

POETRY.

For the Wesleyan.

THE LAST SUMMER BREEZE

Hear ye that sweetly plaintive sound
As it dieth away in the blast?
As it floateth slowly and sadly along,
As it speaketh of the past?

'Tis summer's last and farewell breeze,
'Tis nature's parting sigh;
O'er lost and buried flowerets dear,
That blossomed but to die.

It bringeth on its russet wing,
The sere and yellow leaf;
And each tenderly loved, and beautiful thing,
It beareth away in grief.

It speaks of young and tender buds,
That opened but to fade,
O'er whose beauteous hues, time's very grasp,
Had cast a deep'ning shade.

It speaks of more-bright and beautiful buds,
That bloomed with us awhile;
That lingered here to sweetly cheer,
Earth's sadness with their smile.

But chilling blasts their blossoms nipped,
We laid them in the grave;
Where the roses may bloom, above their tomb,
And the long grass gently wave.

Sackville, September, 1849. M. E.

COTEMPORARY OPINIONS.

From the Toronto Christian Guardian.

Post Office Department and the Sabbath.

It is generally understood that in a short time, the Post-Office Department for the Province will be placed under the control of the Provincial Government. The present, therefore, is a suitable time to point out such reforms as should take place in the Department on the transfer of the Department from the Imperial to the Colonial authority. Suggestions ought now to be made by the public, and especially by the press, for the removal of existing evils, and for the more equitable and efficient management of all its affairs.

Several important reforms are imperiously demanded; and none more so, than that which relates to the official violation of the Lord's Day. It is indeed greatly to be deplored that hitherto such a systematic outrage of the law of God should be perpetrated, as is obviously the case, in the reception and transmission of mails and the delivery of letters on the holy Sabbath in different parts of Canada. But that outrage may cease. It ought to cease. The people have but to express in strong and decided language, their hostility to its continuance, and, we doubt not, the evil will be brought to a speedy termination. The Government will listen to the reasonable demands of a religious people, and in deference to the respect they feel and express for the law of God this great reform will be conceded by our rulers.

The ground upon which we rest our demand for an alteration in the Sabbath postal arrangements, is the law of God. Our hostility to the existing arrangements is that they are in opposition to the will and command of Jehovah. With religious men there can be no compromise here. In vain are the interests of business men and their pecuniary advantages urged for the perpetuation of the present system. Those and the like are the only reasons that can be urged for the weekly repetition of the evils of which we complain. And we ask, can such reasons justify the habitual violation of one of the most solemn commands in the decalogue? Will not such reasons, precisely in the same way, justify the mechanic in pursuing his occupation and the merchant in continuing his business on the Lord's Day? Undoubtedly; and the carrying out of the same principle would entirely obliterate the Sabbath; deprive us of one of our greatest blessings; rob us of our birth-right; break down our heaven appointed safe-guard; and finally bring upon us the judicial curse of the Almighty.

Neither individuals nor Governments are at liberty to advance their pecuniary or secular interests by the breach of the laws of God. One of these laws is broken every Sabbath in the year by hundreds of parties who are employed in the various post offices, and by others who receive their letters on the Lord's Day. It may not be possible in all cases to prevent the reception of mails on the Sabbath; but it is possible to prevent the transmission of mails and the delivery of letters on that day. In every case the mails that are carried forward should stop at the first office on the route after midnight on Saturday. In no case should a mail be forwarded or a letter delivered on Sabbath. Neither the one nor the other can be done without a direct violation of the commands of the great Lawgiver and

Sovereign of the universe; for neither the one nor the other is an act of necessity or mercy.

We may talk of the necessity of the case. Some will tell us that the public and business men must have their business letters at the earliest hour possible, in order to transact their business properly and without loss. What has been done for years in London may surely be done in Toronto. If the men of a great business city like London can carry on their extensive operations without receiving their correspondents' letters on the Sabbath, surely the men of small trading cities and towns, such as are in Canada, can do the same. We are persuaded they can from the above consideration; but in addition to that, we know parties who do a large and profitable business, and yet never take a letter out of the Post Office on the Sabbath. They sustain no real loss in their business, and are as successful as their rivals, although these competitors avail themselves of the advantage of the Office on that day. These last, although they commit sin themselves, and are accessory to sin in others, in seeking to advance the interests of their trade do not really gain any ultimate advantage over their more conscientious neighbours. But even were it otherwise, we would revert to our former position and oppose the continuance of the evil on the ground that it is a violation of God's law.

Now it matters not how much the pecuniary or secular interests of individuals or governments may be promoted thereby, they must not be promoted by a departure from Christian principles. Shall we seek to promote such interests by compelling public servants to employ the hours of the Sabbath—the day of rest and devotion—in labour and toil? Are mails to be forwarded and letters delivered, thereby compelling scores of post-masters and clerks to perform ordinary work on the Sabbath, merely that our secular interests may be advanced? We are satisfied the religious feeling of the community, if appealed to on this matter, would decide most distinctly in favour of honouring the law of God, even though sacrifices, a hundred-fold greater than the pretended ones involved, were required to be made.

Our Nation has, in the main, been a God-fearing and God-honouring one. There has been in her, perhaps, more than in any other Nation, a disposition to make National Acts harmonize with the Word of God. There has been in her legislative proceedings a public recognition of the Divine Lawgiver. And here, as historians have declared, and as thousands and tens of thousands are persuaded, consist the safety and prosperity of the Empire. This has given permanence to her throne, whilst others have tottered and fell; this has preserved her in peace whilst the genius of strife was rioting in other lands. What is true in relation to an individual is true in relation to a community, a province, a colony, an empire. If the displeasure of the Lord rests upon the Sabbath-breaking individual, and ultimately destroys him; so must it be with the Sabbath-breaking province or kingdom.

The more we honour God, the more will we be honoured by him; and the more we dishonour him, the more lightly shall we be esteemed. When we throw off his law, trample upon his laws, and pay no respect to his commands, we shall cease to be a people whose God is the Lord. Then shall our prosperity wither, and our very blessings be turned into curses. Then the seeds of dissolution and destruction, sown by our own hands, shall rapidly germinate, and a fearful harvest of desolation be reaped by us or our children.

From the Montreal Witness.

The Montreal Courier and the Sabbath.

Our able cotemporary, who is, by the by, a better authority on ordinary than religious matters, in noticing the discussion at present going on in Britain respecting Sabbath mails, manifests his sympathies very strongly on the side of what we regard as Sabbath desecration and as strongly against the religious portion of the community who are opposed to mail service on the Sabbath. The latter he designates as "Exeter Hall people," which, perhaps, the latest *soubriquet* given by the world to those who prefer to us the claims of religion. In former times they were called "Puritans," "Saints," "Methodists," "Union good and rigidly righteous," and "Exeter Hall people" will just serve as well to mark the contemptuous estimate in which they are held, and in which their Master has taught them they must ever expect to be held by the men of this world. But has it never occurred to our cotemporary, and those who think with him, that this very class, thus variously designated, is the element which mainly distinguishes Britain from the Continent of Europe—highly given strength, earnestness, and principle to all that Britain does, and which, without national aid, has advanced the human, civil, interest, and commerce of Britain, by means of missions, to perhaps fully as great an extent as has been done by all the national scientific, naval and military expeditions that ever were fitted out? Does it not occur to the *Courier* that if the influence of this class could be destroyed, not only the observance of the Sabbath but the

high-toned moral which characterizes British life, would disappear?

The ground taken by the *Courier* against the Sabbath is not a half-way stop. He leaves it overboard altogether, and substitutes Sunday in its place. According to this authority, the fourth Commandment must, we suppose, be left out of the Decalogue, unless the word Sabbath, which occurs in it three, be changed into Sunday. But it must be remembered that this is the same authority who decided that a gentleman never changed his religion—thereby making it out that the Apostle Paul was no gentleman. He also, even in this article, refers with much complaisance to the conduct of the Quakers, on the Sabbath Mail Controversy, whom he calls "great sticklers" for Sunday observance; without seeming to know that they have abandoned the Sabbath much more than even himself. With them all days are alike holy, and they only abstain from ordinary avocations and meet on the first day of the week as a matter of convenience to themselves and compliance to their neighbours.

Little, however, as such articles are likely to weigh with persons who are conversant with the subject, they may do immense mischief both in misleading a thoughtless multitude, who are glad of any opportunity or excuse to violate the repose and sanctity of the day of rest—and in strengthening the hands of those (if there are any such) who are disposed to continue the present grievous abuse of Sabbath Mails and Sabbath deliveries of letters in Canada, after the Post Office Department comes into our own hands.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, unless they contain the names of new subscribers, or remittances, free of postage; and entrust us in confidence, with their proper names and addresses.

The Editor holds not himself responsible for the opinions of correspondents—claims the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted.

Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us.

Communications and exchanges should be addressed to the Editor, Wesleyan, N. S.

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THE WESLEYAN.

Halifax, Saturday Morning, December 22, 1849.

CHRISTMAS.

Previously to the appearance of our next number CHRISTMAS will have come and gone. We may, therefore, appropriately, in anticipation, wish our PATRONS the compliments of the season. May it prove as "happy," as temporal good and the blessing of God can render it!

On many accounts we hail with pleasure the return of this "festival." It is a time of social intercourse, marked by the interchange of friendly greetings. Members of families, separated throughout the year, and each pursuing his own avocation—where practicable—gather beneath the parental roof,

"By absence hallow'd and endeared by time," and recall the scenes of childhood—

"Sweet scenes! congenial with all that most endears"

The cloudless morning of their tender years."

Nor are beloved absent-ones forgotten, who are beyond the tall mountains, or wide-rolling seas. Delightful reminiscences come crowding thick and fast, and sweet thoughts, like music, compose the mind to blissful reverie. Around the old hearth-stone, or newly erected family altar, kindred spirits meet, and yield to the hallowed inspiration of the season. The little ones! How cheerful and happy they appear—their glad faces wreathed in smiles—rejoicing over the beautiful presents which parental or brotherly or sisterly or friendly kindness has conferred. Cherished mementoes of a glad some period, when the sky was bright, and no cloud of care cast its shadow over the sunny hours of

life! Happy! happy Christmas! around these sweetly, indelibly entwined, some of our most delightful associations! But a more sober mood to fit us.

CHRISTMAS, as a religious festival, has peculiar attractions; commemorative, as it is, of one of the most astonishing events connected with the history of the world—the birth of the incarnate Son of God. The event is calculated to inspire our hearts with unwonted joy. His advent had reference to ulterior purposes, high and glorious, and in the lofty interests involved, infinitely transcending the utmost grasp of human or angelic minds. This we know—because it is revealed—that "in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Wherefore "He took not on him the nature of angels; but he took on him the seed of Abraham."

"He deigns in flesh to appear,
Wildest extremes to join;
To bring our villainess near,
And make us all divine."

Had he not been born, he could neither, in our nature, have suffered nor died, nor discharged the functions of those high Offices, which he, as the sole Mediator between God and men, now sustains. The sublime and gracious purposes of his incarnation should on this festival be kept specially in view, and call forth grateful and pious emotions of heart. When this commemorative day is spent, in whole or in part, in worldly merriment or mere sensual pleasures, as alas! it is by many even in christian countries, it is debased from its original and exalted design, and made to contribute to an increase of vicious indulgences instead of prompting to cheerfully devotional exercises. Strange infatuation! To connect the birth of CHRIST, —on whose mediatorial work our present happiness and deliverance from the interminable miseries of the future, and our preparation for an eternity of bliss are suspended,—with guilt and crime! O let this great wickedness cease—for ever cease—and no more be found staining with crimson hue a christian land!

A word or two more. The return of this joyous season should prompt to cheerful, enlarged liberality. If the Son of God has so magnified toward us the riches of his grace, we should manifest our gratitude to him by freely contributing of our abundance to those who are destitute. If one circumstance, more than another, is calculated to suspend, control, or destroy the selfishness of our natures, and open wide the hand of benevolence, that circumstance is the voluntary poverty manifested by the Son of God in his incarnation. Many are waiting to receive our liberality. The poor we have always with us, affording constant opportunity, but especially at this season, of showing our love to Him, who though rich yet for our sakes became poor, that we through his poverty might be made rich. By no very great sacrifice we may mingle sweets in the cup of human bitterness, and cause the heart of the widow and the orphan to sing for joy.

REV. MR. ARTHUR'S MISSIONARY SPEECH.

THE concluding part of Mr. Arthur's admirable and telling speech, delivered at the LEEDS Missionary Meeting, appears on another page; and we advise our readers to peruse the entire address from the beginning, that the impression of the whole may remain fresh upon the mind. To us it has been in the highest sense satisfactory. It relates by facts and figures the unfounded and insinuations—the in certain quarters—

against the integrity and administration of the Executive of the parent Missionary Society, and triumphantly vindicated the character of the venerable Dr. B. and the other Secretaries—against the poisoned shafts of calumny, specially directed—from the foul asp which malice itself seems to have in the effect produced upon the audience, overwhelming, at one time convulsing its arguments, at another, thrilling eloquence, and throughout, exciting the best feelings of sympathy for the cause and of generosity for the sacred Wesleyan Missions. The peroration, exceedingly fine, and must have caused a chord of many a heart in that vast assembly to vibrate with pulsations of self-denial and benevolence. The response was noble. Collection in aid of the Funds, at the meeting, amounted to the munificent £622. The aggregate sum realized on Anniversary of Leeds, was upwards of one hundred and forty pounds sterling, equal to sixteen hundred and fifty pounds of Nova Scotia Currency—most effective way of "stopping places!"

It had been very widely predicted, that the expelled Ministers' Missionary Meetings would "test" the popularity of the proceedings of the Leeds, shows most clearly, that standing the insidious and unwearied made to induce persons to believe, contrary, the Methodist people, in have neither lost confidence in the once, the President of whom occupied the Chair at Leeds, nor in the conduct of the Missionary Society. The triumph has been struck—and its result be heard in many lands. Methodist more than survive the agitation men. Gathering renewed strength, el with fresh courage, she will put self for more noble achievements, vine and holy enterprise of the version. The sound-hearted around her standard, and by the and augmented pecuniary aid, be ward and onward in her blessed Christian usefulness; and when of the "Triumvirate" shall have oblivion, or be remembered only, ings of pain and sorrow, Methodist of their hostility, will remain moral and religious grandeur, a the world,—enlarging her sphere cent operation from century to c speak not thus through any false glory, but because it is our firm that Methodism has been raised tered by God, as a mighty instru own hand, to accomplish his red poses towards our sinful race, the stands true to Him and His weapon formed against her She may, because of her fidelity, lical principles, and unflinching fight, and just, in her economy through seasons of trial; but fire on gold, will not consume, der her more pure, and increas gious worth.

SACKVILLE ACADEMY.

The next Term in this Institution will commence on Thursday the January, 1850.

The merits of Sackville Academy Institution have been so well known as to produce the our making any length by rem-