

ORIGINAL POETRY.

For the Wesleyan.

Lines addressed to a Brother (W. C.) on the Death of a beloved Wife, who died, 16th Dec., 1843.

Mourn not this thy sad bereavement. As if caused by angry hand; Her who late in love removed, To you far off, better land.

In that land of pure affections, Death can ne'er an entrance find; Nor can pain, or groaning anguish, Enter regions so refined.

There the blessed by joys encircled, Find a rest from all their woes; Now by angel bands surrounded, Left are all their griefs below.

Though 'tis true—'twere hard to sever, These fond links so twined in life; Where the heart may strongly cherish, Joys of earth—of hope so rife.

Yet believe that for the Christian, Brighter hopes and joys abound; Than our earth's most favoured pilgrims, In their palmiest days have found.

Look to Him once "man of sorrows," Who the path of suffering trod; Drink the bitterest drops of evil, In the cup prepared by God.

He has fitted those pure mansions, For the tried a safe release; Whose can naught to pain find lodgement, Ought to wound or mar the peace.

Friends shall there be long wanted, When the grave's cold sleep is o'er; Hail with triumph, they each other, Loved and prized on earth's frail shore.

There around the throne of glory, Join to chaunt the wondrous song; Of the Lamb, though once a sufferer, And to whom all praise belong. 16th Jan., 1849.

FAMILY CIRCLE.

Courtesy in the Family.

If any one doubts whether the family circle is a frequent witness of a want of due courtesy, even among its well disposed members, let him apply one test which to us seems perfectly safe, that is, which never unjustly casts censure, though often too liberal in its acquittals, viz:—Would you speak thus to husband, wife, sister, brother, child, &c., if a stranger were present?

We of course do not refer to the thousand instances in which a parent unbends himself to engage in the sports and frolics of his child, nor to language uttered in the way of judicious discipline, but to ordinary intercourse as among companions and associates.

Not only will this test condemn all rudeness on the part of equals in age and condition, but of parents in their intercourse with children, and of teachers with pupils. The "I will, and I won't" so obnoxious on the part of children, no one defends, though our ears do, even now, hear sometimes, from those almost or quite at years of "freedom," language equally impertinent, addressed even to the equal. But such gross instances of impropriety are too universally censurable to need comment. Not only is it wrong for children to use such language to parents, or pupils to teachers, but it is equally wrong for parents and teachers thus to address children and scholars. It is unbecoming, and they have no right to set such an example before the young. A parent or teacher has no more right to trample upon the rules of good breeding and kindness than anybody else. In some respects such an example from them is fraught with the greatest possible evil.

The language of refinement only should be tolerated in a family or in a school room, and the heads of those institutions should be the last to violate this rule. Our public tables, the coach, car, and steamboat, would not exhibit so much of the ludicrous nor of the offensive, if this rule was strictly observed in the family circle, and in the school room.

If parents would always exhibit courtesy in their intercourse with their children, in most cases, children would be courteous to each other and to their associates and acquaintances.

A Great Mistake Rectified

"I WILL WILL BRING THE BLIND BY A WAY WHICH THEY KNOW NOT."—ISA. XLII. 16.

Some years ago a gentleman of fortune who had been brought up without any religious advantages, and was living without God and without hope, took his walk one Sunday morning in the fields near his residence in the outskirts of London, and as he walked he thus thought to himself: "What a happy fellow I am; I have an ample fortune, an affectionate wife, and everything about me to make me comfortable, and what makes it the more pleasing is, that I am not indebted to any one for it. I have made it myself, it is all my own; I am independent of every one; it is all my own, and I may do what I like with it. Many persons are under obligations here and there, but I am under obligations to no one for what I have. I may do as I like with it, it is all my own."

A summer shower beginning to fall, made it necessary to seek shelter, and the only one which presented itself was the porch of a chapel; but he determined not to go further than the porch. He had never been into a place of worship since he was married. A gentleman however sitting near the door, on seeing him within the porch, came out of his house and invited him in; and it was so politely that he could not refuse, especially as the rain appeared likely to continue.

The moment he was seated, his attention was attracted to the minister, who was just naming his text. "Ye are not your own, ye are bought with a price." "What," thought he, "is this strange doctrine; but it does not apply to me. I am my own, and all I have is my own." As the minister proceeded, he brought strange things to his ears, while he exposed the obligations of each of his hearers to God, to those connected with them, and to the world at large. The gentleman retired with his mind deeply impressed. On reaching home he informed his wife of what had occurred, and inquired for a Bible that he might see whether there was not something to qualify the text, having borne in mind the reference to it; but there was not a Bible in the house; neither himself, nor his wife, nor any one of the servants possessed one.

The impression made on his mind was such as to induce him to return to the chapel in the evening, and then that impression was, through divine mercy, deepened.

The next morning he went out very early, walked about till a book-seller's shop was opened, and purchased a Bible; and returning told his wife it really was so, there were the words, and the obligation was distinct and qualified. The next Sabbath she accompanied him to the chapel, and the result was that after a short time they both avowed themselves to be under obligations to their Redeemer, bought with his blood; they took up their lot with the people of God, and none were more active in the promotion of his cause.—London Magazine.

The Little Boy's Faith.

It is very important that every little boy and girl should understand what faith or trust in God means. It is important, because they may be called to die at any time, and then they ought to hear the voice of Jesus, the blessed Saviour, calling to them, though they cannot see him.—The following story will help each one to understand what it is to trust in God and believe in Jesus.

It was a dark night; a high wind was blowing without, while all the family of Mr. H. were lying quietly in their beds, breathing calmly in the soundest slumbers.

All at once Mr. H. was aroused by the terrible cry of fire. He was not sufficiently waked at first, to understand the cause; but the sound grew nearer and nearer, and soon many were gathering under his windows. "Fire! fire! your house is on fire!" they shouted, as they pounded heavily upon the door. Throwing a few clothes around him, Mr. H. rushed to the door; and what was his surprise and fear to discover that his own dwelling was in flames. He hastily returned, called up his terrified wife, and taking the babe and the next older child, they quickly sought a shelter in an adjoining house. His oldest son, about ten years of age, slept in a chamber in another part of the house, near the room of the servant maid who lived in the family.

Immediately the father hastened to rescue him, feeling but little anxiety for his property, if his family might only all be saved. On his way he met the maid: "where is Charles?" said Mr. H., surprised to see her alone.

"Crying in his room," answered the frightened girl. "I but just escaped, and the stairs are now all in flames." "The fire had broken out in that part of the house, and the flames were now spreading with fearful rapidity. Much distracted, Mr. H. rushed out, and hastened to that part of the house beneath the windows of his son's sleeping room.

The window was thrown up. The terrified boy was standing there, crying out in agony. "Father, father, how shall I get out?"

"He could be seen by the glare of the fire in the room; but he could see no one beneath him—it was so dark, although he heard many voices."

"Here I am, my son," cried out the deeply moved father. "Here I am; fear not. Lay hold of the sill of the window, and drop yourself down. I will certainly catch you."

Charles crept out of the window, and clinging with the grasp of a drowning person, he hung trembling, and afraid to let go.

"Let go, my son," cried the father. "I can't see you, father."

"But I am here, my son."

"I'm afraid, father, that I shall fall."

"Let go; you need not fear," again shouted the father.

The flames began to approach the window; the casement grew hot—if he stayed there he would be burned. He recollected that his father was strong; that he loved him, and would not tell him to do anything that would injure him.

He drew in his breath, unclasped his fingers, and in a moment was in his father's arms, overpowered, and weeping for joy at his wonderful escape.

Now notice, little friend, that Charles first felt his hopeless situation. He could not escape any other way save by the window. He could not see his father, but heard his voice. In the second place, he thought with his mind that his father was strong, and able to catch him. And thirdly, he believed, or trusted with his heart, that his father would save him, and then dropped, trembling, in his arms.

So, when we feel that we are sinners, there is only one way to escape the punishment. We cannot save ourselves. We do not see Jesus, but we hear his voice in the Bible, and know he is here. We believe his word, we fear no longer; Jesus will not deceive us, and we fall into his arms.

The Sulky Girl.

Mr. Robert Raikes visited the parents and children of his school at their own houses. He called on a poor woman one day, and found a very refractory girl crying and fretting. Her mother complained that correction was of no avail, obstinacy marked her conduct, and it was very bad. After asking the parent's leave, he began to talk seriously to the girl, and concluded by telling her that, as the first step towards amendment, she must kneel down and ask her mother's pardon. "The girl continued sulky."

"Well, then," says he, "if you have no regard for yourself I have much for you. You will be ruined and lost if you do not begin to be a good girl; and if you will not humble yourself, I must humble myself and make a beginning for you."

With that he knelt down on the ground before the child's mother, and put his hands together with all the solemnity of a juvenile offender. "Pray forgive," &c. No sooner did the stubborn girl see him on his knees, on her account, than her pride was overcome, and tenderness followed. She burst into tears, and immediately falling on her knees earnestly entreated forgiveness. Afterwards she never offended her mother any more.—London Child's Companion.

TEMPERANCE.

Woman and the Temperance Reformation.

BY MRS. CLARA LUCAS BALFOUR.

Important as the question of health is, there are other considerations of equal, if not superior, moment that claim a mother's attention. The early tastes of infancy become the habits of riper years. "Man," says Paley, "is a bundle of habits," and in the last seven years of life, the impressions made are indelible. What a reflection, that the babe nursed with the fondest solicitude, the present delight, the future hope, of its tender mother, may become that fearful thing—a drunkard! Every mother looking on her innocent babe, that heard such a whisper sounded in her ear, would thrill with mingled horror and indignation, and as she clasped her babe to her bosom, would exclaim "Never! it is too dreadful a supposition." Alas! every reckless, blaspheming drunkard that defiles God's earth and pollutes the air of heaven, was once as innocent as the sweetest babe this day reposing on its mother's bosom. And if we could have the real history of all the incidents that led to the fatal consummation of the drunkard's vice, we should find, in most cases, that a habit of love for strong drinks is implanted in childhood; and that by considering them a treat, a reward, an indulgence, the baneful seed was first sown; which, though long torpid, germinated ultimately, and produced the foul fruit of intemperance. It is of little use that a mother says, "I was always abstemious; I drank only in excessive moderation;" a habit acquires respectability in proportion to the excellence of those who practise it; and a mother's habits will have to her child, all the pleasing sanction of her authority and her virtue. How can the child think

that habit wrong in itself, or dangerous in its consequences, which he sees a beloved mother practise? He grows up conceiving ideas of hospitality, courtesy, and happiness, with strong drink; and the cases are by no means rare, where these early predilections in favour of their use degenerate in after life into odious intemperance.

Thus, as a question of paramount importance to the moral welfare of her child, a mother should be careful to check the beginnings of evil in reference to intemperance. She should not sanction by her practice any habit likely to be dangerous to her child. Her offspring comes to her with tastes unviated, an appetite undepraved. If strong drink is never presented to it, it will never desire it; nay, its repugnance is so strong, that considerable pains are necessary to induce the child to overcome its natural dislike to stimulants. Nature makes the child a teetotaler, why not leave it so?

Intemperance is unquestionably the master-sin of our country—our national vice; yet it is singular that in the work of education no pains has been taken to correct it. As soon as a child can distinguish right from wrong, the conscientious mother is careful to teach it to love truth and honesty; all covetousness are carefully watched and guarded against, for the mother knows that evil habits almost untaught at first, grow rapidly to sinful excess, and will defy correction. In the effects which the beginnings of evil ultimately have on the youthful character, the thoughtful mother knows there is no such thing as a little sin, and if the name of a child is to be trained in integrity and truth, it must be watched and guarded, that no entrance to deceit of word or work be permitted. But in reference to temperance, the child is often left to itself, or rather is subjected to a training of temptation. A person once said to the writer, "Why who ever heard of an intemperate child?" to which remark the reply then made is of equal force now. "We educate children not so much with reference to their present, as their future welfare. It was not what they are, but what they may become, that quickens the energies and exercises the vigilance of a wise mother. Children who have been ordinarily cared for, are not often liars and thieves, in childhood; but neglect to implant correct principles, and to check vicious propensities, may cause them to grow up with habits that lead them into these vices; and so it is with intemperance; the beginning is unnoticed, the child gets a rush for wine or other drinks by having them presented as an occasional indulgence, or as beverages favourable to health, and as years increase the love of the fascinating draught increases also, until, at the slightest temptation, the youthful victim sinks an easy prey into the snare of the destroyer."

Excellence of Teetotalism.

The following interesting communication is taken from a letter addressed to Dr. Lovell, of London, by Sergeant Kilpatrick, of the Royal Artillery:—

Woolwich, 16th March, 1849.

"Sir,— I am happy to have to inform you that Teetotalism is prospering in Woolwich; our meetings are well attended. During the present month I have been speaking to a Captain of the regiment who is a teetotaler. He has lately returned from the Cape of Good Hope. He told me that there was one Regiment at the Cape that had 300 teetotalers in it. I asked the Captain what crime was committed by those 300 men during a year; his reply was, none. He also told me there was a man who had been punished in every way that could be thought of to cure him of drunkenness, but all was in vain, until he became a total abstinence; he not only became a sober man, but converted to God. I know a man in the regiment at the present time that was 19 years a drunkard; he has been a teetotaler for several years, and I believe is a faithful soldier of the Lord Jesus Christ; the good's peace that he formerly left with the publican, he leaves now with the butcher, baker, grocer, and provides such things as make his family comfortable; since he has been a teetotaler he has bought Dr. Adam Clarke's Commentary on the Bible—I believe it cost 4 or 5 pounds. He has purchased many useful books, and I may say he has the principal works on the temperance question. Thus would fail to tell you all the good that I have seen resulting from total abstinence."

AGRICULTURAL.

Carbon and Carbonic Acid Gas.

There is a well-known substance called charcoal, and it is also well known how it is made. Wood subjected to the action of heat, in a nearly closed vessel or covering of earth, so as mostly to exclude the air for a certain length of time, is converted into charcoal, or carbon, which means the same thing. The carbon existed in the wood, though not exactly in the form of charcoal, in

combination with oxygen and a little hydrogen, subjecting the wood to the heat, and the gas matters are driven off, and the carbon (in the form of charcoal) is left in the wood, which is then burnt, after burning the charcoal.

When fire is applied to coal, or to any other substance, the combustion is kept up in the air. The coal is burned, and oxygen gas is taken in, and mixed with the carbon. There is this difference: the salt is then in a liquid solution of salt, and water is only a steam. The burned charcoal, in its state, and, with the oxygen, forms a chemical union, to the exact proportion of carbon to sixteen of oxygen, and is known as carbonic acid gas. Everything either vegetable or animal, is converted into charcoal, or carbon, by these processes, as in the case of carbonic acid gas, and mixed with water (about 1-2500th part), and is composed of this gas, from which it is again worked up, in the action of vegetable and animal matter, hay, grain, tallow, flesh, &c.

Some persons may feel a little surprised, if they cannot readily see a stick of wood, after having been burnt, converted into air. It is not so, but it again assumes the form of oak tree, or any other vegetable, or animal. Nevertheless, it is of fact, and no more wonderful fact, than that we can and do do a great deal, and in illustration of which a few instances. All know that, or brine is put into a kettle, over a fire, and the water is evaporated, and in its former state, it is changed into a solid form, there is no chemical change—it is merely in a state of a new form. If pure copper is placed in a glass of nitric acid, the copper will be dissolved, and of course invisible; if the acid is evaporated over a fire, and brought to the copper re-appears in the form of copper; that, dissolved in water, again becomes invisible. If you immerse iron in the acid, certain particles of copper, and soon a coating of pure metallic copper, will appear on the surface of the iron plates; go on until the last particle of copper is dissolved, and assumed its original form, it will also be found that it has gained anything by those processes. The shell of an egg is mostly of a fowl cannot generate lime. It must obtain it from some one; a hen is shut up, so that she can see no occasionally lay an egg, no shell upon it. But if bits of sea shells are thrown with strict promplicity her to daily swallow and the bits of lime or shells, dissolved in her stomach, and of animal chemistry and chemical particles of lime will dissolve, and form the outer coat of egg, and no other substance is of its various forms can be converted of the shell of an egg. So, too, substance in nature, but carbon he made those parts of the vegetation which can be converted and the carbon can be stimulated by the plant, and solid carbonaceous matter, or carbonic acid; and the carbon not directly, in any way, the growth or condition of animal poses of respiration and comb has been previously prepared by the more efficient agency ministry.—Boston Cultivator.

Lampers.

Most of our readers have something of what is supposed young horses, commonly called but we very much doubt if the subject properly understood is supposed to be a disease, or mere suspicion, as no such is properly speaking a peculiar mouth, which every colt is not but really must have, just growth of front teeth is taking they become sufficiently long the gum and roof of the mouth part which is just behind the teeth. While the mouth is course difficult for the colt to a poor pasture easily enough condition, and consequently