of the Circuits named the
for a moment on a solitary Mini
ing from week to week, an exte
forty miles in a direct line,
many intermediate places—of
fourteen miles, in different di
then they will form a correct
Amherst Circuit.

I am really surprised and
the amount of good which has
by the labours of my honoured
and of the gracious and kindn
cieties and congregations in
their ministers. May I have
useful unto them.

Our Lord's Day labours ar
two or *six chapels* and two dw
in which we preach—the cir
finished, and some of them rea
Four of the chapels have on
in three Sabbaths and one ha
at Amherst has only two serv
weeks, which is much to be re

It is not however the amoun
extent of travelling that the
grets, but the length of time t
between his visits at each of t
where he has to conduct relig
and administer the ordinance
religion. His constant travell
but little time for visiting th
for pastoral visitation. This
ject of regret; but we can o
entire energies to the work,
be spent in the services of
Master. This I trust I am
do—the Lord being my help
need more labourers in thi
Lord's vineyard.

I am just returned from
Parrsboro' circuit, and find
Brother Tuttle is labouring
gence and much acceptance