

# THE WESLEYAN.

Vol. II.—No. 1.] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, ETC. [Whole No. 53.]

Ten Shillings per Annum. Half-Yearly in Advance.

HALIFAX, N. S., SATURDAY MORNING, JULY 13, 1850.

Single Copies, Three Pence.

JULY 6.  
 From St. John's, Mr. Jacob H. ...  
 on the 5th inst. in the 54th year of her ...

### SHIPPING NEWS.

ARRIVALS.  
 June 29th—Brig Welbore, Jackson, 7 days,  
 N. F., to Creighton and Grassie; brig  
 the Isles, Owen, Argyle, bound to Labrador;  
 um Henry, Crowell, from Barrington, 28  
 ers from the Viceroy; reports H. M. Steamer  
 along side; very doubtful of the ship being  
 afloat.  
 31—Brigs Belle, Laybold, Boston, 4 days,  
 to C. J. Jones, Thompson, Liverpool, 45 days,  
 & Co.; Schrs. W. J. Wood, Halifax, Labrador 14  
 Creighton & Grassie; Freedom, Crane, La-  
 E. to B. Wier & Co.; George Fryar, Bolong,  
 Nils, to W. Pryor & Sons.  
 —Schrs. Lawrence Power, Hadley, St. Peter's,  
 to J. McLaughly; schr. Saint Patrick, Myers,  
 to A. & J. McNab.  
 July 1st.—Royal Mail Steamship Europa,  
 day from Liverpool, to S. Conrad & Co.—12  
 ar for Halifax—71 for New York; Treasurer  
 ad Durham, Herbert, 42 days from 14th of  
 18th Government stores—and 184 troops for  
 7th regt.; brig Lady Maxwell, Dunsmuir, St.  
 Vincent, to Black & Brothers; brig Otis,  
 20 days from Porto Rico; brig Star, Sharp,  
 schr. Jupiter, —, from St. George's Bay,  
 er & Co.; schr. John Hastings, schr. Neelum,  
 on; schr. Vilberr, Watt, 8 days from Mir-  
 a J. & M. Tobin; Schr. New Messenger,  
 to Fairbanks & Allison; schr. Defiance, Mi-  
 to J. & M. Tobin; schr. Marie, Bliss, from  
 I, to S. A. White & Co.; schr. Maria, from  
 12.

**Poetry.**  
 On Heaven.  
 BY JEREMY TAYLOR.  
 O blest us God! uncircumscrib'd treasure  
 Of an eternal pleasure!  
 Thy throne is seated far  
 Above the highest star:  
 Where Thou preparest a glorious place  
 Within the brightness of thy face,  
 For every spirit  
 To inherit.  
 That builds his hopes upon thy merit;  
 And loves Thee with an holy charity.  
 What ravih'd heart, seraphic tongue, or eye  
 Can speak, or think, or see  
 That bright eternity,  
 Where the great King's transparent throne  
 Is of an azure Jasper-stone?  
 When Thou dost bind thy jewels up,  
 Remember us, we pray;  
 That where the beryl lies,  
 And the crystal love the skies,  
 There Thou may'st appoint us place,  
 Within the brightness of thy face;  
 And our soul  
 In the scroll  
 Of life and blissfulness enroll.  
 That we may praise Thee to eternity.

### Christian Miscellany.

Self-Government in Amusements and Recreations.  
 Amusements and recreations are necessary to unbend the mind, and to exhilarate the animal spirits when they become dull and heavy, either by severe studies, or intense application to business. Nothing has a greater tendency to injure the intellectual powers than ardent and long-continued application. By close and deep attention to any given subject, a man may stupify and confuse his mind to such a degree that he may not have one clear or distinct idea left. In such a state as this, what is he fit for? He tries to proceed in his work, but fails in every attempt. But when he makes choice of proper intervals to unbend his mental powers, by some pleasing amusement, he returns to his pursuits of literature, or business, with renewed powers and pleasurable feelings. Strange as it may appear to some, this is one important method of improving time; because, after such agreeable relaxations, our thoughts are clearer than they were before, our invention is more fruitful, and we apply to the business in hand with cheerfulness and vigour.

Our youth, who are frequently pent up in large schools, and whose studies are exceedingly dry and tire-some, should be allowed to recreate themselves in some innocent and well-chosen amusements; for otherwise their health will be injured, and their improvement retarded. They may be allowed to run and leap, to play with marbles, tops, and balls, as fancy may direct; but we should never suffer them to play for money, or to exercise cruelty upon birds or insects; the former will lead to gaming, and the latter to a ferocious disposition.

Constant application to business, either in the house or in the field, will soon wear out the most robust constitution; but agreeable hours of recreation are well calculated to counteract this effect, and to promote health and strength. The prodigious influence of these little breathing-times on the whole system is truly astonishing; we seem to gain new bodily powers, and new relishes for the duties of life. Such is the effect of the exertion of the mental and material parts of our nature, and their mutual influence on each other, that whatever possesses and exercises the mind has a tendency to refresh the body; and, on the other hand, whatever refreshes the body gives new vigour and energy

Hence we can account for the surprising effects of little amusements upon the sick, the weak, and the feeble; for, in some cases, they abate the force of diseases which baffle the skill of physicians and the power of medicine. But great care should be taken by persons in these situations not to amuse themselves with anything that would interfere with the duties of religion, or divert their minds from the important and serious objects of death or eternity; but many little things may be recommended to compose and tranquilize their minds, which will not hurt them in their best interests. Among these we may name pleasing Scripture histories, agreeable anecdotes of good men, or accounts of remarkable providences.

But all our amusements and recreations, in health as well as in sickness, should be *lucid and innocent*. The following may be safely recommended to those persons who enjoy health and strength of body and of mind; gardening, walking, and riding; sacred music, drawing, and painting; botany, and a survey of natural and artificial curiosities; the use of the globes, the telescope, and the microscope; and useful company, agreeable conversation and entertaining books. We might mention other things equally innocent and useful; but these are sufficient to prove how easily we may be amused, without running after the silly frivolities of an un sanctified world; and which, under the pretence of enjoying necessary recreations, debase our nature, and involve us in misery and disgrace.

Those which the men of the world pursue are expensive, foolish, and hurtful. Among these we may reckon, balls, assemblies, and masquerades; dancing, gaming, drinking, and feasting; horse-racing, bull and bear baiting, and public shows and spectacles. Hunting, shooting, and fishing, merely for pleasure, are less criminal; but as they are a waste of time, a source of unnecessary pain to the inferior creatures, and inconsistent with the Christian temper, it is doubted by some whether they can be pursued with a good conscience.

Arguments have been advanced in favour of what we deem immoral diversions; but every advocate for vice argues without reason, and offers pretences without proofs. For instance, it has been maintained that the stage is a good school for morals; but when those who assert this can point out one person who has been moralized by attending plays, either in the present or in any former age, we may half incline to admit the force of their arguments. Such a thing, we are confident, never yet took place, nor ever will, while the world stands. On the contrary, it would be easy to prove that vast numbers of both sexes have been corrupted and ruined by the fatal influence of the theatre. Nor can we wonder at this; for playhouses are nurseries of vice, sinks of iniquity, places of abomination, and strong-holds of the devil. Tertullian reforms us of a Christian woman who went to the theatre, and was there possessed by an evil spirit, who, upon his exorcism, being demanded how he durst set upon a Christian, instantly replied, *I did but what was just and fitting, for I found her upon my own ground.*

Hunting, fishing, and shooting, are generally considered as manly exercises and innocent diversions; but if this be admitted, it will follow that man is a cruel and unfeeling wretch; for these exercises torment poor inoffensive creatures without mercy. If it be urged that they might multiply too fast if they were not destroyed in this way; we reply, it would be easy to keep them down without these barbarous practices. There are no methods of catching them, and taking away their lives, when we want them for food, which would give them the least pain, and which would answer every necessary purpose. To hunt and kill, which has always been the lot of man, is a manly exercise; and if man, who was a *vegetal creature*, should be so cruel as to hunt and kill, how much more should we, as *spiritual creatures*, be so cruel as to hunt and kill our own souls? Hunting, fishing, and shooting, are generally considered as manly exercises and innocent diversions; but if this be admitted, it will follow that man is a cruel and unfeeling wretch; for these exercises torment poor inoffensive creatures without mercy. If it be urged that they might multiply too fast if they were not destroyed in this way; we reply, it would be easy to keep them down without these barbarous practices. There are no methods of catching them, and taking away their lives, when we want them for food, which would give them the least pain, and which would answer every necessary purpose. To hunt and kill, which has always been the lot of man, is a manly exercise; and if man, who was a *vegetal creature*, should be so cruel as to hunt and kill, how much more should we, as *spiritual creatures*, be so cruel as to hunt and kill our own souls?

harass the timid hare, to torture poor fishes, or to terrify harmless birds, merely by way of amusement, is far below the dignity of a man. But there have been some hardened monsters who have spent their precious hours, and employed all their skill and dexterity, in wanton cruelty, even upon worms and flies. Domitian, one of the Roman emperors, assumed the title of Deity, and yet he pleased himself with the despicable recreation of retiring an hour in a day into his chamber to kill flies. No wonder that such a barbarous wretch should have exercised his cruelties upon inoffensive men. It is well known that he was an ill-natured, suspicious, and insolent tyrant.

When our amusements are wisely chosen, and pursued with moderation, they are not only perfectly consistent with religion, but happily tend to promote it in those who are already piously disposed; but vain and sinful recreations are deadly enemies both to piety and morality. A good man can go to his diversions from the most solemn acts of devotion with a good conscience; and, what is better still, he may return from them to his heavenly Father without condemnation. They may be pursued, at all times, with a single eye to the glory of God; for whatever promotes the best interests of man glorifies his Creator and Preserver. But how do these promote our best interests? We answer, by giving strength to the body, and cheerfulness to the mind; they open the heart to receive the divine influences; and those influences elevate the soul to God, and lay a proper foundation for all the practical duties of religion. But the unlawful amusements which are so generally followed produce gloominess and sadness, and shut out the divine influence from the heart. The foolish trifler may be merry in the midst of his folly; but what is the state of his mind afterward? What are the general feelings of drunkards, gamblers, and nocturnal revellers? What are the general feelings of those who have been to the play, the dance, or the ball? They are frequently seized with confusion, covered with shame, and humbled by self-reproaches for by these unwarrantable proceedings they neglect business, injure their families and friends, turn day into night, and night into day, and destroy every good and generous principle. Wakes and fairs, shows and spectacles, with a whole train of vulgar sports, produce similar effects. They are not often repeated by the lower orders of society; but perhaps once or twice in a year, on the return of these disagreeing seasons, the poor are well-nigh ruined in their circumstances, and awfully corrupted in their morals.

But even innocent and useful amusements and recreations should not be repeated too often, lest, by becoming habitual, they should keep us from the duties of life and godliness. There is a proper time for everything, and he who lives by rule improves it as it flies. A considerable portion of our time must necessarily be occupied in serious and important business. Without this we cannot provide for our families, pay our debts, or live comfortably in the world. And, therefore, to recreate ourselves in the hours of business is sinful in the sight of God, and shameful in the sight of man. The thoughtless, the careless, and the indolent are often guilty of this impropriety. Pleasure, whether lawful or unlawful, is the grand object of their wisest. Indeed, they run a round of pleasure, and only follow business when compelled to it by hard necessity. By this means their affectional confession; their families are reduced to want, their tradesmen are injured; and they lose the confidence and friendship of the well and the respectable. These bad habits are soon formed, but they continue long. They grow upon us almost insensibly, till they become like a nightly torrent, carries all before it. A man accustomed to do evil cannot do good, nor will he do good without it. His bad habits are so powerful that he will do ill when he would do good, even when the good is in his power.

Harriet Newell was the proto-martyr of American Missions. She fell wounded by death in the very vestibule of the sacred cause. Her memory belongs not to that body of men who sent her forth—not to the denomination to whose creed she had subscribed, but to the church—to the cause of Missions. With the torch of truth in her hand, she led the way down into a valley of darkness, through which many have followed. Her work was short, her toil soon ended; but she fell cheering, by her dying words and her high example, the missionaries of all coming time. She was the first, but not the only martyr. Heathen lands are dotted over with the graves of fallen Christians; missionary women sleep on almost every shore, and the bones of some are whitening in the fathomless depths of the ocean. Never will the influence of that devoted woman whose life and death are here portrayed be estimated properly, until the light of an eternal day shall shine on the actions of men. We are to measure her glory, not by what she suffered, for others have suffered more than she did. But we must remember that she went out when the missionary enterprise was in its infancy—when even the best of men looked upon it with suspicion. The tide of opposition she dared to stem, and with no example, no predecessor from American shores, she went out to rend the veil of darkness which gathered over all the nations of the East.

They crave food, and are never satisfied; and thus even innocent amusements by frequent repetition become serious evils. We should not only avoid a frequent repetition of amusements, but guard against the common practice of *contending them too long*; as, by that error, the design of recreation is lost, and precious time is foolishly squandered away. For, when long continued, they neither relieve the mind nor refresh the body; but rather fatigue and weary both the one and the other. Perhaps one hour at a time is long enough for these purposes. Sometimes a quarter of an hour, or five minutes, will sufficiently answer the end we have in view; but in this we must be governed by existing circumstances and our own feelings. For that time which may be proper on one occasion may be improper on another; by a man times, when the end of diversions is attained, we should say, *It is enough*. Then we can return to our duties in a suitable frame, and pursue them in a way which will ensure success. But all the time which is spent in this way, beyond what necessity dictates, is irretrievably lost. It would be better to sleep on our beds, than to spend our hours in vain and frivolous pursuits; for in sleep the danger of contracting bad habits, or of injuring others by our example, is not so great. May we lay these things to heart, that the necessary amusements of life may not become the business of hell! Let us keep right ends in view, namely, the glory of God and our own good. This will be a safe rule in all our plans. By this regulation we shall never err; for if we forget it, we shall run to certain ruin.—Edmondson's Ser. Government.

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Printed and Published by W. H. CONNELL, at the Wesleyan Office, No. 1, Cross Street, Halifax.