

ever, firm and immovable, as the throne of the Eternal.

On this foundation, my young friends, it is your chief duty and highest interest, to build your immortal hopes. And yet there is great reason to fear you will neglect to do it. This is, indeed, the greatest danger to which you are exposed. It is, that in the health and joyousness of youth; it is, that amidst the pleasures and pursuits of the world; it is, that in the unbelief and aversion of the heart to religion, you will neglect its claims, adopt false views of its doctrines, procrastinate the concerns of the soul, and finally fail of eternal life. Here is not the place to enlarge on this subject. I will only add, that as God has created you rational beings, and destined you to an immortal existence; so you are bound to his service by obligations, from which you can never escape. They will abide upon you through life, and for ever; and in whatever part of the universe you may be placed, you will eternally feel the consequences of obedience and disobedience to the laws of your Creator.—While, then, you recollect that you are to survive all the changes of time, and exist for ever, do not forget, that the immortal spirit which God has given you, will soon rise to a state of ineffable glory and blessedness, or sink amid the darkness and wailings of endless despair.

A CORPSE GOING TO A BALL.—Those who read the thrilling "Passages from the Diary of a London Physician," that were published a few years since, will remember one tale under the title of "Death at the Toilet." Although it was asserted by the writer that those narratives were the record of facts, few, I presume, were willing to believe that real life could furnish matter of such romantic interest. Especially did the one alluded to strike my own mind as quite unnatural; and I read it, as others, admiring the genius more than the veracity of the writer.

Perhaps some who have seen the words at the head of this article, may imagine that they are about to be treated to a passage from the dreams of fancy; but they are mistaken. I have a sad and solemn tale of truth to relate, and when it has been read, there is no hesitation in believing that "truth is stronger than fiction." No colouring shall be laid on the story; no art of embellishment shall heighten its interest; it shall be told to others as it was told to me, and you shall be convinced, that there is nothing more than truth in the story of the corpse that went to a ball.

You recollect the first day of January, 1840. It was a bitter cold day. It was cold as far south as the city of New York, and up here in the country, where I am writing, it was terribly severe. You could not ride far against the wind without being exposed to freezing. I have heard of two cases of death by cold on that day in this region, and of another case in which the sufferer was saved by great exertion, when at the point of perishing.

The night of that day was to be observed, as usual here, by a New Year's Ball. Invitations had been extended for many miles around, and a great gathering of the young, and gay, and thoughtless, was expected. Extensive preparations had been made for an evening of merriment and glee, and merry hearts beat quickly in anticipation of the pleasure of the scene. None was happier in the thought of coming joy than Miss —, who took her seat in the sleigh, by the side of her partner for the evening and set out for a ride of some twenty miles to join the dance. She was young and gay, and her charms of youth and beauty never were lovelier than when dressed for that New Year's ball.

Of course too thinly clad for the season, and especially for that dreadful day, she had not gone far before she complained of being very cold; but their anxiety to reach the end of their ride, in time to be present at the opening of the dance, induced them to hurry onwards without stopping by the way. Not long after this complaining, she said that she felt perfectly comfortable, was now quite warm, and that there was no necessity of delay on her account. They reached at length the house where the company were gathering; the young man leaped from the sleigh, and extended his hand to assist her out, but she did not offer hers; he spoke to her, but she answered him not—she was dead—stone dead—frozen stiff—a corpse on the way to a ball.—*New York Observer.*

CORRESPONDENCE.

For the Guardian.

CRUELTY TO ANIMALS.

MESSRS. EDITORS,

The following are extracts from a sermon of the late Mr. Wesley upon the above subject. In requesting you to insert this abridged discourse, I hope to be the means of interesting your readers in a subject really important although seldom sufficiently consid-

er so. I beg your readers however to peruse it for themselves.

February, 1840.

Yours,

BETA.

"Open thy mouth for the dumb."—PROVERBS, xxxi. 8.

It has ever been considered as the mark of an equally degenerate and cowardly disposition, to exert the superior faculties, of mind or body, with which Providence may have endowed us, in oppressing such objects as are destitute of the means of acting in their own defence. With respect to our treatment of the individuals of our own species, the rich and powerful, who trample on their poor helpless neighbours; the man of strength, who, confiding in his arm of flesh, is engaged in perpetual broils and contentions with the weak and timid; the artful, designing knave, ensnaring by his crafty wiles, "the simple, who are void of understanding;" these are characters which we cannot reflect upon without the utmost contempt and abhorrence. It is against such pests of society that the wise man calls upon us to "open our mouths."

This appears to be the purport of the injunction in my text, which though immediately applicable to the case of those amongst the human race, who (as in the instances before alluded to) are so liable to be "struck dumb," may, be considered in a "secondary" sense, and extended to a class of beings, "literally, and absolutely, dumb," which we distinguish by the appellation of the "brute creation;" beings, formed by the same Almighty hand that gave existence to our own species, and on the finishing of the several ranks and orders of which, even to "every creeping thing that creepeth on the earth," the sacred historian tells us "God saw that it was good."

Inferior as they are to ourselves, they are yet our "fellow-creatures;" and, with such a sanction as I have before mentioned, at their being called forth into life, were entitled, from the first, to the care and protection of him, to whom, as Lord and Governor of the World, their Maker had assigned the dominion over them. They were so ordered and disposed as to contribute, in their respective capacities, to his benefit and delight, and would have continued to answer the same gracious purpose to his descendants had not the more fierce and formidable part of them been permitted, in consequence of his transgression, to shake off the yoke, and renounce the sovereignty of man.

There still remains no small portion of them, subservient to our use, and subject to our control; and, as such having a claim to that regard for their well-being, which it is in our power to exhibit by acts of gentleness and compassion towards them.

The good and righteous (or just and merciful) will ever be inclined, and ready, to render their existence not merely free from pain and misery, but even comfortable; nor can a contrary kind of usage be viewed in any other light, than as a deviation from the principles of religion, morality, and common humanity.

By the judicial law, which formed a part of the sacred Jewish dispensation, express provision was made for compensating the labours of that useful animal, which, by "treading out the corn," contributed to the sustenance of man. A regard was had to the satisfying of his appetite, in return for the service that he performed to his owner, through his constant and beneficial toil.

Will not he, who "giveth food unto all cattle," avenge their cause, when the merciless hand shall be lifted up against them? Will he patiently endure an inhuman torturing of that part of the creation, which, together with "kings of the earth, and all people, princes, and all judges of the world," are called upon by the Psalmist to praise his holy name? Was not Balaam rebuked by the Angel of the Lord for striking the dumb ass? Shall God vouchsafe to look down from Heaven, with an eye of mercy and loving-kindness on ourselves, who are, in his sight, but as "mere worms;" and shall man disdain to show the least marks of tenderness to the speechless, irrational inhabitants of the earth, which, though placed below him, do yet, in the scale of beings, press close on the heels of his own class? In a word, can they who are called by the name of Christ, think themselves authorised to treat with barbarity, or even neglect, that tame and tractable division of the mute animal world, from a very inferior rank in which choice was made for the high honour of carrying "the Lord of life and glory" in triumph to Jerusalem.

What religion enjoins is moreover strongly enforced by morality. A virtuous heathen would have disdain to deprive of their right, and thereby occasion the misery of dumb creatures; to some of which, by their laborious exertions in preparing the way for our procuring the staff of life, and furnishing us at their death with ample means of sustenance from their own flesh, we are so greatly indebted for our nourishment; to some for our raiment, as well as food; whilst others of them not only afford us their assistance, together

with their yoked fellow-labourers, in the necessary work of tilling the ground, but likewise contribute in no small degree, to our being equally supplied with the comforts and conveniences of life: what they have it not in their power to utter for themselves, justice is ever ready to proclaim for them. By acts of cruelty, or an unfeeling inattention to the relief of their wants and distresses, we violate that branch of it which is distinguished by the endearing title of Mercy and Compassion; we debase our nature by betraying a savageness of disposition, that sinks us below a level with the placid and gentle race, over which we unwarrantably tyrannise.

If we are not, either as Christians or moral agents, impelled "to regard the lives of our beasts," surely the common feelings of humanity, that sympathising, tender principle, which causeth us to shudder at the agonies of our own species, and to transfer them in some measure to ourselves, will not suffer us to turn a deaf ear to the voice of nature, crying out for mercy on dumb, helpless, animated beings.

The same principle which forbids us tyrannically to domineer over the lives, much more to enhance the "dying pangs," of an order of beings, that on account of their industry and serviceableness, have a claim to our lenity and kind treatment, restrains us likewise from acts of unnecessary violence towards various other species of animals, of a less friendly and inviting nature. However noxious their qualities may be, however disgusting their form, we are not in the former case, justified in aggravating their anguish at our destruction of them; nor, in the latter, in depriving them of life, after "any manner whatever." Self-preservation does, indeed, dictate the necessity of putting an end to the existence of what would otherwise prove fatal to us; nor does reason or conscience prohibit our punishing with death, the depredations of the ravenous invaders of our folds, and devourers of our defenceless brood, or the more diminutive pernicious plunderers of our internal domestic stores.

The lives thus forfeited we have an undoubted right to destroy; with this restriction, that we inflict on the sufferers the least degree of pain that is possible.—But, can we conceive it to be allowable for us wantonly to sacrifice quiet and harmless reptiles, merely because the shape and figure which it has pleased the God of Nature to stamp upon them, are loathsome in our eyes?

Ecclesiastical Intelligence.

DIOCESAN CHURCH SOCIETY.

ABRIDGED FROM THE TIMES.

A General meeting of the Diocesan Church Society of Nova Scotia, took place pursuant to public notice at the National School room, on Wednesday evening the 26th ult. The room was early filled by a highly respectable assemblage of persons, who appeared throughout the evening to maintain a lively interest in the proceedings. The seats reserved for ladies were crowded, and this fact no doubt called forth the best exertions of the speakers, who knew the importance of producing a favourable impression on that influential portion of the community.

The Platform was occupied by the Members of the General Committee resident in Halifax; and by the delegates of the various local Committees in the country parts of the Province. Few of the Clergy from the country were present, as we observed, in addition to those residing in town, only the Revd. Messrs. Parker, Gray, R. J. Uniacke, and Stannage. Nothing more however can be necessary, in order to account for the thin attendance of the country clergy, than the remembrance of the difficulties of travelling, arising from the unexampled character of the present season.

It was expected that his Excellency the Lieut. Governor would have taken the chair; but in his unavoidable absence, the Venerable Archdeacon Willis, the first Vice President of the Society, conducted the business of the evening. A glad harmony of male and female voices responded to his call, that the meeting should be opened by singing two verses of the 100th Psalm.—Prayers being read by the Rev. R. F. Uniacke, the Rector of St. George's; the Archdeacon commenced the proceedings with an appropriate address, in which he briefly referred to the lamented absence of the President of the Society, and stated the leading objects for which the Society had been formed. For a detail of its operations during the period which had intervened since the last General Meeting, he referred to the Report of the General Committee, which he then called upon the Secretary to read.

The Report stated, that though the exertions of the Society had necessarily been much curtailed by the absence of the Right Rev. President, yet "something bad, as the Committee trusted, been contributed to the Glory of God and the benefit of their fellow creatures' souls, by the aid that has been extended to the