

What the harp of the minstrel could not effect—what all the charms of rhetoric could not accomplish—what the sweetness of poetry could not produce—have been achieved by tears. Music charms us with its sweet sounds—eloquence delights us with its modulated tones—and poetry leads us captive in the silken cords of its harmony;—but tears—precious tears, powerful tears—they speak to the heart—they speak to the soul—their language awakens the warmest sympathies, and the holiest affections; and then tears respond to tears—affections flow into affections—and souls mingle with souls—and then “we weep with those that weep; and mourn with those that mourn;” but in the midst of our weeping and mourning, the spirit of prophecy condescends with us, and thus comforts our hearts: “*Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light; and the days of thy mourning shall be ended.*”

THE favourable manner in which “The Courier,” and other contemporary prints, have noticed Councillor MATHEWSON’s laudable efforts to promote the observance of the Lord’s Day, among cab, caleche and cariole men, &c. affords us pleasure and satisfaction. The influence of “*The Fourth Estate*” can never be better employed—never more legitimately exercised, than when it is endeavouring to uphold the moral government of “The blessed and only Potentate.” The Sabbath was made for man; it is a divine institution—the violation of its sanctity is a disgrace to the community—and a wanton breach of those statutes which ought to be our songs in the house of our pilgrimage. The incidents associated with “THE LORD’S DAY,” constitute one of the most sublime periods of the New Testament annals—and with its typical and commemorative character our dearest and best interests are connected. For these reasons, and as the conductors of a religious Journal, we request Mr. MATHEWSON to regard this allusion to his municipal defence of the Sabbath Day, as the expression of our sincere thanks,—and this thanks we tender, in the most cordial manner, to all the members of “the Council” that shall co-operate with him.

(For the Christian Mirror.)

THOUGHTS EXCITED ON READING ADDISON’S EVIDENCES OF THE CHRISTIAN RELIGION.

NO. I.

CAN I suppose that this world shall become a “new earth wherein dwelleth righteousness,” and be re-established and maintained among the pure and unfallen worlds of immensity—the territory of the Almighty—and that my soul is of more value than this world, and will as assuredly as it, be re-established in all the perfection and purity of sinless Adam;—and both through the merits of Him by whom the worlds were made—as mediator!

O sublime thought! Lord forgive its presumptuousness. What and if this (to be renovated) world, should in the scenes of eternity, become a devout sphere, from which all the redeemed spirits that ever had their domicile in it, shall raise a pure adoration—yea, and the spheres generally hear and echo the animating theme:

Salvation to God and the Lamb, and glory forever and ever! But it is impossible to conceive what God has laid up for them that love him.

F.

NO. II.

WERE I to be placed on the upper surface of the moon, and to look up, I would see the (nearly) same heavens, far distant sun, moon and stars, in their vast innumerable immensity.

Were I then to be transported from them to the upper surface of a higher moon, I would there lift up my wondering eyes, and devout mind, to higher sun and moon and stars.

And were I again to be transported from this second elevation onward and upward, to a still higher luminary, from thence the same sun, with other moon and stars, would upward draw my wondering eyes and mind devout.

But O! is there no end to this glory throughout—no veil enclosing it, or rather concealing greater and ineffable glories!—not light from sun and moon and stars, but that produced by the pure presence of Light’s Almighty Maker. The Lord of Glory is amid all his worlds untainted, and receives the praises of infinity and eternity; and yet, amazing condescension! he delights to dwell in the humble soul of man! From this speck of earth on which I dwell, a worm in the dust, I raise higher and higher this bright capacious spark within me to such a theme as this!

Pardon! pardon! and lead me to my Teacher—the Way, and Truth, and Life!

F.

Aug. 14, 1841.

LITERARY NOTICE.

JOURNAL OF TWO VISITS TO THE KINGDOM OF ASHANTI, IN WESTERN AFRICA, BY THE REV. THOMAS B. FREEMAN, to promote the Objects of the Wesleyan Missionary Society; with Appendices. Together with an historical Introduction, by the Rev. John Beechman. Second Edition. 12mo. pp. 196. Mason.

It is, after all, a most humiliating reflection, that, although the maritime Christian states of Europe have held commercial intercourse with the coast of Guinea for upwards of three centuries; until a late period, but very few attempts have been made to communicate to the native population the blessings of the Gospel. In the year 1751 a Minister of the Church of England, who had spent five years in America as a Missionary, under the direction of the Society for the Propagation of the Gospel in Foreign Parts, obtained permission to proceed to the Gold-Coast, in order to discover what prospects there were of a successful introduction of Christianity into that benighted region. His health failed; but, previous to his return home, he sent to this country three native boys for education; one of whom was afterwards sent to the University of Oxford; he was subsequently ordained, and returned to exercise his ministry in his native land. For half a century he was Chaplain at Cape-Coast Castle. No success attended any endeavour that he might have made to bring his countrymen to the knowledge of the truth; at which we do not wonder, when we are informed that on his death-bed, he gave painful evidence that he had at least as much confidence in the influence of the fetish as in the power of Christianity. After his decease, other Chaplains were sent, who speedily sank under the influence of the climate. About twelve years ago the Basle Missionary Society commenced operations at Danish Akrah, but with little success. In the autumn of 1834 the Wesleyan Missionary Society sent an agent on a visit of observation to the Gold Coast. The facts connected with this event possess a thrilling interest. A few young men, who had learned to read the Bible at the Government School at Cape-Coast Castle, became so deeply affected with its contents that they agreed to meet at regular times, for the purpose of reading it, and of inquiring into the nature and objects of Christianity. This took place in 1831; and in 1833 Mr. William De Graft received a request from these young men, that he would use his in-

fluence to procure for them, from England, a number of copies of the New Testament. Captain Potter, from the port of Bristol, was the gentleman to whom Dr. Graft made application; who, after consulting President Maclean, and the members of the little community referred to, resolved to bring with him, on his next visit, not only Testaments, but also a herald of the cross. He communicated with the Wesleyan Missionary Society; and the Rev. Joseph Dunwell embarked with Captain Potter at Bristol, for this land of darkness and of death. The Mission speedily assumed a promising appearance, the sphere of the Missionary operations was extended, and preparations were being made for the erection of a chapel; when Mr. Dunwell was attacked with fever, under which, in the course of a few days, he expired. In September, 1836, the Rev. G. O. Wrigley, accompanied by his wife, arrived: the former entered zealously on the work of the Mission, and in prosecuting the schemes devised by his lamented predecessor, for the building of the chapel; and the latter commenced active measures, in order to ameliorate the degraded condition of the native girls. In January, 1837, the Rev. Mr. and Mrs. Harrop arrived; but, alas! no sooner had they trod the shores of Guinea, than they were attacked with fever, which shortly proved fatal to them both; and Mrs. Wrigley sunk under the fatigue which she experienced while attending with affectionate assiduity, her suffering friends. These successive and complicated bereavements were too powerful for the already debilitated frame of Mr. Wrigley, who was taken ill, and within a few days departed, in the full triumph of faith, to join his sainted associates in the realms of bliss. In January, 1838, Mr. and Mrs. Freeman arrived, both of whom were attacked with sickness shortly after their arrival, which proved fatal to the latter: the former gradually recovered, and has been enabled, under the divine blessing, to establish and extend the operations of the Society in that neighbourhood. Subsequent to the formation of the Mission at Cape Coast, divine worship was introduced into Kumasi, the capital of Ashanti, by native Christians from the Coast, one of whom obtained the favourable notice of the King himself, who requested his attendance at the palace, that singing and prayer might be conducted in his presence. This field of Missionary enterprise was too important in the estimation of Mr. Freeman to be treated with unconcern; and he therefore resolved to embrace the first opportunity for entering upon it; and, after having completed the erection of the chapel and committed the societies to the watchful care of Mr. De Graft, he set out for Ashanti. The volume before us contains the result of his visits: it furnishes a valuable sequel to the interesting work of Mr. Beecham, entitled, “Ashanti and the Gold Coast;” and will be read with attention and profit by all who anticipate the time when “the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.”—*Wesleyan Methodist Magazine.*

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