

## VARIETIES.

"If I were to pray for a taste, which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss and the world frown against me, it would be a taste for reading.—[Sir J. Herschel.]

**THE EYE.**—How inestimable is the blessing of sight! Not untruly is it esteemed one of the chief senses, if not the very chief sense in that organization, the whole of which is so curiously formed as to be an incontrovertible proof of its being the workmanship of God, to the conviction of the atheist, and the confirmation of the believer. But the organ of vision is pre-eminently wonderful in its conformation. How curious! how beautiful! how useful! how delightful! What would the possession of all the other senses avail, if there were no sight? What were the magnificent universe, this boundless manifestation of the Deity in the productions of his infinite wisdom, munificent goodness, and Almighty power, had there not been an eye to behold it! Were man void of a capacity for seeing, he had never said with transport, "Truly the light is sweet, and a pleasant thing it is for the eye to behold the sun." It is the eye, that amazing organ, which penetrates and embraces an immeasurable portion of the universe; without laborious effort, it wanders forth amidst unnumbered worlds; or concentrating its poignant vigour, inspects and investigates, with the nicest precision, the minutiae of every animate and inanimate production of the globe which is subjected to its more intimate scrutiny; it explores, collects, and presents to the admiring mind, the ample munificence of the Creator in the ever-constant course of nature, and summons every adoring faculty of the soul to celebrate that infinite Being, who combines with his exuberant bounty the splendid tokens of his complacental generosity;—not merely satisfying us with good things, but delighting us with the beautiful;—decorating the theatre of his paternal kindness with the most admirable, resplendent, and magnificent scenery. Above, is seen the expanded firmament, stretched out by the hands of the Almighty, as the cerulean curtain of his ethereal palace, spangled with millions of glowing gems; beneath, the beauteous earth, with her expanded crystalline oceans, with her mighty continents, and million isles, in their variegated scenery of mountains, hills and plains, valleys, forests, fields and floods. And the eye affects the heart. Hence the transported spectators, like the primitive pair in Eden, are led to exclaim in strains of admiration,—

"These are thy glorious works, parent of Good,  
Almighty; thine this universal frame,  
Thou wondrous fair; thyself how wondrous then!"

**THE FAMILY.**—The family is the nursery of the state, where her citizens are born and educated for her service. Hence the wisest legislators have ever gone to these fountains of influence and sought to control these springs of society. Napoleon once condescended, by princely favours, to conciliate the good opinion of a poor widow, because she had five sons, who were needed for the service of the state. He who performs faithfully his domestic duties, serves successfully his generation, and deserves well of his country. The family is the nursery of the church. Hence the reason why God chose Abraham, and established the church in his family, is given in the following remarkable words:—"I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Their education, in this way, will form a natural introduction to the church, and prepare them to become intelligent and useful members of it. Thus we see, also, the family is the nursery for eternity, and starts the candidate both for heaven and hell. The immortal mind here begins its course. Tender and susceptible, it yields to the

slightest touch, and takes its "form and features" under the plastic hand of parental culture. He, therefore, who gives to his child a good moral impulse, performs a higher service than one who imparts royal blood, or places a crown upon his head. The name of Robert Raikes will live long after that of the reigning king of his time is forgotten. The foundation of his fame was laid in a simple plan for exerting a wide and lasting influence on these fountains of life. The terms of personal intercourse indulged in the family, ensure vigorous growth to whatever is cherished there, whether sentiments of virtue or licentiousness. With such a susceptibility and such alimant, it is in experience as we should expect in theory—the sons and daughters are strongly marked in their physical, mental, and moral lineaments, by the character of their parents; and all are confirmed in their habits by age, and after that they go to the grave. The education of the family, therefore, may be said to prepare the candidates for the service they render to their generation, and, to a great extent, for the awards of eternity. It is, however, affecting to see how often this divine institution fails to secure the benevolent ends for which it was designed and adapted. How often there is a want of harmony, even where there is no want of love and confidence between the parents. How often the ends of family discipline fail, through an injudicious exercise of it. How lamentable is the lack of parental fidelity, and of filial obedience, respect, and attention. How servants are unruly, or ruled with oppression, and how masters either become tyrants or abandon all authority—so that family discipline, lying at the foundation of social order and civil government, is perverted to tyranny on one hand, or licentiousness on the other. How few families are what they should be—what they might be! Husbands, wives, parents, children, masters, servants, the responsibility rests on you. The principles on which your happiness depends are few. The philosophy of society is the dictate of common-sense. The child may understand it. It needs no superiority of learning or talent. Nature teaches it. The Scriptures only explain and enforce.—*Sunbeam.*

**GRACE COMPARED TO WATER.**—Water is, in general, free and plenteous; grace is universally so. Rev. xxii. 17. Water is a satisfying portion to a thirsty body; so is the grace of God to a thirsty soul. Isaiah xxxv. 6, 7; John iv. 10—15 and 7. 37—39; Rev. xxi. 6. Deprived of water, animals must soon cease to exist; without grace, spiritual life cannot exist. Water is valuable, and may, in general, without any price be possessed by all: grace is invaluable, and may without money or price, be obtained by all. Isaiah lv. 1. Water is a purifier: so is grace: that purifies the body—this purifies the soul. Ezek. xxxvi. 26; Heb. x. 25.

## TERMS, &amp;c.

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