

ever. If those who are toiling for wealth to leave their children, would but take half the pains to secure for them virtuous habits, how much more servicable would they be. The largest property may be wrested from a child, but virtue will stand by him to the last. With only wealth to depend upon, a man is poor indeed. With an unblemished reputation alone, a man cannot be poor. No man living, who inherited a good name and nothing more, would exchange it for half the wealth of an Astor. It gives us pleasure to look back on honest and virtuous parents, who taught us early the fear of God; but what delight can it give to look back upon wealth, ill-gotten perhaps, while the immortal mind is starving on the husks of vanity and worldly wisdom.

**Advantages of Education to Mechanics.**

It has a tendency to exalt the character, and, in some measure, to correct and subdue the taste for gross sensuality. It enables the possessor to beguile his leisure moments (and every man has such) in an innocent, at least, if not in a useful manner. The poor man who can read, and who possesses a taste for reading, can find entertainment at home, without being tempted to repair to the public-house for that purpose. His mind can find employment where his body is at rest. There is in the mind of such a man an intellectual spring urging him to the purpose of mental good; and if the minds of his family also are a little cultivated, conversation becomes the more interesting and the sphere of domestic enjoyment enlarged. The calm satisfaction which books afford puts him into a disposition to relish more exquisitely the tranquil delights of conjugal and parental affection; and as he will be more respectable in the eyes of his family than he who can teach them nothing, he will be naturally induced to cultivate whatever may preserve, and to shun whatever would impair, that respect.—Robert Hall.

**Importance of being able to Despise Ridicule.**

I know of no principle which is of more importance to fix in the minds of young people, than that of the most determined resistance to the encroachments of ridicule. Give up to the world and to the ridicule with which the world enforces its dominion in every trifling question of manner and appearance, or to combat with the mass upon which such subjects as these, is to toss courage and firmness to the winds. But learn, from the earliest days, to insure your principles against the perils of ridicule. If you think at right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously and grandly, as a man who wears a soul of his own in his bosom, and does not wait till it shall be breathed into him by the breath of fashion. Let men call you mean, if you know you are just; hypocritical, if you are honestly religious; pusillanimous, if you feel you are firm. Resistance soon converts unprincipled wit into sincere respect, and no after time can tear from you those feelings which every man carries within him who has made a noble and successful exertion in a virtuous cause.—Sydney Smith.

**Early Culture.**

Youthful minds, like the pliant wax, are capable of the most lasting impressions; and the good or evil bias they then receive, is seldom entirely eradicated.

**Correspondence.**

For the Wesleyan.

**Charlottetown Circuit, P. E. I.**

Ma. Editor,—The work of God about which I wrote you some time back is still proceeding on this Circuit, and as the School Room soon appeared to be too strait for the accommodation of those who flocked to our meetings, we had a night or two after the date of my last to you, to remove to the body of the Chapel, which has since been well filled every night, Saturdays excepted, with devout worshippers. Our Saturday evening meeting has been continued in the School Room for the convenience of cleaning the

Chapel for the Sunday worship; so that we have been engaged in these extra services every night for the last six weeks and still feel encouraged to proceed until all in connexion with us shall be converted to God.

After the usual sermon or exhortation, the invitation has been always given to the penitents to come forward and occupy the forms placed for their accommodation, and we have had invariably from twenty five to forty persons forward, thus avowing a determination to live unto God—and every night have had to rejoice over some at least, who had been delivered from the power of darkness and translated into the kingdom of his dear Son.

The persons who have thus obtained good in our meetings have not always been those of our own communion; some of all the Protestant bodies on the Island have been at the penitent forms, and professed, while there, to obtain the blessing of salvation. A few young persons belonging to Roman Catholic families have also professed to obtain good among us, and have cast in their lot with the Wesleyan Church of this Town. No persuasion has been resorted to in order to induce those of other churches to join with us though they had received peace with God while in our meetings; but it is quite possible that we shall find some from other churches at the next renewal of tickets—if so, I shall not insist upon their returning to the creed of their fathers, but do all that I can to lead them in the ways of truth.

Some of the other ministers of the town and neighbourhood are holding meetings to promote the work of God in their own congregations, but as yet, I have not heard of anything special resulting from such laudable efforts. These fellow-labourers are remembered however by the Wesleyans of this Circuit, and the prayer for their success frequently ascends to God for those who engage orally in our own meetings.

We held our Quarterly Love-feast on the evening of Wednesday the 19th inst., and we had a crowded chapel. About one hundred and forty notes of admittance had been given to persons who were anxious to attend—the speaking was good and to the point. Towards the close of the meeting, we cleared all the pews in rear of the pulpit, and then invited all present who had obtained the converting grace of God to come forward and occupy them, as we wished to see the extent of the work, and to afford Brother Strong an opportunity of addressing them upon suitable topics. The request was no sooner understood by the "young disciples," than an instant movement in the congregation brought up in my mind Isaiah LX. 8, "Who are these that fly as a cloud?" and then as Brother Strong was delivering his address, I moved from pew to pew and numbered one hundred and fifteen persons who thus professed to have received peace with God in our special meetings. Since then, I have taken the names of about thirty-five persons who have in the interim obtained "like precious faith." Our meetings in town are continued up to this date, and we have no intention of stopping them, as long as there are persons among us, who are groaning for redemption through Christ Jesus.

Last Friday night, I requested Brother I. SMITH, junr., to take my appointment at Little York, as I was engaged in town that evening, as usual. After preaching he held a prayer-meeting, and invited all the penitents present to assemble around the communion. Many complied with the request, and several obtained remission of sins. The meetings are continued every night in Little York, and the Local Preachers and Prayer Leaders jointly conduct them.—About twenty-five have professed salvation in that Settlement, and the mourners are daily increasing. My hands are full of work, and some of our praying-men are almost worn out, or I should begin similar meetings at several of the other out-posts on the Circuit. Brother POPE intends to have some special services on his side of the River. He begins at the end of this week, and I trust, as expectation is high in his direction, that the Lord will be with him. We held our Circuit Quarterly-Meeting on Monday last, and as we were anxious to get through the business in time for the usual Evening Meeting, the brethren to the number of about thirty-five assembled for dinner in the school-room at half-past one o'clock. All matters of importance received due attention—the financial statement was cheering—seven new Leaders were appointed—and having partaken of tea together—we retired to the chapel "with glad hearts and free," where we witnessed in the prayer-meeting which followed the display of God's salvation.

The Officials of our Church in this Circuit act nobly in this "work of grace." They keep every man to his post and labour together for the general good. With such men we may expect the revival to be deep—glorious—protracted and permanent. No one has yet asked for rest himself, nor suggested the propriety of bringing the meetings to a close. The senior Local Preachers as well as the more youthful of the active members, appear to love the work, as well as God its author; and by restraining them from attempting too much, as well as by closing the meetings by ten o'clock each night, they may remain strong to labour in such meetings for succeeding weeks.

The work is principally among persons comparatively young, say from seventeen to twenty-five years of age; but those under thirteen years are; not of the number referred to above; yet these little ones we intend to care for in common with the others, and the necessity of doing so will appear, when I tell you, that of the seven persons whom I nominated to the office of Leader on Monday last, two of them were brought to God during Brother KNIGHT'S occupancy of this Circuit, ten years ago, and at that time were mere boys.

Our Sabbath School Room, though but lately enlarged, is quite too small now for the purpose intended. We are forming an additional Classroom, which, with the two others, will be occupied in future by Bible Classes, as well as part of the Chapel. "Not unto us, O Lord, not unto us, but unto thy name, give glory for thy mercy and for thy truth's sake."

F. SMALLWOOD.  
Charlottetown, P. E. I., Feb. 26, 1851.

For the Wesleyan.

**Richibucto Circuit, N. B.**

DEAR SIR,—We have recently held our Annual Missionary Meetings on this Circuit and I have much pleasure in informing you of their cheering results. Preparatory Sermons were preached on the 26th ult., morning and evening, at Richibucto by the Rev. Mr. HENNIGAR of Sackville, and at Buctouche by the Rev. Mr. LOCKHART of Chatham. The Anniversary Meetings were held at Richibucto on the 27th, and at Buctouche on the 28th ult. The Meeting at Richibucto was ably presided over by J. PALLEN, Esq., M. D., who kindly took the Chair after the usual introductory service. Extracts from the Provincial Report having been read, the Rev. Mr. LOCKHART addressed the Meeting, with his usual ability, on the success which has continued to attend the operations of the Parent Society, and other Evangelical Institutions, and spoke of that success as furnishing encouragement to renewed exertions to promote the universal distribution of the privileges and blessings of the Gospel. The Rev. Mr. HENNIGAR was then called upon, who for a length of time fixed the attention of his hearers by his entertaining remarks. He referred to the inadequacy of the Society's resources to enable it to meet the openings presented by providential arrangements, and urged the friends of the cause to renewed efforts and greater sacrifices to augment the Society's funds, and thereby promote the more extensive development of its character and usefulness. Mr. THOS. W. WOOD followed with a few interesting observations, after which the meeting cordially responded to the fervent, heart-searching, and heart-opening appeals made to its Christian sympathy and benevolence, in a collection that amounted to three times that of the last year. The collection having been taken up, the Preacher on the Circuit was then called upon, who reminded the meeting that "every good gift and every perfect gift is from above, and cometh down from the Father of Lights"; that the past successes of our Missionary Society are to be attributed, not to the efficacy of mere instruments, however specious or popular, but to the blessing of Him who has said, it is "not by might, nor by power, but by my Spirit"; and that it is the duty of all Christians to unite in earnest prayer that the Divine blessing may accompany the divinely-appointed means—may rest upon the conductors of Missionary Institutions, and upon the lone Missionary, who, in the far-off isles of the sea, toils with unwearied assiduity, in the face of opposition and danger in their most appalling forms. A good influence pervaded the meeting, and was manifested by the energy and fervour with which the concluding Missionary Hymn was sung.

The Meeting at Buctouche, though small, owing to unfavourable circumstances, was very interesting, and more than usually productive.

The Subscriptions to the Mission Fund up to this date, nearly quadruple the amount raised last year. If contributions to Missionary objects are the exponents of Missionary feeling and sympathy, we have every reason to rejoice over the increasing energy and influence of such a feeling and sympathy among our people. I am persuaded that, trusting in Him who first inspired the hearts of his servants to co-operate in the glorious undertaking of relieving the miseries and necessities of those who are deprived of the blessings of the Gospel, our people need never despair of obtaining the necessary means for supplying their wants.

R. A. TEMPLE.  
Richibucto, N. B., Feb'y. 25, 1851.

**Obituary Notices.**

**Miss Isabella Black, of Dorchester, N. B.**

The Christian Minister, above all other persons, frequently becomes familiar with nature's last mortal conflict. Powerful and unequal as the contest may prove between our humanity and the "last enemy," yet there are frequently associations of thought, which at once alleviate and comfort. Such was the case, with the writer of this article, in witnessing the last moments

of ISABELLA, youngest daughter of Mr. JAMES BLACK of Dorchester, N. B. She was naturally amiable and unobtrusive, and perhaps never fully knew the enjoyment of perfect health. Her pale and delicate appearance, frequently suggested to me the thought, that a plant so fragile would not in all probability long survive the severity of our changeable climate. Some weeks previous to her death she was taken violently ill, and from the commencement, there was but little expectation of her recovery. To her afflicted mother, she, with many tears, expressed her earnest desire to obtain the conscious favour of God. They mingled their prayers and tears before ONE who ever delighteth to bless; and that gracious Being regarded their supplications, and

"Asur'd her conscience of its part  
In the Redeemer's blood."

Now all was well, she was happy in the God of her salvation. Her afflicted parents, although she was their last surviving daughter, could say, "The will of the Lord be done." I was present during her life's last hour. How affecting the scene. All hope of recovery had fled, Parents and brothers could render no effectual aid—the journey through the "valley of the shadow of death" must be taken without one mortal companion—but she was not alone—true, consciousness had fled, but her previous assurance of the divine favour, was a satisfactory token of her eternal safety. We commended the departing spirit into the hands of her Redeemer, and soon the last, the painful conflict ended. What a change! Here lies the now tenanted habitation, soon to crumble into dust. But where is the deathless inhabitant? Gone to God!

"Far from a world of grief and sin,  
With Christ eternally shut in."

"The sting of death is sin and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ."  
J. G. H.

**Mrs. Almira Blois.**

Mrs. ALMIRA BLOIS, the subject of this brief memoir, was born at the Gore, Hants Co., on the 22nd June, 1824. From her early days, when in a state of comparative childhood, she was remarkable for thoughtfulness and seriousness of mind. As her father's house had been for many years a comfortable home for the reception of Wesleyan ministers who preach occasionally in the house, it afforded her favourable opportunities of receiving instruction from the servants of the Lord. She experienced religion when about fifteen years of age, and acknowledged the ministry of the Rev. Mr. Buckley as the instrumental means of bringing her to the knowledge of the Saviour. From the time of her conversion to the period of her departure, she gave evidence by her blameless deportment, and her exemplary life and conversation, that she "walked with God." Her attendance at the means of grace was punctual when health permitted, and she delighted to hold communion with the people of God. Our deceased sister was married on 21st June, 1842, to Mr. Daniel Blois, with whom she lived happily up to the period of her death. Their union was blessed with five sons, three of whom have survived the parent. It was quite perceptible for three years previous to her death, that her health was decaying, but at the same time afforded sure evidence, that her piety was deepening, which was evinced by her calm resignation to her heavenly Father's will. About six months previous to her departure, premonitory symptoms showed that the pins of the earthly tabernacle were loosening, but not a murmur or repining expression escaped her lips. Her tranquility expressed the sentiments of her heart—"thy will be done." About a fortnight before she died she was confined to her bed, but expressed herself strongly armed for the coming conflict with the last enemy, gave pathetic warnings to the young who came to visit her upon the all importance of early piety, requested none to weep at her departure, because, to her, death was infinite gain. The power of divine grace completely triumphed over the feelings of nature. She was enabled to surrender up her dear partner in life and all her children. When one of the little ones came into the room a short time before her departure, she said to her mother, you should not have allowed the child to come into my room for it will entwine about my heart. A few hours before her death her Aunt Hamilton asked her—"Is Jesus precious?" "Oh yes—oh yes," was the spontaneous reply. Her mother quoted the verse of the hymn—

"Oh what are all my sufferings here,  
If Lord, thou count me meet."

She exultingly responded—

"Rejoice in hope, rejoice with me,  
We shall from all our sins be free."

Her mother again remarked "You are longing for the rest which remains for the people of God," she meekly answered—"Yes," and in a few minutes was no more. Thus ended the earthly course of our departed sister, on 7th Nov. last, and her funeral sermon was preached by the writer at her dying request. Her infant child survived her but one week, and was interred in the same grave.  
W. McC.