

of August, the *Samson* proceeded to the Goodwin Sands, where they were employed under the Trinity agent, assisting work carried on there by that corporation. When there, at 3, a. m. on the 1st of September, a hot humid haze, with a fog-like smell passed over them; and the greater number of the men there employed instantly lost a nausea. They were in two parties. One man at work in the sand was obliged to be carried to the boat, and before they reached the steam-vessel at anchor, the cramps and spasms, had supervened upon the vomitings; but here they found two of the party on board similarly affected, and after heaving up the anchor they returned with all the dispatch they could to Ramsgate. Hot baths were immediately put in requisition, and by proper medical treatment they were convalescent in a few days. Here, then, is a very marked case, without one known predisposing local cause; while our laborers escaped, surrounded by local and continual disadvantages. Doubtless it was atmospheric, and in the hot blast of pestilence which passed over them.

My men were carried home, where every comfort awaited them, and not a member of their families was infected."

TO BE CONTINUED.

Ecclesiastical.

CANADIAN WESLEYAN METHODIST NEW CONNEXION CHURCH. HENRYSBURG CIRCUIT.

DEAR BRO. HOWARD:—When I came to Henrysbury, I found the cause of God in a low state; and I am sorry to say that the cause of God in this circuit is still far from being as prosperous as I could wish. However, soon after my arrival, we held a few special services, re-commenced the class meetings, and instituted two prayer meetings each side of the settlement at Henrysbury. For some months we have, generally speaking, had two prayer meetings a week, on both the north and south side of the School-house. Till within the last two or three Sabbaths, I have had the charge of the class myself, but I am happy to state that Br. Summers has just taken the important charge out of my hands; and I hope that through the Divine blessing upon Br. Summers' labors, the class and the cause of God will again flourish in this neighborhood. In October, if I mistake not, we held a meeting for several nights at Union Street School-house; and though there were none that professed to experience conversion, yet, we were favored with refreshing seasons coming from the presence of the Lord. At the close of the meeting we made arrangements for a weekly prayer meeting at Union Street, and also for the meeting of the class at Union Street and the Ridge alternately. In the month of February we commenced a protracted service at Br. Anthony's S. House, Covey Hill. At this place we had no class meeting for some time, unless the preacher met the class after the Sabbath evening service. We commenced it with a Quarterly meeting at Stevenson's S. House. In the evening I attended at Anthony's S. House, but the weather was so very severe that very few attended. On Monday we had a good congregation, considering the bad weather. Afterwards, till Friday evening, which was the last night we held the meeting in this place, we had a better meeting every evening. During the meeting we were greatly blessed by the Mighty God of Jacob, and several backsliders were reclaimed. After having attended on the Sabbath my appointments at Bogtown, Henrysbury, and the Ridge; I returned on Tuesday to Covey Hill, and we held a meeting for four nights at Stevenson's S. House. But notwithstanding three nights out of the four were unfavorable, we were not destitute of God's blessing: two backsliders in this place were reclaimed. Since the protracted services at Covey Hill, I have attended at Anthony's S. House twice; our class meeting on the Sabbath was certainly peculiarly refreshing. I also found that one (if not two) had experienced the pardoning mercy of God since the special services. We have now a class of ten persons in this place. Three weeks ago I held a few protracted services at Sherrington East Bush. During this meeting also, we were favored with the refreshing influences of the Holy Ghost; and on the last night of the meeting, several stood up as desirous of obtaining an interest in the prayers of God's people, and evidencing a concern for the salvation of their souls. I earnestly pray that we may be furthermore abundantly blessed; and that the set time to favor the whole circuit may soon arrive.

I remain, Dear Bro.
Yours affectionately,
J. HIRSTON.
Henrysbury, March 27th, 1850.

BOLTON CIRCUIT.

DEAR BRO. HOWARD:—It is with pleasure that I now sit down to address you a few lines, as I find by the *Watchman* that there has been but little correspondence between the Eastern and Western sections of our Connexion. I suppose the reason why my Brethren in the ministry have not corresponded with you more frequently, is the low state of religion in these parts, for several years, and which has brought the preachers and all identified with them in these parts to experience many peculiar trials and embarrassments of mind. Such has been the position not only of our preachers, but of the preachers of every other, who have labored in

these parts, with few exceptions. But I am happy to inform you that some of the dense clouds which for a long space intercepted our sky have at length begun to break; and a bright spot doth here and there appear. Dear Brother were it not that the preachers in this region were so situated by hope we might all have retired from the field of labor in the Eastern District; but thank God we have continued sowing seed in the field until we have been permitted to see omens of good. Brother Adams informed me that he had had some very interesting meetings on the Steadfast Mission: at Maggdon's point he said they had a good work; near 20 backsliders were reclaimed at that place, and also in Boston we have omens of good. At Thompson's mills a prayer meeting was commenced by a very small number which kept gradually increasing in number and interest during the winter season; and much good has been the result of the meeting; a considerable number has experienced religion and many backsliders have been reclaimed in this neighborhood—two of these meetings have been regularly kept up, and I will assure you they have been meetings of the deepest interest; people came to attend them who live at several miles distance. Truly the spirit of the Lord is present and very precious in these meetings, attracting the people's minds to attend, and the same spirit which will attract will also find and unite them in heart. We have no discord but all work in harmony together; our aged father Smith, has been very steady at his post during these meetings; at times he has almost forgotten his age, and infirmity of body, when sinners have been converted to God. We have likewise had some omens of good at the Court's School House, and also at Ward's School House; during the winter we have had some powerful meetings at these two School Houses, and several sinners have been converted to God, and several backsliders reclaimed. Yet, at these two last named places, I think it doubtful whether we shall receive any of them into church fellowship; for in this settlement the people are very much tainted with *comulism*; but whether or not, we have cause to rejoice that such are converted to God, and to Him we will ascribe all the praise. Dear Brother I hope that these are but the drops before a more copious shower. May God still toll on his good work which is the prayer of yours.

Very affectionately,

HENRY BURSEL.

Bolton, April 4th, 1850.

THE HON. AND REV. BAPTIST W. NOEL.

Yesterday being the day appointed for the public recognition of the Hon. and Rev. Baptist Noel as pastor of John Street Chapel, Bedford-row, the chapel was crowded by a highly fashionable audience. The Hon. and Rev. gentleman entered into the pastoral duties of this chapel some six months back, but owing to the illness of the late Rev. J. H. Evans, who had been minister of John Street Chapel thirty years, the Ordination Service of the Baptist Church could not be performed. Prayer having been offered up a statement regarding the affairs of the Church was then read by one of the deacons. It stated that since the Hon. and Rev. gentleman had been acting as pastor, they had been obliged to increase the chapel to accommodate 200 additional sittings, making it now capable of holding nearly 2,000 persons. The cost of purchase from Mr. Drummond was 6,500L., with certain conditions in the event of the decease of Mr. Noel. Within the last six months the reverend pastor had baptized nearly 100 persons, nearly all of whom were members with him when in Bedford-row. Addresses "on the duty of a pastor to the Church," and "on the connexion between the pastoral office and prosperity of the Church," were then delivered, after which the Hon. and Rev. gentleman addressed the congregation at considerable length. *British Ban.*

CONVERT TO ROMANISM.—Bishop De Lancy, of New York, has recently announced that R. Lord R. Tillotson, a candidate for holy orders in that diocese, has joined himself in communion with the Roman Catholic Church, while sojourning in Europe for the benefit of his health. Mr. T. is the fifth ecclesiastic who has seceded from the Episcopal Church in New York, within the same number of months.

TRACTARIANISM IN DEVONPORT.—The Tractarian predilections of the Bishop of Exeter have lately manifested themselves in a marked manner. An excellent evangelical clergyman there found that the preaching and practices of his curate during his absence had been so strongly tinged with Romish doctrines and doings, that he felt it to be a solemn duty on his part to discontinue his services. The Tractarian told him he was not his curate, but the curate of the Church, and therefore, the incumbent could not depose him. The Bishop has taken part with the insolent curate, and not only insulted the incumbent by telling that unless he continued Mr. H. he shall not have any other curate, but upbraided him for dismissing a priest, and refused to accept his resignation. Thus, in the diocese of Exeter, Tractarian heresy entitles to Episcopal confidence and esteem, and true Christian doctrine entails insult and contempt. *English Paper.*

RELIGIOUS REVIVALS IN NEW-JERSEY.—The *Philadelphia Sun* says:—The Methodist, Baptist, and Presbyterian churches at Wantage, Deckertown, and Mt. Salem, in Sussex County have had large accessions within a few weeks—not less than four hundred persons have made a profession of religion within four months. The College and churches of Princeton continued more than usually interested in the subject, and many converts are reported.

ARRIVAL OF MISSIONARIES.—Rev. John D. Paris, Rev. C. B. Andrews, and Mrs. William Richards, with several young persons, children of missionaries, arrived at New-Bedford on the 3rd inst. in the ship Montreal. Capt. John Chadwick, 135 days from Honolulu, all in good health.

The Watchman.

Monday Evening, April 29, 1850.

SABBATH DESECRATION.

In contemplating this subject, like the oasis in the desert to the toil-worn traveller, the pious mind discovers a relief from the monotonous and oppressive anxiety of life. It is, as if the author of our existence had said to Adam's ruined race, "Thus far shall the pressure of the curse be suspended; and even beyond the gates of primeval paradise, a day of rest, allied at once to a foretold a purchase, yet an attainable inheritance, shall be vouchsafed." Under each dispensation this merciful arrangement was introduced; and in each successive aspect, a more interesting and instructive association is unfolded. At its first institution, the completion of the stupendous work of creation was indicated. Duty, incapable of weariness needed not repose; nor did the duties of the happy pair in their primeval state produce those pains or that exhaustion, which, in their respective spheres, the children of the fall inherit. In man's fallen condition even inactivity produces weariness, thus rendering not only nocturnal slumbers, but occasional relaxation indispensable to our well-being. The provisions of redeeming mercy met the case; and amid the wreck of ruined greatness, arose with heavenly music, the emblem of God's care for his fallen creatures—*one day in seven, a day of hallowed rest.* But in the Christian Sabbath, fresh, nay infinite loveliness, before unknown by human intelligences in connection with the day of rest, arose into being. What previously shadowed forth in dim outline the glory of a coming dispensation, having assumed the character of a CHRISTIAN SABBATH, became to all succeeding generations the assurance of the Saviour's victory over death and man's release and exaltation, through faith in the Royal Victor's sacrifice. And not a Sabbath knell which resounds in christendom, and not an example of sanctifying the FIRST day of the week, but which attests in unmistakable terms, the existence, the divine character, the life, the death and resurrection of the Saviour. Precious memento of our Redeemer's love! May avowedly christian men and nations never fail to regard its sanctity!

With all the endearing charms, which cluster round the Christian's DAY OF REST, who is prepared to witness its desecration in a manner both systematic and determined, and that pre-eminently in those lands where christianity is avowedly recognized? A reflection on the extent to which the Christian Sabbath is desecrated in Britain, the British Colonies and the United States, cannot fail to produce "burning" in the countenance of the lovers of christianity in those lands. We shall endeavor to point out a few of those very prominent points of view in which, in our own country this fearful evil prevails.

There are a few in this country who regard not the first day of the week as the Sabbath, and a handful more who discard the idea of Sabbaths altogether. With Jews, Sceptics or Infidels, however, we do intend to engage in a controversy at present. We assume at once that the mass of the community assent to the actual existence of a Sabbath, and that the first day of the week; and it is with these, for the most part, we intend to reason. Among this large class of the community, it cannot be questioned that with proper strictness, the sanctification of this holy day is not regarded. Duties of a purely secular character and which neither necessity nor mercy demand, are too frequently performed. Nor can it be denied that even among the professed witnesses of the Saviour, that spirituality of mind and conversation and engagement, which characterized the Church in her palmy days, is seldom to be found. Jehovah has given us Sabbaths as a sacred boon; and yet by neglecting to devote these Sabbaths to his glory, the promotion of the welfare of others, and our own personal improvement in knowledge and virtue,—how many who profess a saving interest in the Saviour, suffer whole years of Sabbaths to pass with but little as an equivalent. They have not redeemed this precious portion of time.

Turning, however, from those violations of God's holy day, which characterize the most private walks and acts of life, our attention is arrested by the system so fearfully popular, of travelling on the Sabbath day. In almost every department of Society this wrong is perpetrated, by the employment of both public and private conveyances. The evils associated with this system are numerous and appalling. The man who travels for pleasure or on business on the Lord's day, deprives himself of the retirement and the sanctuary privileges, to the enjoyment of which the Sabbath is so eminently adapted. Nor is he the only sufferer; the pleasure seeker and Sabbath-travelling business man furnish a plea to those who keep conveyances for hire, to employ their servants—for the toll-gatherers to stand at their posts, and an opportunity for grog-sellers to deal out destruction to human beings, to the detriment of soul and body. When, however, we contemplate Sabbath-travelling—Steamers or rail cars, the evil appears far more flagrant, though we question whether it can be shewn a whit more criminal. Protestants may lift up their voices against the conduct of Roman Catholic Priests in withholding the Word of God from the laity; but with what color of consistency we leave the reader to judge, so long as Protestant communities tolerate, nay defend and uphold in their midst, an evil which deprives hundreds weekly of A DAY OF REST!

Gross, however, as the outrage against God and man, which the violation of the sanctity of the Sabbath in the above particular forms may appear, we do not reach the root of the evil until we turn our attention to the POST OFFICE DEPARTMENT. Here by the sanction of the law

of the land, hundreds are driven to the alternative either to exhaust their physical energies and expiate the convictions of their consciences, or to lose their situations. And indeed it is manifest that the sanction given by Christian nations to this impious system has to a fearful extent blighted the perceptions of the public mind relative to the sanctity of this week, and of the Lord's day. In Britain the conflict is prosecuted with increasing zeal and determination; and already some decisive steps toward the removal of this foul blot from the escutcheon of our fair Province, have been taken. We cannot question the readiness of the conductors of the Press to come forward "as the heat of one man," to extirpate this remnant of barbarism from our Colonial code. The removal of the evil in this department would be the first step towards abolishing the extensive system of Sabbath travelling, which at present prevails throughout the land. Other movements should follow; but we think that to this point primarily the attention of a christian public should be directed. The point which most demands attention, is the abandonment of the collection of Tolls. Whether our present laws relative to the observance of the Sabbath day are sufficiently stringent or otherwise, we cannot tell. In our opinion the law should exclude all travelling which cannot be considered indispensably necessary; and then although a toll keeper might be required, his duty would be, not to increase mammon's stores, but, as a minister of righteousness, to determine according to law who had and who had not, a right to travel on the Sabbath day.

The Sabbath labor involved in the Post Office Department and the collection of Tolls, is a subject which at the present juncture should secure prompt attention. In a few months extensive changes in the former, connected with the introduction of a cheap and uniform rate of Postage, will be effected.

It appears also that the government propose selling the public roads and bridges whereon tolls are collected, to companies or municipal corporations. Meanwhile, however, the arrangements for our Post Offices and our public roads, being immediately under the control of the Provincial Government, the abolition of the present system of Sabbath desecration by the preparation and carriage of mails, the delivery of letters, and the collection of tolls, should be sought by the community at large. Can we boast of our elevated position as Citizens of an enlightened, a Christian land, and yet indifferently suffer this violation of the sanctity of the Christian Sabbath? Our contemporaries of the Press in general, take a lively interest in the financial part of the pending arrangements, and some have nobly lifted a voice of entreaty and persuasion to induce our legislators to abolish all Sabbath labor in these departments. But certainly the importance of securing this end should call forth the united efforts alike of the Press and the Christian public. It is well for City, Town and County Councils, to take up this question, and the public should memorialize the Legislature, and demand from their representatives the abolition of this monstrous form of iniquity. There is, however, another class of associations in which this subject should be taken up with determined zeal—we mean RELIGIOUS DENOMINATIONS. In the course of a few months the Conferences of the Wesleyan, Episcopal, and New Connexion Methodist Churches, as also the District Meeting of the Primitive Methodist Church, will be convened. We do not know when the Synods of the Presbyterian, nor the associations of the Baptist and Congregational Churches meet; but we imagine they assemble during the summer. Besides the Episcopalian Church and perhaps some other denominations would probably aid the movement. Now we would ask, what subject more fitting for the deliberate consideration of these ecclesiastical assemblies, than the sanctity of the Holy Sabbath? Our opinion is that each of these Conferences and Synods should memorialize the Legislature for the full and final abolition of this mammoth evil.

It is unnecessary to enter lengthily into the arguments which call for the suppression of the public (shall we say the *lawful*!) profanation of the Lord's day. Viewed in its influence on man in a physical and a moral point of view, benevolence and humanity, apart from the mandates of inspiration demand the erasure from our statute Book of the law which tolerates such gross impiety. But never till we investigate the subject as an outrage against the authority of heaven and the institutions of christianity, does the full extent of the moral pollution involved in the desecration of the Sabbath, become manifest. If then a spark of that genial flame which renders humanity superior to the beast which perishes, or that love of heaven which distinguishes christianity, be found in the breast of the reader, let him employ his influence to correct these national evils.

TEMPERANCE!!!

It is now fully arranged for Mr. J. B. GOUGH the celebrated lecturer on Temperance to visit Toronto in MAY. He is evidently one of nature's most eloquent children, and has a great advantage in speaking not as a professional advocate, or as a mere politician, but as a deeply experienced friend of a universal interest, namely, Temperance. We hope the Committee of the Society will provide for the influx of visitors from the country who are sure to come in to Mr. G.'s lectures, and will give public notice of the time so soon as it shall be fixed.—*Communicated.*

The friends of Temperance in this City have long and nobly exerted themselves to suppress the traffic in ardent spirits, to save the sober and reclaim the inebriate, from the influence of intemperate habits. And viewing the coming of J. B. Gough as the opening of a new era in the Total abstinence cause in this City,—we congratulate the Committee on their success in securing his services. We have already had lectures and Lecturers of a high order amongst us; but common consent wherever Mr. Gough has been, declares that his lectures are destruction on a large scale, to the traffic in ardent spirits! In a recent trip to Buffalo we were astonished to find that in almost every little group, GOUGH and GOUGH'S lectures were the great topics of conversation. It appears his powerful eloquence nearly approaches the irresistible—Surely a spot could not be found where eloquent appeals to a grog-selling, or drinking population are more needed than in Toronto. We hope the public will appreciate Mr. G.'s efforts.