

but some who we deem pure... incomparable blessed measure... we are most many timid and much sympathy could never look comfortably... for a bright warfare is necessary is pardon... let not the infant lips have ancient and deep... whom the experience has by associations a word, let not... rest with the Spirit of crying, Abba,

emotions which joy to mark, ments, a quick-ious subject of long known... the opening, and that early subsequent life... we... one thousand... passed from... fellowship... also, claims your... not forget that... as well as to... and y manifesting a... public enter-ly pledged.

dedicated... ministry... we... interest. Us... are the crown... the prelude of... of Divine life, of... of things of God... most promise of... How have we... of not meeting, of... whom we see... moment to them... memory lives; and... in them serve to... of kindred... will rejoice. To... and all around... If the young... in "candlestick"... place." History... it, instead of... eration will find... glory departed... the revival of... of peace, will... an life. But, by... and presences shall... bless us in this... labour. Let... go on in devo-... of truth. Many... have recompensed... at up your eyes... that repeth... that fruit into... growth and be that... er."

as we commend, our care. First of the multitudes of us, more or less orship, who have of the privilege of y hope for admie-... hile with lamenta-... the blessedness... slow. If all acted that Christ would... Let us hasten to... id danger; to re-... is the visible to-... and to those who not be silent, more-... one full of mercy... commanding obli-... ship. This is be-... the establishment... sordid practice of... no less in the Scri-... ration from the... me our profession... those which en-... members. "By... Dr. Wesley to oes... with more than... whole (external)... about the nation;... od which accres-

to each member. O! delay no longer, for the sake of the work, for the sake of the world, for the sake of your brethren. Join them inwardly and outwardly, heart and hand, for the sake of your own souls. There is something not easily explained in the fellowship of the Spirit, which we enjoy with a Society of living Christians. We venture to hope that henceforth the families of Methodism will be more closely united, in respect of Church fellowship; and that our dear young friends will gratefully admit the strong and affecting claims of that communion in which their fathers have answered, or are now answering, the highest ends of living.

To the poor and afflicted, the fainting and the back-slier, your active sympathy has been often guided. Let us entreat you to abound in this work of the Lord. Aim, indeed, at eminent usefulness. A single Christian family may light an entire neighbourhood. "Ye are the light" even "of the world." Seek to spread more and more widely, the healing beams. Remember, especially, the myriads of exiles who have in late years left our shores; help them by your prayers; pursue them, as opportunity serves, by Christian correspondence; affectionately charge them to spread the common Saviour's praise in the ends of the earth. Thus shall God be glorified, no less when he takes away than when He gives.

Shall we repeat the cautions, more than once before given, against everything that infringes the decorum of our public worship, and the sanctity of the Sabbath? These subjects bear at once on your own spiritual life, and on the progress and power of our community. It could not, surely, be necessary to warn our flocks against the prevailing modes of Sabbath-profanation, but that the enormous evil has assumed a front of the utmost boldness, and the guise of humanity itself. He who "knoweth our frame, and" compassionately "remembereth that we are dust," bleeds needful admonition with reviving promises, and most significantly says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and thou shalt tread the heights of Jacob thy father: for the mouth of the Lord hath spoken it." Let us all, from the least to the greatest, strive in every way to promote the better sanctification of the Lord's own day,—to guard its honour and vindicate its claims.

Your assembled Pastors cannot close their Address without referring to those public occurrences which have shaken many nations. Not that we now attempt a review of European affairs, or a sketch of the prospects opening to Christendom and to the world. Yet we will acknowledge God is the controller of all passing events, and specifically in the tranquillity of our beloved country,—in her dignity and influence, largely augmented by the contrast of many troubled realms,—in the dissolving of that fascination which has for ages held the fairest Continental lands in bonds to tyrannous error,—and in manifold openings for Christian effort, near and remote. Let us seize the fleeting opportunity. Cannot we do more, inasmuch as "the day is short;" and of those who are sending forth the messengers of reconciliation to the Heathen, and of those who are issuing the pure Word in one hundred and fifty languages? In all of those, who are casting an eye of pity on the long-suffered Jews, and of those who are caring for the prisoners and captives?

Honour God, beloved, by magnifying His own institutions. Let nothing detract from your estimate of Christ's Gospel, and of the Dispensation of the Spirit. We look, indeed, for that "blessed hope" which has for eighteen hundred years attracted the longing eyes of the church,—that blessed hope, and the glorious appearing of Him who is the great God and our Saviour Jesus Christ. "Surely," says He whom our souls love, "I come quickly;"—and the warning voice tells us of the brevity of time and of the certainty of our Lord's second advent, and of the nearness of our own individual account. But we hesitate to accept any theory which tends to discourage Christian exertion, to postpone the hope of the world's salvation, or to impair our confidence in the universal power of the Gospel, as applied by "the Holy Ghost, the Lord and Giver of life," proceeding from the Father and the Son, who, with the Father and the Son together, is worshipped and glorified, who speak by the Prophets." Let the Spirit be poured, in His promised "flows" of blessing from a high; and "the wilderness," in all its extent and wastes, shall "be a fruitful field, and the fruitful field shall be counted for a forest."

You will rejoice to hear that our present season has been blessed with more than ordinary influences from above. Amid some

painful excitements, we have felt how glorious is the place which is hallowed by our Master's presence. His own institution of Discipline for the church, He still blesses. It has been found needful, in this as in some former periods to contend earnestly with the disturbers of our unity, for the sake of subsequent, and we devoutly hope, lasting tranquility. Even thus, we are persuaded, "the Lord of peace Himself" will "give us peace,"—yea, "always by all means."

With anxious, solemn, and prayerful deliberation, the Conference have proceeded to certain measures which, in their almost unanimous judgment, recent circumstances imperatively demand. That your future review will sustain this judgment, we cannot doubt. Your Christian temper and spirit, and especially your love of Godly quietness, we truly appreciate. The fathers and leaders of our people have long known that "where envy and strife is, there is confusion and every evil work;" and that, "the wisdom that is from above," while "first pure," is "then peaceable, gentle, and easy to be entreated, full of mercy and good fruits without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." You will estimate that reverence for the Word of God which, far from spending itself in noisy professions, leads to practical obedience. Think, also, of our care for the flock of God,—of our pastoral anxiety for the lambs and the sheep committed to our charge. These we must "feed," and "take the oversight thereof;" we must strive to guard against evil and danger—as we hope, "when the chief Shepherd shall appear," to "receive a crown of glory that fadeth not away." With a view to this, the hoary age and the active zeal of this body have combined in maintaining our righteous economy. Forbearance and tenderness have been shown to the utmost limits that allegiance to our common cause permits. But freedom of mutual ministerial inquiry must be maintained, or we must consent to the abandonment of all our distinctive Discipline. You will aid us, our beloved friends, in guarding against such a calamity, and in "following after the things which make for peace, and things wherewith one may edify another."

From a conviction that the policy of our unsectarianism is now applied with a view to dismember spiritual communities, we rather refer to the tokens for good which gladden our own and other tribes of the one Israel of God. Most welcome to us are the indications of growing Christian union; and we pray that all believers "may be" visibly and thus "effectually" one, "as the Father is in Christ and Christ in the Father." Yet, joy and hope are chastened, as well by an abiding sense of our utter unworthiness and unprofitableness, as now also by the visitations of a rod which has afflicted many other lands, and which now descends upon our own. Let us hasten to confess our sin, and the sin of our people. "Turn" we to the Lord "with all our hearts, and with fasting, and with weeping, and with mourning; and rend" we our hearts, and our garments, and turn unto the Lord our God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him? Even so, Amen. "When Thy judgments are in the earth," may this people "learn righteousness!" And may we all be found ready for each event! While on earth we and our dear people be yet citizens of heaven,—from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." "The reward," and until He shall be as come up higher, our "threefold dearly beloved and longed for," our "joy and crown, so stand fast in the Lord," our "dearly beloved."

Signed on behalf and by order of the Conference.
THOMAS JACKSON, President.
JOHN HANNALL, Secretary.
Manchester, August 13th, 1849.

CORRESPONDENCE.
Original Manuscripts particularly requested for this Paper...
NOTICES OF NEWFOUNDLAND.
[No. 3.]
In my last week's notice of Newfoundland I dwelt chiefly on the native manners and

habits of the fishermen in the outports and distant settlements. The natives of St. John's, Brigus, Harbour Grace, Carbonear, and other wealthy and populous places, are a well educated and intelligent people. Among them there are to be found men who could fill with honour the highest stations of political power and trust; and women who would adorn and bless the family circle of the most refined establishment. We could refer to instances in which the offices of the colonial government have been better filled than by the gentlemen sent out from Downing Street. I know not whether our Colonial Secretaries have a large staff of dependents to provide with salaries, but the fact is, they have sent out young men from England to fill important stations, who were not worthy to carry the shoes of some of our natives, and who were inferior to them either in point of morals, general intelligence, and a natural promptitude and punctuality in business.

I remember how fervently a poor old woman prayed for a young man that he might be "preserved among those uncivilized barbarians," the natives of Newfoundland. The fact is, many a young man comes to Newfoundland to get civilized. He comes out raw, poor, illiterate, with scarcely two ideas in his head. But travelling introduces him to new society; he sees the world; he reads men as well as books. Circumstances compel him to take an interest in the commercial or political affairs of the colony and of other nations, and it is astonishing how soon he gets the rust rubbed off him, and in many instances his relations in England come to hear of this polished colonist becoming a wealthy merchant or a member of Her Majesty's Council. He marries. Perhaps native beauty has attracted him. If so, all the better, as his wife never troubles him with invidious comparisons of her adopted home and the one she has left behind; therefore he is more likely to become a "settler." Perhaps his wife has a desire to see England; and they visit his native place. He writes a letter stating, "I shall sail in such a ship at such a time, and shall bring my wife with me." This letter is read in the family, and among the interested hearers is the old nurse who took care of him in his infant days. She just happens to be on a visit, and gives utterance to her amazement in exclaiming, "Law me, and my poor lad has married an English girl! Well, well, what a thought it? But I said it would be so when he took a hankerin' after firin' parts." But anticipation is at length satisfied by the arrival of the expected son and wife. How excited is the anxiety of the servants to see the native! And what is their surprise to see as delicate a lady, to be eye-witness of as refined manners, and to hear as sweet a voice, as ever the family saw or heard. She views her husband's home, and is introduced to his old acquaintances. They travel—and see great England with all its mighty and venerable things. But the love of home is omnipotent in woman, and she starts to behold her native place. Englishness is too dull; her movements too slow; her feelings too tame, having too much sameness compared with colonial life. And they return to the colony. Enter with them into their country mansion, or town dwelling. Look at their gardens, walks, or farm. See their beautifully furnished drawing room, their lovely children, pictures of native beauty and health, and ask, "What is the difference between a home in England and a home in Newfoundland?" I observed, in Notice, No. 2, "There is nothing to distinguish the natives of Newfoundland from any of our colonies." I made this remark not from any elaborate I am able to form of other native characters from personal observation, having seen but little of other colonies. But we have one native nature largely developed, viz. Kindness. Were I to assert that there is in the natives of Newfoundland a greater degree of kindness existing than in any other colony, I should expose myself to ridicule or contempt. But to commend one is not to condemn another. Kindness is universal to man. It is an attribute of mind, which, however injured by sin, is indeluctable. In the misanthrope, the cruel, the monstrous man, its developments are invisible in the ordinary man; but it exists. The sons and descendants of British soil stand before the world pre-eminent for kindness.

Philanthropy is the chief element of British character. Kindness is the key with which Britannia unlocked the heart of the world, and bound it in submission at her feet. Let the emancipated slave, the christianized Feejean, and the sheltered exiled monarch of France, bear witness to it. And every colony is England in miniature. That is, the great outlines and dimensions of her empire and deeds, are reduced to a smaller scale, and studiously adapted to colonial wants and aims. Colonies are Britannia's sons; and they each inherit their mother's virtues. Surely then it is no disparagement to her sons, whether Malagonian or Canadian, to say that in every other respect they are superior; but in kindness, benevolence, hospitality to the stranger of every sect, of every grade, of every nation, Britannia's ocean child, Newfoundland, has a grand and ample development. Not that the native kindness is a development of the brain only, but in the actions of life. I dare say, Gall, or Spritzheim, or Geo. Combe would be at a loss, if they placed their hand on the native skull, to find, in every instance, a well developed brain. But I will vouch for it if they could but once get their fingers under "the knotted and combined locks" of some of the heads of our fishermen's lads, they would feel a mountain of brain on the organ of benevolence. A phrenologist might say, "Oh I could see it at once." But, then, as the poor lads are often at work in that paradisaical state in which Adam and Eve lived when they wore neither hat nor bonnet, their Samsonian locks are not shorn more than twice a year, it would therefore be more satisfactory to traverse with the fingers the thick cope which covers the region of the brain.

There are several causes operating to produce a predominance of this native feature. The colony is peopled by emigrants from England, Ireland, Scotland and the Islands of Jersey and Guernsey. The emigration of the Irish to the colony is more than all from the other countries united.—And Paddy's benevolence knows no bounds. It bursts every barrier prudence builds around it. And if at times it is so eccentric that for love he knocks you down, yet he frequently shares his last biscuit with a starving neighbour. Very nearly allied to the Irish disposition is the Jersey; sparkling, flashing with all the promptitude and pointiness of the French. Each is excessive compared with the slow and deeply flowing soul of John Bull. If I wanted to make my friend happy with a good dinner, I would engage Irish benevolence to furnish the table, the Jersey or Frenchman to wait upon him, and the Englishman to eat with him. Blended with these national characteristics is the sober, calculating attribute of the Scotch.—Though there are many instances in which Highland hospitality is excessive over either Hibernian or Gaulish.

The isolated position of thousands of the inhabitants shut out from the means of communication with other places during the winter season; the extreme poverty and destitution of many of their neighbours, and the misfortunes which are continually happening in the wreck of vessels and anguishing the list of widows and orphans,—these all call forth and stimulate to the highest degree the attribute of kindness. Who can close his door against the hungry, frost-bitten beggar, and expose him to the sport of winter's storms, to find his grave in the banks of snow? Who can turn a deaf ear to the cries of the widow and fatherless left destitute of the means of support. A single glance at the barren country around you convinces you that if you do not give them bread, they will die. You know that there is no imposture in their case. No hospital, no workhouse, no almshouse to shelter them. No public works nor public charity sufficient to maintain them, though a patriotic government assists you to the utmost. So that your kindness grows by repeated exercises. And it is with the mind as with the body; if you use your right arm more than the left it becomes stronger and more active. Let one faculty of the mind be frequently employed, and how powerful it becomes! J. B.

The Notices of Newfoundland, with which we have been favoured by our esteemed Correspondent, will increase in interest as they proceed, and will afford our readers both pleasure and profit.