[illegible] tongues are dealing with his character, [illegible] he will [illegible] a little [illegible] of [illegible] it into [illegible] of passion.

[illegible] good sense and sound philosophy in the following extract from the private [illegible] of a retired correspondent: "I like," he [illegible] the story of the Irishman who was requested to bring a [illegible] dear. He said he [illegible] his temper and humour out a bet[illegible] in which the courts in [illegible] could give him. I lately saw a [illegible] me great and [illegible] wrong. [illegible] down and wrote six [illegible] pieces [illegible] press, and let the thing pass. I found [illegible] best way of keeping my temper. I think [illegible] are likely to give [illegible] name with good [illegible], than those everlasting defences."—*Am. Messenger*

A Hint to Teachers.

[illegible] one twelve or thirteen years ago, there was [illegible] Franklin school an exceedingly dull boy. [illegible] day the teacher wishing to look out a word [illegible] up the lad's Dictionary, and on opening it [illegible] the blank leaves covered with drawings. [illegible] called the boy to him:

"Did you draw these?" said the teacher.

"Yes sir," said the boy, with a downcast look.

"I don't think it well for boys to draw in their [illegible]," said the teacher, "and I would rub these [illegible] if I were you; but they are well done. Did [illegible] ever take lessons?"

"No sir," said the boy, his eyes sparkling.

"Well, I think you have a talent for this thing; [illegible] would like to have you draw me something [illegible] when you are at leisure, at home, and bring it to [illegible]. In the meantime see how well you can re[illegible] your lessons."

The boy felt he was understood. He became [illegible]mated and fond of his books. He took de[illegible] in gratifying his teacher by his faithfulness [illegible] his studies; while the teacher took every opportunity to encourage him in his natural de[illegible]. The boy became one of his best scholars [illegible] gained the medal before he had left school. [illegible]er this he became an engraver, laid up money [illegible]ough to go to Europe, studied the works of the [illegible]masters, sent home productions from his own [illegible]cil, which found a place in some of the best [illegible]lections of paintings, and is now one of the [illegible]st promising artists of his years in the coun[illegible]. After the boy gained the medal he sent the [illegible]cher a beautiful picture as a token of respect; [illegible] I doubt not, to this day, that that teacher, [illegible] the judicious encouragement he gave to the [illegible]ural turn of his mind, has had a great moral [illegible] spiritual effect on his character.

The Affectionate Daughter.

There is nothing more beautiful in the human [illegible]aracter than filial gratitude. To be kind and [illegible]ing towards a parent, is to return, in some [illegible] all measure, what has been received in a very [illegible]ge measure. Few children can ever have an [illegible]portunity to repay half the tender care and [illegible]tchful anxiety which a kind mother bestowed [illegible] them when, in infancy. It is true that they were [illegible] conscious of it all, and it is very difficult to per[illegible]ude them that such constant attention to their [illegible]le wants and dangers was necessary. But [illegible]en they see what other infants require, they [illegible] readily understand what had to be done for [illegible]em when they were themselves the same little [illegible]lpless creatures.

Beauty.

Beauty, thou art twice blessed, thou blessest [illegible] gazer and the possessor; often at once the ef[illegible]t and the cause of goodness! A sweet dispo[illegible]ion, a lovely soul, an affectionate nature, will [illegible]eak in the eyes, the lips, the brow, and become [illegible] cause of beauty. On the other hand, they [illegible]ve a gift that commands love, a key that opens [illegible] hearts, are so linarily inclined to look with [illegible]ppy eyes upon the world, to be cheerful and [illegible]rene; to love and confide. There is more [illegible]ldom than the vulgar dream of, in our admi[illegible]tion of a fair face.—*Motherwell.*

TEMPERANCE.

Temperance Meeting, Exeter Hall, London.

Mr. McCormack, a blacksmith's hammerman, a [illegible]riendly strong hearty looking man, addressed the meeting. When he took intoxicating [illegible]rinks, he was bad; he wasn't able to do his [illegible]ork; but he didn't get drunk now—he never [illegible]d since he had signed the pledge, and he was [illegible]ow able to do his work as well as any black[illegible]smith's hammerman in London; he didn't care [illegible]ho he was. Some friends who used to know [illegible]im said, "What is that McCormack that used [illegible] get so drunk?" Yes, that is the man—teetotalism had done for him beyond all imagination; [illegible]he man that had not a place to lay his head [illegible] as now a good house of his own. He owed to [illegible]etotalism such a debt of gratitude as he could [illegible]ot find words to express. He wished to God [illegible]e had language to tell them what he felt. He [illegible]sed to think that he had nothing to do but to [illegible]

work, drink, and sleep; but now he had found that God had given him a mind, and that it was his duty to cultivate it. He could not write his own name when he joined the teetotalers, about eighteen months ago; but since then he had sat up night after night to improve himself, and now what did they think the teetotalers had done for him? Why they had made him a secretary to a teetotal association. He had been working hitherto for the publican and the publican's wife, but now he worked for himself and for the benefit of his family and country, and there was not a happier man in the land that day than their humble servant, McCormack. After alluding to the [illegible] nature of the occupation and the alternatives of heat and cold to which he was exposed, McCormack wound up by expressing his conviction that work, and hard work too, could be much better done without intoxicating drink than with it.

Mr. Carrie, bricklayer, then presented himself. He had been a bricklayer 40 years, and at one time was very intemperate and in very sad plight indeed. He used to work hard, drink hard, lived hard, and if he had not been arrested by the principle of total abstinence and the grace of God he should have died hard and gone to hell at last. He had now been a teetotaler 12 years, and fortune had smiled upon him. From being a journeyman bricklayer, he took to building houses—first one, then two, then four, then eight, and at last a whole street. In addition to that, he had now got a good house of his own, he owed no one any thing, he had £500 to lay his hand on when he wanted it, and he had all the comforts which health and a good conscience could impart.—*Bristol T. Herald.*

Honourable Judge Marshall.

We have been favoured with a notice, through a friend, of Judge Marshall's labours, and are happy to find him so energetically and enthusiastically engaged. He writes:—"Since returning here from Aberdeen in July, I have been roaming about in various quarters, labouring on the good cause as usual. After [illegible] as a member of the Peace Congress at Paris, I immediately after visited and lectured in the islands of Jersey and Guernsey; and also at Southampton, Plymouth, and other places in the southern and eastern parts of England, proceeding as far south as Falmouth, and other places near Land's End. During the last two months I have been lecturing in various towns and villages in Yorkshire, Durham, and Northumberland, as far as Newcastle. I have engagements on hand for the two ensuing weeks, and plans and prospects for visits which will require until the spring for fulfilment. I believe with you that your abstinence cause is advancing favourably. It is doing very [illegible] in most parts of England, as far as I [illegible]. Nearly all the meetings I have [illegible] for several months past have been [illegible] some of them even overcoming; and [illegible] numbers have been added."—*Edinburgh Temperance Advocate.*

Another Voice from the Gaol.

Sketch of a visit to Pentonville, which was executed in St. Louis, for the benefit of Boston.

"I was intoxicated," said he "but not drunk. If I hadn't been intoxicated, and engaged in gaslight keeping I would never have been here. Since I have been a burglar, I have often had [illegible] reflections, and I was afraid I should [illegible] I never attempted to pray, however. I knew it would be taking a name [illegible] up selling and [illegible]. A man can be religious to be in that business because he knows he is injuring his fellow-men as well as himself. I knew all the time I was doing it that I was injuring my fellow-men, and [illegible] their families miserable. Oh! I have seen scores of times in my time. I have often had bad feelings when I swung to what I sold gain by other miseries. But these feelings would soon pass away. My mother often wanted me to leave off the liquor, and follow my trade. As I [illegible] die. I am anxious to do all I can for the relief of [illegible]. And I shall [illegible] sellers against the indiscriminate [illegible]. I hope my example will have some influence. I would warn all young men [illegible]. From what I have seen and experienced in the last five years, I am convinced that [illegible] drunkard. I have seen a great many [illegible] the same way as I [illegible] had [illegible] lost their [illegible] lies in [illegible] poverty [illegible] ness, and [illegible] year.—N. Y. Organ.

CORRESPONDENCE.

[illegible]

Articles, as a general rule, should be short and pithy; and a judicious variety in each number is the secret of newspaper popularity and usefulness.

For the Wesleyan.

St. John's (Newfoundland) Circuit.

Dear Sir,—I love to think of Methodism as exemplifying the beautiful prayer of Christ for his militant church—"That they all may be one; as thou Father art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." In doctrine, discipline, and practice we are one to an extent that can be claimed by few other churches. Your valuable Paper will, I trust, have the effect of strengthening the bond of union among the several branches of the Wesleyan family in these Colonies,—that while through its columns we become better acquainted with each other, we may be stimulated and encouraged to walk by the same rule and mind the same thing, as our fathers have done from the beginning. The "*Wesleyan*" is received and read with much interest in Newfoundland, and I have reason to believe is exerting a useful influence in several places. May your labours for the defence and confirmation of the Gospel continue to be attended with the approbation and blessing of Almighty God! In this Town we were fully engaged the last week in holding special religious services, with a view to the enlarged prosperity of the work of God among us. They were well attended, and a holy influence was felt to rest upon the congregations; and from the growing piety, unity, and zeal of our office bearers and other members of the Society, it is believed that God is about to enlarge the tents and multiply the converts to this Zion and to make her a praise among the churches of this District.

Our beloved people see much work to be done, and with willing hearts and hands, they are prepared, according to their means, to do it. On Wednesday the 23d January a Missionary Meeting was held at Portugal Cove in this Circuit. The proceedings were opened with singing and prayer, shortly after six o'clock. The Superintendent of the Circuit in the chair. A [illegible] both the present state and prospects of the Wesleyan Missionary Society, was read by the Rev. F. Bretth, and the Meeting was afterwards addressed by Messrs. David Rogers, Samuel Good, Stephen March, Jas. J. Fogerson, Lewis, Mr. John Woods and the Rev. F. Bretth. The addresses were forcible and excellent throughout, and were listened to by a crowded congregation with deep and unabated interest until after nine o'clock. At the close of the meeting a collection was made, and the liberal sum of £15 was given in aid of the funds of the Wesleyan Missionary Society. This was the first Missionary Meeting ever held in Portugal Cove, and it has long had a pleasing and [illegible] on all who were present on the occasion. After the regular proceedings had closed, Mr. Richard White, an intelligent and devoted member of our church, led on an interesting and animated conversation upon the means by which exists for employing one or two Temperance Missionaries on the Island. *Fully* [illegible] Missionary Society to employ [illegible] as possible, and we most commendation [illegible] that our friends have given to the Committee a guarantee that they will provide the support of one such Missionary for four years. The [illegible] was further instructed by a [illegible] of Mr. Andrew Blackwood, to raise a [illegible] Chapel in which we [illegible] [illegible] the [illegible] *[illegible]* [illegible] Christmas [illegible] Chapel [illegible] Poetry [illegible] of [illegible] Poetry has [illegible] poor Indian [illegible] Poetry has [illegible] of [illegible] great [illegible] B. A.

adopt decided measures for the erection of suitable premises, and for establishing a respectable Day School in which the children of our people may receive a thoroughly religious and Wesleyan Training. W. FAULKNER.

St. John's, Newfoundland,
Feby. 8th, 1850.

Loss of the Harbour Grace Church by Fire.

[Extracts from a Letter from the Rev. W. *Faulkner*, dated St. John's Newfoundland, February 15, 1850.]

Dear Brother,—By return of the Mail Steamer, so long detained by an accident which occurred to her machinery on her passage hither, you will receive the sad intelligence of the destruction by fire of our Chapel at Harbour Grace, which took place early on the morning of Thursday the 7th inst. The usual week night service had been held on the previous evening, and as the fire originated near the stove, it seems probable that burning embers came in contact with some part of the near wood work. The fire smouldered until about half-past 1 A. M. when a glimmering light was perceived in the chapel by a person who was going to the woods at that early hour. The alarm was at once given,—but shortly after, the flames burst forth, and notwithstanding the exertions used to save the building, in less than two hours, that holy and beautiful house was consumed to ashes. It was the neatest, best proportioned and best conditioned Chapple in this District at the present time. There was not a farthing insured, and more, the Trustees are liable for £400, of debt upon the building. What that distressed congregation will do we cannot tell? Between 700 and 800 people without a Chapel, without a School-room or any suitable place in which to worship God! Surely the Methodists of Halifax and Nova Scotia will come to their help! The place where the apostolic labours of the venerable and revered *Black* were exercised—and where he won so many trophies to the Redeemer's praise. Yes, surely you will raise £50 or £100 to help this distressing case. We shall hold a Public Meeting at our Chapel in this Town on Tuesday evening next, to express our sympathy and give our aid for this purpose. Our noble friend John Munn, Esq. of Harbour Grace, has given £100 for himself and £100 for his Lady. Several others have come forward with liberal offers according to their means. But with the exception of these few, the people there are generally poor, and can do but little towards the restoration of the Chapel. There must be aid from other quarters or it cannot be rebuilt on a scale suitable to the importance of the place and the wants of the people. The former building was 50 feet long by 40 feet in width, had front & side Galleries and was finished throughout. Last year it was painted within and without, the roof had been newly shingled, and all about it was in the best order. But all this is in ruins now! May the Lord mitigate this distressed portion of his heritage! The cost of a similar erection would be from £700 to £800, and besides, the new chapel should be larger than the former one, which with the £400 debt requires that £1000 be raised to meet this emergent case. Consult with your esteemed Chairman, and *do try to afford your help.*

We need scarcely say we grieve sympathize with the members of our Church at Harbour Grace in the heavy loss they have sustained; and whilst we have no doubt that the usual liberality of our friends here will be manifested on this occasion, we shall be happy to be the medium of communication between them and the objects of their christian charity. Donations from any part of the N. S. and N. B. Districts, may be forwarded to the above office, addressed to the Editor of this Paper, which will be gratefully received and promptly forwarded.

For the Wesleyan.

Bathurst (N.B.) Circuit.

Rev. and Dear Sir,—I am [illegible] that you [illegible] [illegible] Christmas [illegible] Chapel [illegible] Poetry has [illegible] poor Indian [illegible] Poetry has [illegible] of [illegible] great [illegible] B. A.

[illegible] or had that degree of religious prosperity which we had hoped would have [illegible] in your sale [illegible] more now, we have reason to be thankful that good has been done, and is doing, in two or three places on the Circuit. And though the faith of some has waxed, and their love has grown cold, the increasing faith, love and fervent prayers of other persons, warrant the expectation of a more copious outpouring of the Spirit of God.

C. Lockhart.

Bathurst, Feb'y. 19, 1850.

For the Wesleyan.

Aborigines.

Mr. Editor,—The accounts of the meetings recently held in Halifax, which appeared in the columns of the *Wesleyan*, to provide ways and means to meet the spiritual wants of the Micmac Indians, were such as must prove interesting to all those who are concerned in the present and eternal welfare of the Aborigines of this Province; while at the same time the Christian benevolence manifested on the occasion was such as to reflect the highest credit upon those who were present, both clergy and laity.

In contrasting the spiritual state of the Indians of this and the adjacent Province, with many of those of Western Canada who are gathered into the fold of Christ through the labours of Christian Missionaries, we are brought to the conclusion, that on the part of the Protestant population of these Provinces, there must have been a want of Christian fidelity, in not making earlier provision to meet the case of their spiritual destitution,—though in so doing, they would have had to grapple with the antagonistic powers of the "man of sin." It is, Sir, lamentable indeed to see their degraded moral condition for want of the Gospel of Jesus Christ, and in consequence of the erroneous teaching under which many of them have been trained. A few months since, I was standing in front of a Wesleyan Mission House in the Nova Scotia District, in company with a gentleman who had formerly filled official situations in the government of this Province, a man of genuine piety, connected with the Wesleyan Church, as a Class Leader, when an aged Indian named Peter, 90 years of age, came up and entered into conversation. He had formerly been a Judge among the tribe, his brother filling the situation of Chief. Being desirous of a certaining what were his views in reference to religion, I at once introduced the subject, and enquired if he ever prayed. "Yes," was the reply. My friend enquired, "to whom do you pray?" "Sometimes to God Almighty—sometimes to St. Peter." "But," said my friend to this poor Indian, "now when you come to my house for provisions you know I always help you—now suppose there is plenty in my house, then you should come directly to me, in order to obtain supply, and not go to one of my men." Peter replied, "Yes, but spose [illegible], then me go to one of the men. Now God Almighty have great deal to attend to, sometimes Him go away from [illegible] Peter, [illegible] Him [illegible] by pointing out to him [illegible] or two wood [illegible] Christian, though when I [illegible] poor Indian [illegible] Popery has [illegible] of [illegible] great [illegible] B. A.