

but after a moment's consideration, he also said, "I WILL." By this time the morning was nearly gone, and the company did not reach the meeting till the morning service was nearly closed.

In the afternoon they listened to a discourse from these words: "The Pharisees and lawyers rejected the Counsel of God against themselves;" and at the close of that service, every one of those men were found in the inquiry meeting, and, suffice it to say, all but one subsequently obtained hope in Christ, and, so far as our knowledge extends, honoured the Christian faith. Mr. S., however, struggled onward for nearly a week, when after a night of prayer, just as the sun threw his first rays upon the earth, the Sun of righteousness rose upon his soul with healing in its beams. Esquire L., one of the number, became a preacher and pastor of the Baptist Church in Smithport, Pa.

Behold the value of decision on the subject of salvation. The prodigal said, "I will arise and go to my father." Religion is not a frenzy, or a mere effervescence of feeling. It is a firm decision, calm and determined in view of the commands of God. Jehovah says, "Son, give me thy heart." Illumined and drawn by the Spirit, the mind, heart, and volition say, I will. Following up that decision, the soul comes to a point when all good works, all tears, and all moral qualities fail and sink to nothing. Then Christ is exhibited, and his perfect righteousness displayed. He is then asked, "Will you cast your soul on Christ, and trust alone in his merits for your acceptance?" "I will," he replies. He is saved.

Let sinners resolve to do, and do now, what they know is duty. Inquire, trust freely—trust wholly your guilty souls with Christ. Christians, trust on, trust ever, walk—live by faith on the Son of God.

The Venture.

It was midnight. The storm raged fearfully. Through the murky atmosphere the broad expanse of the ocean was only lighted up by the vivid lightning, and the white fuming waves. The breaker, rolling in upon the rock-bound coast, struck upon the ear like a continued peal of thunder. It was an hour when few would be willing to be abroad, and when all would feel thankful that they stood upon the solid ground, and were not committed to the treacherous deep. Yet on that shore there is one who has just stepped on board of a frail and tiny boat, without oar or sail or compass, and intrusts himself to the raging ocean, amidst darkness and terror, to be engulfed without hope of escape. Is he mad, or foolhardy? Perhaps both. He is the type of a sinner dying without hope. Launching away into a fearful eternity, without a guide or friend, at the moment of leaving the shore of time, he is driven by the fury of God's anger, and is hopelessly engulfed in the fathomless abyss of perdition.

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. 4.]

Probably some of your readers are beginning to think that the former "Notices of Newfoundland" give too favourable, or rather a one-sided view of the country. But if they will have patience to read them through, they will find at the conclusion that I have faithfully exposed its evils as well as pointed out its virtues. If I have spoken somewhat in praise of the natives, it is not because I esteem the natives of Halifax less. But is there not a cause why some one should set up a defence? It is painful to hear old grievances and tales reported derogatory to the character of my adopted land. I could wish the matter had fallen into better hands; but as you requested me to give you information respecting Newfoundland, I thought it best to make an attempt to disabuse the public mind of erroneous impressions concerning it, believing that truth is more readily received when prejudice is first destroyed.

Newfoundland is but a fishing settlement. As such it is the largest, wealthiest, and most populous in the world. Beyond this it is a barren rock. It has but a single trade for the support

of its 100,000 inhabitants; and should this fail we have nothing to fall back upon. So that should any persons come to Newfoundland with the idea of obtaining anything but fish and oil, he will be disappointed. The farmer, the shepherd and the miner must direct their steps to your colony and its neighbours. Though it is believed there are coal and iron to be found; but who will come to dig them here when they are so abundant in more genial climes and soil? But as a fishing settlement it has no equal. It is amazing to consider the amount of wealth which has been drawn from it. It is no common thing for men to leave England with a small capital, and in a few years to amass wealth sufficient to keep them in luxurious idleness the rest of their days. Some of our political theorists have agreed that the greatest injury inflicted upon the colony is the return of wealthy merchants to England to spend the wealth they obtained here. In this respect they have viewed Newfoundland in the same relation to the British colonies as Ireland to Great Britain—her absentee landlords her greatest evils. It is not unlikely that if all the retired wealthy merchants had stopped in the colony and spent their money in cultivating landed estates, but they or their descendants would, ere this, be in possession of fair landed estates. But the interior of the country appears to be as extreme in poverty as its coasts are extreme in wealth, and the few desirable specimens of farming in the neighbourhood of St. John's have not been sufficient to induce the majority to penetrate the interior.

The seal fishery, (improperly so called, as the seal is an animal) is a mine of wealth in itself. In the pursuit of these animals which come down by thousands upon the fields of ice from the north in the months of March and April, a merchant fits out a vessel, say 100 tons burthen, and mans her with, say 30, perhaps 50, or even 40 men. But I think 30 would be considered an efficient crew; these armed with guns, gaffs and bludgeons, proceed in their ships to the ice. Suppose, as in many instances, they come up with the seals the fourth day. As far as the eye can see there are fields and mountains of ice with innumerable black spots to be seen, those are the seals, besides an immense number of young calves perfectly white, which do not appear so conspicuous as the old seals. The work of slaughter commences. A single blow on the head is sufficient to kill a seal, except the species, *Stenmatopus cristatus*, which our seal hunters call the "hooded seal;" this formidable animal has means of defence which sometimes defy a troop of men. The seal is no sooner killed, than an incision is made with a knife round the neck, and the pelt, (the skin and fat) is stripped off, and the small carcass of bones and flesh is left quivering upon the ice. The pelts are dragged to the ship, and frequently but a few days elapse before the vessel is loaded sufficiently deep, say 4 or 6 days including the Sabbath probably, for the sealers work on the Sabbath in many instances, (but more of this Sabbath breaking work in future Notices). They then hoist sail, and if wind be fair, drop anchor in the harbour with, say 6000 seals, at the expiration of fourteen or fifteen days. This cargo is worth at best £2000. These men have earned at least 8 dollars per day for themselves, perhaps more. This of course is considered a good "trip;" but it is such as I have known by personal observation, and such as I trust many of our merchants will make again.

Now, to persons standing upon our bold, bluff cliffs, looking with anxious eyes upon the vast fields of wealth floating on the bosom of the sea, an interior country like Newfoundland is even horrible to look at. Farming to such men is too slow. Fortune, to them in the backwoods, goes on crutches. In the cultivation of forest lands she has her emblem in the snail; but in the sea she has her emblem in the swiftness of the finny tribe. Who therefore can blame them in turning their backs upon the bogs and forests of stunted firs? Who can blame them for returning to England when they have made their fortunes? I do not. All I wish is they would give more of the wealth God has given to them in order that we might educate the children of the poor fisherman, and carry the gospel to the neglected parts of the colony. But on this count of the indictment I leave them to another Judge. But we suppose it is not every gold-digger in California who gets rich. Even there we may suppose many, at this time, are exclaiming, "It is not all gold which glitters." And Fortune is as capricious with Newfoundland merchants as with other.

The seal fishery has ruined many. To day it makes you rich; to-morrow it has beggared you. The expense of the outfit, and the dangers of the ice, are big weights in the opposite scale, and often, is it "found wanting." Fortune is but another term for Providence; and that invisible, but Divine Hand, which marshals the hosts of the finny tribes, and directs the immigrations of the monsters of the deep, sometimes sweeps our coasts of their accustomed wealth, and leaves the disappointed fisherman to exclaim, "We have toiled all night and have taken nothing!" Or should the sealers be successful and load their ship, probably while in the immediate neighbourhood of the ice, a storm rises. If so, we be to them? Winds and waves lashing each other into fury is dreadful; but how is that fury aggravated ten-

fold when Ocean seizes the bergs and mountains of ice in his giant arms, and hurls them with terrific force against the little bark! Were the whole of Britain's vast armament built up in one huge leviathan ship, one discharge of Ocean's northern battery would sink her

—huge ribs
—into his veast of waves, which mar
Alike the Armada's pride and spoils of Trafalgar.
J. B.

For the Wesleyan. THOUGHTS.

ON READING THE ARTICLE—"THE MEN REQUIRED IN THESE TIMES."

How forcibly does a remark, in the first period of the very important communication alluded to, address itself to every intelligent mind, and especially to every citizen of Zion, in the present day—namely, "That certain men have been adapted to certain times." Surely we, who exist at this era, have cause of endless praise, and gratitude to God, that ever such men did live, in past ages, as are referred to, in the valuable article above mentioned; and that ever such influence was wielded through their instrumentality in the cause of Truth. For us they suffered, and for us they toiled—pioneering the way, for generations (then unborn) to the reception of gospel privileges, benefits, and blessings, now, richly afforded us, in our day. Blessings extending from time into eternity: from earth to heaven. And how should our hearts increasingly adore the divine goodness, in the perception, and assurance, that the same Almighty power is still operative on behalf of Truth; and that the interpositions of the same providence, still are, as in the first ages of Christianity, engaged to defend the "Ark of God."—and especially that the blessed Redeemer himself hath said, and caused it to be written, on the page of inspiration—"The gates of hell shall not prevail against it." So that while such, have ever been, and must needs be, the exigencies and requirements of the Church, (as regards instrumentalities) namely—"The men adapted to certain times"—such also have in continuance been, and still are to be, found in the Church, and in the world—as occasion demands. "The men required in these times." And this also, is manifestly confirmed, the gracious, emphatic language of the Prophet concerning the vineyard.—"I, the Lord, do keep it; I will water it every moment, lest any hurt it; I will keep it night and day."—Isaiah xxvii. 3. Now taking a very simple, and extensive subject referred to,—how many circuits in this province, (to go no further) in a retrospect of the last ten years only, can raise their Ebenezer, to the divine praise and glory!—recognising the special interpositions of the great Head of the Church not only in the appointment of his servants to their specific spheres, but also in their peculiar adaptation and qualifications, to the critical exigencies of those particular situations. So that, has bigotry had the effrontery to assume her exclusive rights and ceremonies in the sacred cause?—or Error appeared in the deceptive garb of an "angel of light"—scattering her baneful influence o'er the feeble and unwary?—There, also, have been found,—The certain men, adapted to certain times,—daily initiated, by the power of the Holy Ghost, into the sacred office, qualified to defend "that committed to their trust"—men approved of God.—Workmen who need not to be ashamed.—"Giving full proof of their ministry"—in the hearts of their hearers;—rightly dividing the word of Truth; and proving—God hath not given his servants the spirit of fear, but of power, and of love, and of a sound mind"—in that work, whereunto they are called;—and thus has the "Ark of the Lord" been protected; his people cheered, and strengthened to go forward; while the oppressive and heathenish language of the royal Psalmist, has been graciously exemplified.—"Thou hast given a name to them that feared thee, that it may be displayed, because of the truth." Psalm lx. 11 G.—N. S. July, 1849. A.

For the Wesleyan. NEWFOUNDLAND.

Revival of Religion at Carbonear. REV. AND DEAR SIR,—Having travelled the last three years on the Carbonear Circuit, this Spring, a few months before I was removed to my present sphere of labour, we were favoured with a gracious revival of religion; a short account of which I have thought would not be uninteresting to some of the readers of The Wesleyan, especially to those of your Brethren who have laboured in this District. During the past Winter and Spring our congregations were large and attentive. An unusual degree of activity to hold special prayer-meetings in the Vestry, principally confined to members of our Church, for the purpose of imploring Almighty God to deepen the work of grace in their own souls, and to pour out His Holy Spirit upon the congregation at large. Here I think

it due to Dr. Thompson to state, that his indefatigable zeal, in furthering the objects of those meetings, was made in the hand of God a great blessing, and have no doubt he will receive an abundant reward here and hereafter. After having thus met for a few times, a special blessing accompanying these services, the place became too "strait" for us, and on Sabbath evening we occupied the School-room, when the Lord was pleased to visit his people in a very gracious manner. During the prayers of the brethren and myself, the heavenly influence began to descend—sighs and groans were heard—but whilst brother Apsey was wrestling with God in earnest and fervent supplication, the Spirit of God came upon us as a rushing wind, and the house was filled with the divine presence. Some left the meeting; but the greater part of the congregation continued on their knees, "groaning the sinner's only plea, God be merciful to me." Several penitents obtained the pardoning love of God, and a few back-sliders were restored.

"O 'twas a most precious hour,
Season of grace and sweet delight,
When thou didst come with mighty power,
And light of truth divinely brought."

The next day, being Easter Monday, and observed here as a holy-day, we held a Love-feast in the afternoon in the School-room. The place was crowded, and truly it was a "time of refreshing" coming from the presence of the Lord. The Lord the Spirit was present both to wound and to heal. The number of persons increasing, we were compelled to remove into the Chapel. The attendance here was large; and a gracious feeling pervaded every mind. Many singled themselves out as objects for the special prayers of God's people. The sight of so many, bowed down beneath the mighty power of God, and groaning to obtain deliverance from the burden of sin, was affecting beyond measure and overwhelming—exhibiting manifestly the connexion of the Spirit's influence with the means employed. These meetings were continued every evening for four or five weeks, at each of which precious souls were converted to God; and I may here state the gratifying fact, that as the result of this blessed revival of religion, about two hundred persons, principally young, professed to have received the saving grace of God. I might mention another circumstance, which will doubtless be pleasing and encouraging to Sabbath School Teachers and Scholars, and that is, that many of the children of our Schools embraced every opportunity, during this happy season, of meeting together for singing and prayer; and whilst listening to their artless but sincere and fervent supplications to the throne of grace, and beholding the propriety of their conduct, one might justly and gratefully exclaim—"Out of the mouth of babes and sucklings thou hast perfected praise," and "obtained strength because of thine enemies, that thou mightest still the enemy, and the avenger!"

I will conclude by stating that in carrying on this blessed work, I was much assisted by our excellent Local Preachers and prayer-leaders, who entered cheerfully into it. May the Lord abundantly reward them! I trust the perusal of this brief account of God's marvellous doings in Carbonear will stimulate and encourage all who minister in holy things, under whose notice it may come, to labour on with increased zeal and devout expectancy. For He, who has promised to be "with them always," is "faithful and true," and, sooner or later, will fulfil the desires of their hearts. Yours, &c. JOHN SNOWBALL.

We need not say that it is with great pleasure we give insertion to the above pleasing communication from our beloved brother, who had spent so many years of honourable toil in the Nova Scotia District, previous to his removal to Newfoundland. In the prosperity vouchsafed to him by the Head of the Church, we greatly rejoice; whilst, in the domestic bereavement he has recently sustained, and to which he feelingly alludes in a private note to us, we sincerely sympathize.

For the Wesleyan.

MR DEAR SIR,—It is my painful lot to be obliged to seek a portion of your Paper for the purpose of clearing myself of the charge, publicly made by the Rev. Mr. Verry of the Visitor, of having written a letter to him which is "imprinting in the extreme." How far I am deserving of this severe censure, I will leave to candid persons to determine, after they have read the following statement.

A certain Minister was on the Circuit belonging to the Free-will Baptist Church, occupying one of the Methodist Chapels, while the stationed Minister was away, and in it advocated immersion, and formed a free-will church. As soon as I could, I visited the neighbourhood, and attended two meetings held by the party referred to; at the last of which, he asked me if he could use the Chapel still, I frankly told him he could; only, I could not consent to his preaching immersion in it. That evening he wrote to a friend in St. John, stating that I had closed the Chapel

against him, and charging the Methodist prejudiced against shown to the Editor and by him obtained name suppressed it in the same Paper of the Circuit, so as letter to the individual poster. As I knew uncontradicted, p Brethren, and priests against me, Editor, correcting matters really well

I also took the letter, as I would a letter for publishing ext in which members reproached as prej and myself exhibit of the Free-will Bashing a note of in a Methodist Local views of baptism serving that for referred to could i our Society. The Verry termed an it too; but I did n published than the ments. This letter received by the R tempting to make unft for publicatio pression of regret but a threat of con have it publish; d; wish him to do det the statement to the Local Prea that containing n if he were unacc immediately publ his own as an aus the Local Preach informed by Mr. cal Preacher's) jo he presented n character," and a Chapel with my c

On seeing such wrote contradictory my contradiction terms forward. I asked Mr. M. L. what he had stat them denied it had only said to the Local Preach tion, and that he Editor correcting gentleman who c mence," says "I Mel., that he (present a certifi but was simply missed from the even that is inco ly dismissed.

When I read Verry's paper on surprised, as yo omission from his solely; that he man's invention; son presented "ruler from an Church," when effect previousl has understood "imprimatur" I kept back I trespassing fur say to Mr. Verry, unless he i slandered, or a ther, or if he w

Bend of Petter August 27th,

WESLEYAN... THE JOURNAL... FROM HIS C... AN INTRODU... TO MASS I... In a Mass... Now that we... vious has c... eribly in H... the Journal of... was on the... would appear... p... The p... ment in... out; now the... nder the ca... Pe... sident of... the Journal